K. 11.9

AN

EXACT COLLECTION

OF THE

Choiceſt and moſt Rare

EXPERIMENTS

AND

SECRETS

IN

Phyſick and Chyrurgery,

(both *Chymick* and *Galenick.*)

viz.

Of *Leonard Phioravant*, Knight,

and Doctour in Phyſick and Chyrurgery,

His Rational Secrets and Chyrurgery, &c.

VVhereunto is annexed

PARACELSUS's One hundred & fourteen Experiments.

With certain excellent Works of *G.B. à Portu Aquitano.*

ALSO,

ISAAC HOLPANDUS his *SECRETS* concerning his Vegetal and Animal Work. With QUERCETANUS his *Spagyrick Antidotary* for *Gun-ſhot.*

ALSO,

Certain Collections out of ſome Manuſcripts of Dr. EDWARDS, and other Phyſitians of note, expert in both Faculties, never before printed: which heretofore were accounted of (by them) as their very choiſe Medicines.

LONDON,

Printed for *William Shears*, at the Bible in *Bedford* ſtreet in *Covent-garden*, and in the *New Exchange*, 1659.



To the Reader.

Courteous Reader,

I Have carefully, though not curiouſly, diſrobed that worthy Knight, and excellent Doctor in Phyſick and Chirurgery, Leonard Phioravant out of his Italian Veſture, and put him into our Engliſh habit, that ſuch an excellent Piece may not lye cloyſtered in the Precinct of one Principality, but that our own Nation may participate of the Honie, this Laborious Bee hath brought to his Hive: If all reliſh not at the firſt guſt, the fault is not in the Work, but their judgements that underſtand him not, nor the jewels preſented unto them. Avicen King of Arabia in the Arabick, Hippocrates and Galen in Greek, and Plinie and Celſus in Latine; beſides many Engliſh and French, have teſtified their love to their native Countries, by publiſhing in their own Languages ſuch rare Treaſures as theſe. Nor fear I detraction from any for theſe my Labours, unleſſe it be from ſome runnagate Varlets, that carry all their cunning in a Chirurgians Box in their Pockets, and their learning in a

Cap-case behind at their backs; who through Ignorance, neither regarding the quantity, nor quality of those excellent Medicines, abuse, and sophisticate them in making them up, but this must be obtruded unto the Men, not the Medicines; for prevention whereof hereafter, that honourable Society of London *Physitians have chose out a Chymick Artificer, whom they have placed in their own Colledge, and over whom they have set discreet, and learned overseers to oblige the publike for their care to their Medicines hereafter. So wishing you the happy fruition of health is intended you by these labours; I rest,*

J. H.

W. J.

The

The Table of the First Book.

WHat thing Infirmitie is, and whereof it proceedeth 1
To heal the falling ſickneſs 2
To help certain groſſe ſcabs in the head 3
To help young children of the Rupture 4
Of the ſmall Pox that cometh to children ibid
To help the Meaſles 5
Of Kernels or Scrophule ibid
Of divers ſorts of ſcabs 6
Againſt Worms in children 7
Of certain Warts or Carvoli on the Teard. 8
Of Gonorrhea Paſſio ibid.
Of a Botch cauſed of the Pox 9
Of Pellarella Ibid
Of ſcabs that come through the Pox 10
Of certain tumours or ſwellings in divers parts of the bodie 11
Of Ach in divers parts of the bodie ibid
Of the Cough in the ſtomack 12
Of the white ſcab in the head 13
Of Eriſipela 14
Of the Squinancie 15
Of the Emeroids and Piles 16
An eaſie way to help all ſorts of Fevers ibid
Another cure of the ſaid Fevers 18
Of the continuall Fever 19
A great Secret againſt the continuall Fever 20
Of the Fever Tertian ibid
Of the Fever of Repreſſion 21
Of the Fever Hectick 22
A new Order wherewith thou mayeſt help moſt part of the Fever Hectick 23
Of the Fever Quartane 24
To help the Quartain of all ſorts 25
A great ſecret againſt the Quartain 26
A ſecret to help all Fevers in their beginning 27
A ſecret of one ſimple that helpeth all Fevers 28
Of the Gout ibid.
A Note concerning the cure of the Gout 29
Another diſcourſe of the Gout 30
What order muſt be had in the ſaid cure 31
To preſerve a man from the Gout 32
The cure of the Gout with pain in the ſide ibid
A diſcourſe of the Sciatica 33
Of pains of the Mother 34
Of pains in the head 35
Of diſeaſes in the eares 36
Of the Infirmities in the eyes ibid
Of the Tooth-ach 37
Of a ſtinking breath 38
Of ſpitting blood 39
Of diſeaſes of the Liver 40
Of diſeaſes of the Lungs 41
Of the Spleen 42
Of the flux of the bodie ibid
Of coſtiveneſſe in the bodie 43
Of the Flux of Urine ibid
A diſcourſe of the retention of Urine 44
Another diſcourſe of the ſame 45
Of the retention through heat ibid
Of the retention through drieneſſe 46
Of the retention through cold ibid
Of the retention through moiſtneſſe 47
Of the difficultie of Urine ibid.
Againſt burning of the Urine 49
A diſcourſe upon the carnoſity of the yeard 50
Another cure for the ſame ibid
To ſtay the flux of Urine 51
To break the ſtone 52
Of the gravell in the Reins 54
Againſt the Itch ibid

The

The Table.

The Table of the Second Book.

WHat Chirurgery is 55
The order in curing Impoſthumes 56
What Impoſthumes are 58
Of Impoſthumes in the groin ibid
The ſecond kind of Impoſthumes in the groin 59
The third kind in the groin ibid
Of Impoſthumes under the armes 60
Of Impoſthumes in the throat ibid
Of Impoſthumes in the throat cauſed of melancholy humours 61
Of Impoſthumes in the throat cauſed of the Pox ibid
Impoſthumes in the throat of hot humours 62
Impoſthumes in the throat cauſed of cold 63
Impoſthumes in the throat of hot humours ibid
Impoſthumes in the eyes 64
Impoſthumes in the eares ibid
Impoſthumes in the mouth 65
Impoſthumes in the joynts ibid
Of inward Impoſthumes 66
Of Ulcers and what they are 67
To help Ulcers of all ſorts 68
Of Ulcers in the feet 69
Of Ulcers in the legs ibid
Of Ulcers in the knees 70
Of Ulcers in the groin ibid
Of Ulcers in the armes 71
Of Ulcers in the breaſt, back and belly ibid
Of Ulcers outwardly 72
Of Ulcers in the head ibid
Of Ulcers in the mouth 73
Of Wounds, and their kinds ibid
What Medicines are fitteſt for wounds 74
Of wounds in the head with offence of the brain 76
Of wounds in the head with fracture of the bone 77
Of wounds in the head where the bone is not offended 78
Of Contuſions or bruiſes in all places ibid
Of wounds in the neck 79
Of wounds in the armes 80
Of wounds in the breaſt ibid
Of wounds in the bellie 81
Of wounds in the leggs 83
Of wounds that pierce into the bodie 84
A diſcourſe upon old wounds 85
To heal wounds of Gun-ſhot ibid
To heal a wound quickly ibid
To help a wound quickly that is in danger 86
To ſtay the flux of bloud in wounds ib.
Another for the ſame 87
A defenſive for wounds ibid
Our ſecret powder for wounds ibid

The Table of the third Book.

TO make our Petra Philoſophale 88
To make our Balm 90
To make our Aromatico 92
To make our Electuario Angelica 93
Our Sirrupo Solutivo 94
Our Sirrup Magiſtrall 95
Our Sirrup againſt the Melancholie humour 96
Our Potion of Lignum Sanctum ibid
To make the water of Lignum Sanctum 98
An Electuary againſt the Cough 100
Our Magiſtral Electuary of Sulphur ibid
Our Electuarie of Conſolida majore 101
Unguentum magnum 102
Oyle of Hypericon 103
Our Oleum Philoſophorum of Turpentine and Wax 104
Our Magno Liquore 105
Pillole Aquilone 106
Our Quinta eſſentia ſolutiva ibid
Pillole Magiſtrale 108
Aqua reale that maketh the teeth white 109

Of

Of the ſecrets of Frankincenſe ibid
To make oyle of Honie 110
Our great Cerot 111
A Magiſtrall Unguent that helpeth in manner all ſores 112
A Magiſtrall Cerot againſt the white Scall ibid
A divine Cerot againſt divers infirmities 113
A miraculous plaiſter for Flegmon or Eriſipella 114
A reſolutive plaiſter of great vertue 115
A maturative plaiſter of great vertue ibid
A compoſition againſt Ulcers and ſores 116
A ſtrange compoſition of great vertue ibid
An Unguent of great vertue againſt Ulcers ibid
A Diſcourſe upon ſundry ſorts of Unguents 117
Medicines appropriate againſt all poiſons 119
A water that preſerveth the face and teeth faire 120
To take away ſpots out of the face 121
To cauſe hair to grow ibid
To make our Sirrup of Bayes 122
To make a Sirrup of Cinnamon and Ginger 123
Our Sirrup of a Capon 124
A magiſtrall Sirrup of Quinces, the which is reſtorative 125
A Magiſtrall Sirrup of Lignum Sanctum 126
A Sirrup of Juniper berries 127
A Sirrup of the Bran of wheat ibid
A Sirrup of Salſa Perilia 128
To make a potion of China 129
A potion of Alchachengie 130
A pectorall Potion of our invention ib.
To make a Potion of Camedrios and Iva Arretica, which diſſolveth all Fevers that come of cold 131
A potion that helpeth againſt all infirmities 132
An Infuſion of Wine that is good againſt the Gout 133
Another artificiall wine againſt the ſtitch in the ſide and gravell 134
To make a Quinteſſence of great vertue 135
To make Diatartaro the which is ſoluble 136
A compoſition of great value to comfort the ſtomack 137
A ſtomachall plaiſter to cauſe digeſtion ibid.
A rare ſecret for the eyes 138
A liquor that comforteth the ſmelling, and preſerveth the head ibid
A decoction of the Vine 139
A compoſition of Mercurie the Herb 140
A Medicine of Lapaciole minore, Againſt the Catarre 141
Of Pollipodie and his vertues 142
Of the Olive, and his vertues 143
Of Ciperus and his vertues ibid
Of Rue or Herb-grace, and his vertues 144
Of Wormwood, and his vertues 145
Of Gratia Dei, and his vertues ibid
Of Wallwort, and his vertues 146
Of Millefollie or Tarrow and his vertues 147
Of Gentian and his vertues 148
Of Imperatoria, and his vertues 149
Of Carduus ſanctus, and his vertues ibid.
Of ſweet Majoram, and his vertues 150
Of the herb Lutiola, and his vertues 151
Of Hypericon, and his vertues ibid
Of Nettles, and his vertues 152
Of Hyſop of the Mountain ibid
A great ſecret of a kind of Betonie 153
Of the Effects of Wine, and what cometh thereof 154
Of Vinegar, and his qualities 156
Of the Fæces of wine, and his ſecrets 157
Of Verjuyce made of Grapes ibid

Of

certain secrets of Animals, and first of the Oxe ibid
Of the Goat, and his vertues 158
Of the Horse, and his vertues 159
Of the Dog, and his secrets 160
Of the Cat, and his secrets ibid
Of the Hare, and his secrets ibid
Of the Frog, and his secrets 161
A discourse upon certain stones, and their qualities, both in Physick and Chirurgery, and first of the marble ibid
Of the stone Lapis Ematites 162
Of the Stone of Iron called Loppa 163
Of Lapis Judaicus ibid
Of Lapis Lazuli 164
Of the Flintstone 165
Of Alumen scaleola or Gesso ibid
Of Lapis Amiantis 166
Of the Saphire 167
Of Red Coral ibid
Of the stone Sals 168
The vrtues of certain Minerals and mean Minerals, and first of Vitriol 169
Strange secrets of Rock Allum 170
Of Orpiment and his nature ibid
Of Cinaber Minerall 171
Of the secrets of Salt, and his vertue ibid
Of common Salt, and his vertues 172
Certain secrets of Sals peter ibid
Certain secrets of Allum du Festle 173 ibid
Of Gold 174
Of Silver ibid
Of Lead 175
Of the secrets of Copper 176
Of Tin ibid
Of Iron ibid
Of the secrets of Mercurie 177

FINIS.

To the Reader.

HAving taken upon me to write a breif Treatiſe of Chirurgery, in the which I will write the meer verity, and that with as much brevity as may be, becauſe the truth uſeth but little roem, for the Philoſopher writeth, that the truth is ſuch a light as all men doe hide, covering it with divers abuſes, as the Poets many times doe; for when they write one of their tales, they goe about to hide it, and thus to our purpoſe: Thoſe that write great volumes cannot chooſe many times but hide the truth; for in much matter there entereth both good and bad, and therefore I will write no more then is neceſſary, declaring what Chirurgery is, and in what order it ſhould be uſed with all his accidents, ſhewing what Wounds are, with Impoſthumes and Ulcers, how they ingender, and when they are ingendered, how to cure them and diſſolve them: A diſcourſe which will pleaſe many, becauſe it is onely truth, and of great importance: Let every one therefore know, that Science with experience doe appear to be one thing, and at this preſent every one is certain thereof, that the experience of Phyſick, as well as of Chirurgery, cannot be good without Science or Method, as a man may term it; but I ſay, that Experience is better then Science in theſe two Arts, that is, in Phyſick and Chirurgery, for Science onely ſheweth the vertue, the which may be done with Practiſe that hath no Theorick; of which I have written ſufficiently in my Caprici Medicinale, *and that this which I write is truth, I will prove it, for I ſay, that none can help with the onely Method, but always it is neceſſary, that there be ſome experience or practiſe, therefore thoſe that doe delight to underſtand, let them follow this my ſhort Treatiſe, in the which I will treat of things moſt neceſſary to be known, and will ſhew how eaſie it is to work in that Art, declaring all the difficult matter, ſo that every one may ſee and perceive it plain, and afterwards I will ſhew how to make many new Medicines, as well for Wounds, as for the other ſorts of ſores, which have not been uſed neither of old Doctors nor of new; the which Remedies are of ſuch vertue and ſtrength, that the world will wonder at them for their notable quick working, and hereafter I will write what Chirurgery is.*

The Contents of the Chapters of this Book.

What Chirurgerie is fol. 3
What Wounds are 7
Of Ulcers, and what they are ibid.
Of Impoſthumes, and their kinds 8
Of Fiſtulaes and their kinds 9
Of all ſorts of ſcabs 10
Of Formicola, and his effects 11
A diſcourſe of wounds, and other kinds of inward ſores ibid.
An Order to uſe in healing all manner of diſeaſes appertaining to the Chirurgian 13
Of Medicines to be uſed in all kind of wounds outward, with eaſe and brevitie 14
To help Ulcers of all ſorts 16
The Order to be uſed in curing Impoſthumes of divers ſorts 17
The Order to cure all manner of Fiſtulaes 18
To help all manner of Scabs 19
To help Mal di formica 20
Of the Tow which is laid upon wounds by common Chirurgians 21
Of the digeſtive, with the which they dreſſe wounds after the aforeſaid Tow 22
Of the mundificative Unguent, wherewith they dreſſe the wounds after they are digeſted, to mundifie them ib.
Of their Incarnative wherewith they dreſſe the wound after it is mundified 23
A rare ſecret, the which this Author did ſend unto a very friend of his, being in the wars in Africa, the which helpeth all wounds, either by cut, thruſt, galling with arrows, or Harquebuſh-ſhot, or otherwiſe ibid.
Of thoſe Unguents that cicatrize wounds 24
A remedie to help a wound with great ſpeed of our Invention ibid.
An excellent ſecret to heal wounds of Gun-ſhot or Arrows without any danger ibid.
A Diſcourſe upon old wounds that are not yet healed, and their ſoveraign remedie 25
To diſſolve a bruiſe in ſhort time, when it is new done ibid.
To help a wound quickly that is in perill of any accident 26
To ſtop the flux of bloud in wounds with great ſpeed ibid.
Another remedie to ſtay the Flux of bloud in a wound 27
Of our Cerot magno, that helpeth againſt all ſorts of ſores and wounds ib.
Of our Magiſtral Unguent that helpeth divers ſorts of ſores 28
To make Oyle of Frankincenſe 29
Of Oyle of Wax and his effect ibid.
To help the tooth-ach that is cauſed of rotten teeth, or that cometh of a deſcenſion of the head 30
Againſt a ſtinking breath 31
To help thoſe that have a great Cough in the ſtomack ibid.
To help thoſe that cannot hold their water 32
To help thoſe that cannot make water 33
To help thoſe that have great burning of their Urine ibid.
To help thoſe that have great paiu of the Gout 34
A remedie againſt the Peſtilence, that preſerveth thoſe that uſe it 35
To help Pellaria, a diſeaſe which cauſeth the hair and beard to fall away 36
To help a carnoſity in the yeard ibid.
To help a white ſcall 37
To help thoſe Carvoli that come upon the yeard, and their cauſes 38
A Diſcourſe of thoſe ſores that come of the Pox, and how to help them quickly 39
The cure of one that had the Pox in his head 40
The cure of a wound in the head, and the hand ibid.
A great ſecret particular for the Flux and

and Diſſenteria. 41
The cure of one that was poiſoned with Arſenick 42
The cure of an ulcerated leg 43
The cure of the Gout on a certain Gentleman ibid.
Of the cauſes of the Sciatica, *and how yee may help it.* 44
A moſt excellent remedie to help the Flux of the body, with a certain diſcourſe thereon 45
A Diſcourſe as concerning Corns in the Feet or elſewhere, with their Remedies ibid.
Of an Infirmitie of Importance, that cometh upon the extremitie of the Toe, upon the nail 46
A Diſcourſe upon the Emeroids, *with the order to cure them, with moſt excellent Medicines of our Invention* 47
A great Secret to help thoſe that are burſt or have the Rupture ibid.
A rare ſecret and divine, to help thoſe that are troubled with the Spleen 48
Another great ſecret to help the Spleen with great ſpeed 49
The cure of a certain Spaniard called Carabaſall di Cordonet, *which was troubled with the* Pox ibid.
The cure of the ſtitch in the ſide with retention of Urine ibid.
The cure of a Spaniard in Naples, *who was wounded in the head* 50
The cure of a certain Gentleman, who had Mal di Formica. ibid.
Certain cures that this Authour did, when he travelled into Africa 51
The cure of the Flux, wherewith I helped the Armie of the Emperour in Africa 53
A goodly remedy found out by me for wounds in the head ibid.
The cure of one that had his noſe cut off, and ſet on again 54
The cure of an arme of S. Giordano Urſino 55
A great chance that happened at the aſſault in Africa ibid.
The cure of Wounds being poyſoned, and of other ſores 56
A Remedy found out by me, againſt the poyſon of a Fiſh. 57
Of the taking of Africa *and its deſtruction* ibid.
The cure of a great Wound on the head 58
A very ſtrange thing that happened in the aforeſaid year. ibid.
The cure of a Fiſtula in the lower parts 59
Of many that I cured in Naples 60
A cure of Ulcera putrida, *which was in the arme* 61
The cure of Etheſia *in the beginning* 62
The cure of a certain man, wounded in thirteen places ibid.
Of Remedies that help many diſeaſes 63

Here beginneth the order to make divers and ſundry Medicines of our invention, never found out before by any man. And firſt to make our Petra Philoſophale, *that helpeth againſt all manner of diſeaſes that happeneth unto man or woman, or any other Animall Terreſtriall* 64
To make our Balm artificiall, with the order to uſe it, and wherefore it ſerveth 66
To make our Aromatico, *the which helpeth againſt all manner of infirmities, of what quality ſoever they be* 68
To make our Electuario Angelico, *and the order to uſe it, and in what diſeaſes* 69
Of the vegetable ſtone of our invention, to tranſmute a body of one complexion into another, and to make him ſound for ever 70
Our ſoluble Sirrup, with the order to uſe it 71
Our Sirrupo magiſtrale Leonardo, *the which ſerveth againſt an infinite number of diſeaſes, and is a rare Medicine* 72
Our Sirrup againſt the melancholy humour, and eſpecially where there is venoſity in the ſtomack 73

The Contents of the Chapters.

Our Potion of Lignum Sanctum, which is miraculous to dissolve crude and maligne humours, with the order to use it in the French Pox, and such like diseases 74

A most marvellous Water and rare, to cause a man to avoid the Gravell in Urine, and to mundifie the Reines 75

To make the water of Ligum Sanctum most wholsome against the Pox, with a a new order 76

Our distillation for the Etesia, which is of marvellous vertue, and without comparison, with the order to use it 77

Our Vegetable Sirrup, which is miraculous and divine 78

An Electuary that helpeth the Cough with great speed and ease 79

Electuario benedicto Leonardo, which purgeth the body without any greif, and is miraculous in his operation 80

An Electuary against the evill disposition of the Liver and Stomack 81

Our magistral Electuary of Sulphur, the which serveth against divers sorts of infirmities Ibid.

Our Electuary of Consolida major, that serveth for many diseases inwardly 82

Our imperial Electuary for the Mother 83

Pills against Poyson, the which are of marvellous vertue Ibid.

Unguento magno Leonardo 84

Oil of Hypericon, the which is most miraculous for Wounds and Bruises 85

To make our Oleum benedictum, the which healeth Wounds divinely 86

A magistral Water, the which preserveth the sight a long time, and mundifieth the eyes of all spots Ibid.

To make oil of Vitiol compound, the which preserveth nature in his strength 87

Oleum Philosophorum de Termentiva & Cera 88

Our Magno Liquore, the which is of great vertue 89

Pillolæ Angelicæ, the which evacuate the body without any impediment, and are most profitable 90

Pillolæ Aquilonæ of our invention 91

Our Quinta essentia solutiva, which is of marvellous operation in divers matters Ibid.

Our Sirrup of Quintessence, the which is of marvellous vertue 92

Pillolæ magistrales, which are good against divers infirmities Ibid.

A compound Aqua vitæ, the which serveth against all cold diseases of the stomack 93

A compound oil against Poyson, the which is of a marvellous vertue ibid.

A marvellous Sope, that helpeth those which cannot spit but with great pain 95

To make the Quintessence of Honey 96

To make our Elixer vitæ, or Aqua Cœlestis 97

To make Aqua Reale vel Imperiale, the which maketh the teeth white presently, incarnateth the gums, and causeth a good breath 98

A kind of Pill most convenient for the eyes, and comforteth the stomack 99

A discourse upon a Composition that preserveth a man or woman in health a long time 100

A marvellous Water to be used of all Chirurgians in curing of their Patients ib.

To make our Caustick 101

To make oyle of Antimony ibid.

A pretious Liquor above all other 102

A secret of marvellous vertue ibid.

Our secret of marvellous vertue in act and strength 103

To rectifie and preserve the sight of those that are weak sighted ibid.

Of Lac Virginis, and the order to make it 104

To calcine Tutia, and to bring it into a salt ibid.

To precipitate Marcs, and to bring it into a red powder, called Crocus martis, the which serveth for divers purposes 105

A secret of Turpentine of Ciprus ibid.

FINIS.

Short Animadverſions upon the Book lately Publiſhed by one who ſtiles himſelfe NOAH BIGGS, Helmontii Pſittacum.

Friend,



Ou ſet a bigg Saile to a little Veſſell : I beleeve your Arke doth not like *Noah's*, containe all the vitality of Rationals, and Senſibles.

You write *Pag.* 205. concerning Maſtication. Seeing all Aliment ought to paſſe into a liquid Reduction, or tendance to Chilificative mutation, or Alimentall converſion, therefore Maſtification is to be highly commended.

You have like the great Fiſh, that ſwallowed *Ionah*, received in *Van Helmont*, though not digeſted him; and the ſame taxe may paſſe on you, which ſomtimes did on a Noble Courtier, *devoraſti, non ediſti.* It was the judgment of

Doctor *Charlton*, a Learned Phyſitian, a favourer of *Van Helmont*, that he had a better Faculty, *Evertere opiniones Veterum, quam extruere, & ſtabilire Novas.*

When was ever Practice amongſt the Phyſitians ſo narrowly confined, as they kept themſelves to one Author? Do not ſome of them follow *Minſect*, others *Hartman*, others *Grulingius*, others will have their preſcriptions made after *Quercetan*, *Faber*, or *Poterius*, ſome after *Begvinus*, *Millius*, *Billich*, *Burgravius*, *Becherus*, or other Authors; And ſome diſguſt all, which are not *Paracelſian*, or accord with *Baſilius*, *Valentinus* his Maſter, and are pleaſed to practiſe after their Medicines, with the additions of their own Experiments, out of their reading, and judegment on their ſeverall Authors. I would gladly know who ties himſelfe to *Sennertus*, *Riverius*, or any one Modern Author, as if univerſall Learning were contained in the ſphere of one Microcoſme: Yet you are ſo much for *Helmont*, as if he were the great Luminary of the World. I confeſſe, I honour *Van Helmont*, but if you do no cures out of the tract of his Method, I beleeve you muſt ſtudy more knowledge in his Medicines then barely how to Tranſlate them, or otherwiſe you will

will faile in the honour you aſpire unto, and from teaching others, come your ſelfe to learn from thoſe you unworthily vilifie.

You ſay *Pag.* 12. The Schooles are ignorant of the Quiddities, and Dihoties of things, do you your ſelfe underſtand either your own, or the eſſence of the loweſt inferiour Animals? *Pag.* 15. Why did you not by the golden Trident of Chymicall Theoremes, whom as a Lady of Honour you have courted, devoutly kiſſed, and profeſſe your ſtrict obſervance to, becalm this Sea of diſtraction? And as you ſay, *Pag.* 16. write in that, in which there is no beaten path, which you think moſt honourable, becauſe he that leades hath this advantage above others, if others follow him, he hath the glory of the firſt undertaking, if not the excuſe of prejudice: But had not *Van Helmont* traced out this Path to you, I could think you would have acquieſced to the ancient opinions, and not have aſpired to be reckoned amongſt the publick Benefactors of Civill and Humane life.

Pag. 35. You have a jerke at *Bartholomeus Carichterus*, but I beleeve your own learning and judgment will hardly bring you to be a Phyſitian to ſo great an Emperour as *Maximillian* the

Second. For your threefold Character you give of a good Purge, *Pag.* 80. I hardly beleeve your Patients will be so happy as to meet with such from you. The *London* Dispensatory hath variety of medicines, some following one Author, and some another, for which purpose it was so enlarged, as thought necessary in respect of the severall variety of judgment, and practises of our Modern Physitians.

You say, *Pag.* 11. reading is no way conducible to knowing: If you had never read *Van Helmont*, you had never written in this stile. You say, *Pag.* 11. The disease known is not the halfe way to the cure, but if you know not the disease, I conceive you would hardly, or blindly come to the cure of them. You write, *Pag.* 15. The Physitians like to the self-conceited *Laodiceans*, while they presume they keep the keyes of the Science, they neither enter themselves into the Closet, and inner Parlour of Nature, nor admit, willingly, others that would. But observe your own incircumspection and levitie: For had you perused their *Pharmacopœa*, published 1650. *A Capite ad Calcem*, you could not have committed so grosse an error, (nor did their former want prescriptions of Chymick medicines) but if you

please

pleaſe to caſt your eye on it, from *Pag.* 187. *ad finem Libri*, you may ſee many good Chymick preparations, beſides the multitude of other preſcriptions, which are left to the judgement and choyce of Ingenious Practitioners, to fetch out of other Chymick Authors.

And had you but caſt your eye on their carefull expreſsion, in *fine Pharmacopœæ*, you would have been ſilent, or written more temperately, which I muſt expoſe to your knowledge in their own words.

Ne nos (Amice Lector) in hac operis ſuſcepti meta, ſimulque cum calamo noſtro curam depoſuiſſe tui videamur, certior ut fias, cupimus, nos etiam ſaluti tuæ, publicæque utilitati, nihilo ſegnius invigilare, adeoque officinam Chymicam, ſeorſum in horto Collegii erigendam curaſſe, artificemque Idoneum accerſiviſſe, eidemque inſtruendo & corrigendo Collegarum peritiſſimos deſtinaſſe, ut medicamenta, quanto efficaciora, tanto cautius, quanto difficiliora, tanto diligentius, quanto pretioſiora, tanto ſincerius componerentur. Denique eidem ſuffragia noſtra, locumque ac lucrum omne gratis dediſſe, & conceſsiſſe, ut ad tam ſingularem benevolentiam promerendam pari honeſtate impelleretur. Tu Quiſquis es, nobiſcum fruere, vove & vale. Now judge of the condition you ſtand in with knowing men.

Hath not *Rome*, *France*, *Auguſta*, *Collen*, *Amſterdam*, and other Nations their ſeverall *Pharmacopæas*? Muſt all be drowned, if *Noah*, your petty Arke hold them not up. *Pag.* 107, and 108. Concerning Gliſters, that they never reach to the *Ileon*, or have any nouriſhing quality.

Bartholinus in his Phyſicall exercitations, hath a tract againſt that opinion; where, by his authorities, experiments, and reaſons, you might be ſomewhat ſtaggered, if you do not *jurare in verba Magiſtri*: againſt whom Doctor *Heers*, in his tractate *de Fontibus ſpadanis*, caſteth forth bitterer language then I will throw upon you; yet I deſire you to remember what Doctor *Metcalfe* of *Cambridge* not long ſince ſaid, on the cenſures of ſome nimble-tounged Scholars on the grave *Academians*: *You young men think us old men fooles, but we old men know you are ſo.* And be not offended that I adviſe you, that would be held *Magiſtrum in Artibus*, to ſtudy alſo to be *Magiſtrum in Moribus.* But I will conclude with theſe two Gramm ar verſes,

Adde quod ingenuas dediciſſe fideliter Artes
Emollit mores, nec ſinit eſſe μοχθον.

And muſt tell you, for your raſh extravagant

Cenſures,

cenſures, you are worthy to be tranſmitted back to the Colledge Cenſors, or Deanes.

W. I.

Courteous

FRIEND CULPEPR,

I Had thought the ſober animadverſions were given you lately upon the publiſhing of the tranſlation of Papius, *would have reformed your inſolent Language you formerly uſed againſt your bettters; but I ſee*

Quo ſemel eſt imbuta recens ſervabit odorem
Teſta diu.

The Veſſell cannot put off the firſt fœtid ſmell it received, for in your diſponſatory Epiſtle, and in theſe of your Midwifery with a great deale of rayling, and nonſence, as if it were Cuckow-moneth with you, you chatter ſtill in one note, againſt Prieſts, and Phyſitians, and cry out, Wee are Priſoners, and kept in darkneſſe, and who are our Jaylors but Schollers : *Out of which by your ſelfe-conceited omniſcience you undertake to deliver them,* from the unſufferable ignorance men and women are now trained up in, *and teach them a deſperate unwarrantable*

practice. And this is done, you say, 'to uphold a Company of 'Lazie Doctors, most of whose covetousnesse outweighes 'their witts, as a Milstone outweighes a feather, &c. I cannot but smile at your nonsence similitudes; but I shall account you an exact Mathematician, if you can tell me how many feathers would counterpoyse a milstone, but that task would make your braine as light as your tongue. I allwaies conceived men were bred up in callings, to enable them in future to preserve themselves and their Families, and in their professions to be serviceable to the Commonwealth, and might lawfully live by them. I pray, why do you translate but to live by it, not agere stultum, & Zoilum? *I wonder whether gaine put you not at first (when other Trades failed you) to write, or rather translate Physick in your mother tongue: and it seemeth you rather know how to translate Latine, then transferre it into a Sentence, as you do* legere, & non intelegere, neglegere est. *But I will admit the excuse, 'tis the Compositors oversight. You say,* If any want wisdome, let him aske it of God, not of the Colledge of Physitians; *and yet you undertake to teach them; for you say,* You intend to lay down some Rules, whereby a man may as well prevent a sicknesse before it comes, as remedy it when it comes, and that you will write of the preservation of man, even from his conception to his grave: *a great undertaking, and I believe too high*

Mr.

Mr. Culpeper *for your reading, and will ſcarce be gained out of your tranſlating ſome fragments of* Galens, *and ſome pieces of modern* Anatomy. *You ſay,* Phyſitians of our times keep our underſtanding in as great bondage as *Pharoah* kept the *Hebrew* Midwifes bodies, *I pray did the other Phyſitians before them walke in your tract? but why tranſcend you the text with your fooliſh additions? what bondage do you read of either the Ægyptian Midwifes, or women ſuffered under* Pharaoh *themſelves, though the males were overcharged with rigor. You confeſſe* God hath given you ſome little ſparkes of Knowledge, and you will not wrap up your talent in a napkin and bury it in the ground: *Truly I thinke you need not hide any you have; and for that of fraying you will not. You deſire others* to judge charitably of you, for Charity and Honeſty you ſay alwaies walk hand in hand together, and think ill of no man: *If your own rule be your judge, you are neither Charitable nor Honeſt: you ſay in your Epiſtle to the Reader,* The water may be muddy in the ſtream, which is clear in the Fountain, *but yours is clear in neither: You ſay,* The Tranſlators have given us a Tranſlation of the Bible (*ſuch a one as it is*) but have given all the proper names in Scripture in pure *Hebrew* words in an *Engliſh* Character, and yet all the Scripture was written for our inſtruction: *Had you been as well verſed in the*

Tranſlations, as you are in raſh Cenſures, you might have found the Hebrew *words exactly interpreted, adjoyned to many tranſlations: not conceived ſo neceſſary to be joyned to all; becauſe whoſoever underſtood the language well (as God be praiſed many of our Nation do) they needed not that key to open it to them: Beſides you ſay,* whole Sentences in Scripture are ſo tranſlated, that it would make a man ſick to ſee them, *I beleeve you mean read them; but why quoate you not the places, as you did before, the fourth or fifth firſt Chapters of the Book of* Chronicles. *If you had ſaid ſome ſentences of Scripture are omitted, or perverted, you might juſtly have taxed the lazie ignorant Printers, both here and beyond the Seas, in theſe times, that have not had ſo much care of their Preſſes in putting forth thoſe ſacred Bookes, as your Printer hath had of yours. You ſay,* The firſt vertue a Child aimes at ſo ſoon as it is born is knowledge. *I would gladly learn what Virtue is* native; *I conceive them* dative, *and that* ſcientia *is rather* acquiſita, *then* nata, *if it be true* nemo naſcitur artifex; *or the Platonick opinion hold, man is* Tabala raſa, *capeable of impreſſions, but hath none written in it. The deſire to be as Gods was the cauſe of our Parents firſt fall, knowledge of good and evill, but the knowledge of Good comes onely from God, the Fountaine of goodneſſe, in whoſe ſtream you muſt be dipped, before you deſert your pride, and ſelfe-love, and put on humility. You ſay,*

Had

Had not the Prieſts formerly abſconded the myſteries of Truth from us, Sermons would have been ſo cheape that they would have been cried about ſtreets for three halfpence a dozen; *You might have done well to have expreſſed your ſelfe, whether you meant our Prieſts, or the* Romane, *for I dare juſtifie a few of the Sermons of our late reverend Divines, as* Andrewes, Hierons, Holſworth, Adams, *and many others which I could name, are of farr greater worth and eſteeme, then your diſpenſatory, unleſſe with ſome ignorants and women: Though you undervalue Sermons at a leſſe rate then ſparrowes, when your learned labours are prized at five or ſix ſhillings a piece. For* Gardiner, *I think every good Chriſtian abhorreth his name and life; and I know no man deſires to die his death. Gyant proportions have often Pigmy conceits, but our gentlemans fancy farre outſtrips Bayards leape,* who brings *Dianas* Image from *Epheſus* to jumpe to *England* at one leape, where ſilver ſhrines muſt be made for her ſtill. *It is a Riddle to my underſtanding, where the Image and Shrines are; and I ſhould be glad to ſee you cleare that paſſage, of the Image fell downe from* Jupiter, *and that of the ſilver ſhrines from impertinent nonſence, and ſhew how you can make them correſpond with our Phyſitians. Tis true you put an effigies Image, or ſculpture before every book you write; I conceive you meane not your owne, I confeſſe I*

have

have that in your Book at Amen Corner, *but for your Silver ſmith and ſhrines you write of, I hardly beleeve you will have one, unleſſe the Midwifes you flatter ſo, make you one. For* Amen Corner, *I perſwade my ſelfe, tis a formidable place to you, for feare of diſſection, for you never durſt hitherto venture your approbation there before the Doctors for your ſufficiency in your trade you were bound to, and ſome-while brought up in: And for your judgement in Phyſick, I know you dare not come thither to the teſt, though you raile againſt them. Pray let me not trouble your weake braines with a relation of a Gentleman and Scholars, cenſure upon your Book, who peruſing ſome paſſages in it in a Bookſellers ſhop, asked whether* Culpeper *made that obſceane book or no, and being anſwered he did, replied, truly* Culpeper *hath made Cul-paper, paper fit to wipe ones breech withall. Where you writ,* You could have written deeper notions in Phyſick then ſhall be found in this book: *I muſt tell you, you would ſeeme to be a Phyſitian, who have ſcarce aſpired to the Apothecary.* But the Colledg hath wrapt up their Children in blankets of ignorance, *have they not ſhut them up in a Chamber, as tis related your Patron ſometines did you:* you ſay, man may meddle with generalls, but before he meddle with particulars, let him looke to himſelfe: *But you have* Lynceus *eyes in others affaires,* ſed non vides manticæ quod in tergo eſt. *He is a*

ſaucy

ſaucy inſolent Souldier ſpeakes irreverently againſt the Gerall under whoſe Colours he marcheth, you profeſſe your ſelf ſtudient in Phyſick, but want ſome Phyſick your ſelf to purge away the Malignant humor poſſeſſeth you, againſt the honourable Society of the Colledge of Phyſitians: A little Hellebor *would do well to purge your braines with, if you could but jump over as eaſily to* Italy *or* Greece, *where it growes, as* Dianas *Image did hither. Were you aſleep or awake when you ſaw it jumpe ſo farr, otherwiſe I ſhall think it like one of the ſtories in the* Mirror of Knighthood. *Every bird thinks his own young one faireſt* ſuum cuique pulchrum, *you acknowledge the direction for Midwives to be your own child, but whether you are more properly a borrower or tranſlator, then Father,* Judicent Medici. *Tis a ſlovenly Bird bewrayes his own neſt and though you ſeem to adhere to* Hypocrates *you ſhall never be counted* Harpocrates *for he was borne with one hand on his mouth, and the other on his members, but you will cloſe yours upon neither. But I will conclude with our* Mercury, *with a ſtory of* Mercury *out of our Latine Emblems.* Mercury *having a good conceipt of himſelfe (as our* Mercury *hath) deſirous to know what opinions mortalls conceived of him, would needs deſcend, and fixed on a Statuaries ſhop, where lighting and comming in, he ſpies many Images of the Gods and Goddeſſes, and enquires the price of them, but not ſeeing his owne, enquires whether he had the Statue of* Mercury

cury or no, he replied he had, and fetched him forth of a bye corner he had in his ſhop, of whom Mercury demanded what price he would aske for it, the Statuary replyed, Sir, If you mean in good earneſt to buy the other Statues you Cheapned, you ſhall have him into the bargain, whereupon Mercury went away diſcontented, I leave the Morall to your own application: and your ſelfe alſo; wiſhing you more government in your tongue, and diſcreſſion in your pen, hereafter, concluding with that ſaying, His tongue is no ſlander, whoſe tongue is all ſlander,

Your wellwiller,

and a wellwiſher to

From Amen Corner, the Subſtances not ſhaddowes of Phyſick.

W. F.

The

The Epiſtle to the Reader.

COURTEOUS READER,

THere having come to my hands three ſeverall Bookes; *Phioravants Secrets*, and alſo his *Chyrurgery*, to which is added *The Iewell of Practice*: Publiſhed a good while ſince by JOHN HESTER, a *Spagyrick* Profeſſor, in his time of eminent note: And knowing the Books very ſcarce, and out of Print, much deſired by Ingenuous Practitioners in Phyſick, I have for the Publick good communicated thoſe three ſeverall Books to my Friend: aſſuring my ſelfe out of my knowledge of the Books, that there are in them contained many *Chymica arcana*, which will be much advantagious to *Spagyrick* Students, with the more confidence, becauſe whoſoever deſireth to have, and make uſe of the choyceſt Secrets delivered in them, may have them faithfully made up, and diſpenced in

Amen-Corner, by *W. I.* Chymiſt to that honourable Society, and Colledge of *London* Phyſitians, who hath heretofore made up the choiſeſt of them, for ſundry Phyſitians, who have earneſtly deſired them, and with good ſucceſſe uſed them: And I doubt not, but they will receive as good ſatisfaction in their compoſitions, as that worthy *Spagyrick*, (that from an *Italian* Coate, put them into an *Engliſh* Veſture) formerly gave them: Deſiring you for your fuller approbation, to peruſe his Epiſtle præfixed before his tranſlation, which I preſume, will give you that content is deſired from your Friend,

W. I. M. B.

A SHORT

A SHORT DISCOURSE OF THE SECRETS OF THE Moſt Famous Knight and Excellent Phyſitian and Chirurgion, Lord PHIORAVANTI.

CHAP. I.

What thing infirmitie is, and whereof it proceedeth.

SIckneſſe or Infirmitie is no other thing then a diſtemperature of humours in the bodies of creatures, as well reaſonable as unreaſonable, which are ſubject to ſickneſs and to death. And theſe doe not proceed of any other thing, then of the divers and ſundry diſorders committed many waies, which diſorders every man might very well defend himſelf from, if he would. And theſe diſorders which are thus committed are very many, whereof I will name you a few, and will tell you alſo of the infirmities which follow them.

There are many which diſorder themſelves in their eating,

and in the varietie and ſuperfluitie of meats, and ſo corrupt themſelves; and of ſuch corruption engendreth ill diſpoſition of the ſtomack, and loſſe of appetite, and thence cometh the Itch, and diſeaſes of the legs, and other like matters, which commonly proceed of much repletion. Others diſorder themſelves in the exceſs of Lecherie, of which diſorder cometh debilitie of the Reins, want of the ſight, weakneſs of the brains, and oftentimes diſeaſes about the Yard, and other kinde of infirmities hanging upon the French ſickneſſe. Some diſorder themſelves in fiſhing, ſtanding much in the water; and of this acceſſe cometh coldneſſe of the Nerves, pains of the legs and feet, and ſuch other things which ſuch acceſſe cauſeth. Other ſome diſorder themſelves in hunting, in ſuch ſort, as they take heat, cold, wearineſs, hunger and thirſt; of which diſorder there followeth Agues, Opilations, Rheums, Numneſſe, and ſuch like things; which, with ſuch diſorder and great travell, commonly are wont to bee cauſed. And in divers other manners men may diſorder themſelves, which at this time I will omit; becauſe I will not be overtedious to the Reader. It ſufficeth, ſo that I ſhew the ſubſtance of the thing, and to doe it, that every one may underſtand it. If then the cauſes are infinite, by which infirmities or ſickneſs come, and the remedies a great many more then enough to cure them: I mean therefore to ſet down in the Chapters following the infirmities, together with the remedies, with the which they may be healed, beginning with the infirmities which men have from their birth unto their death, diſcourſing of them one after an other. And firſt I will ſpeak of Infants and children, which happen into the falling ſickneſſe aſſoon as they are born.

Chap. II.

To help the falling ſickneſs in young Children.

The Falling Sickneſs is a diſeaſe, the which in young Children is cauſed of great humiditie in the head, and the cure thereof according to our Order, is with drying things which

which diſſolveth that humiditie, and the Remedie is this: Take our *Cerot Magiſtrale*, and ſpread it on a cloth the breadth of two fingers ſquare, and ſtrew thereon the powder of *Cantharides*: the which of his own quality and nature is attractive, and bringeth forth great quantity of water: then lay this *Cerot* in the nuke of the neck, and there let it lye at the leaſt eight or ten daies, taking it off every day, and making it clean, then lay it on that place again. Likewiſe you ſhall annoint the head with *Oleum Petroleum*, the which is very drying and penetrative; becauſe it cometh forth of a Mine under the earth, the which continually doth boil, and ſo cometh forth with the water, and then is ſeparated. This Oil hath a marvellous vertue in himſelf, that it defendeth the fire, for if a man annoint his hands therewith, he may waſh his hands with molten Lead preſently, and never hurt him: and that cometh through a certain hidden vertue in that Oil. Alſo you ſhall underſtand, that this Oil will burn being ſet on fire, and yet it will not hurt or ſcald any thing which it falleth on, or toucheth it.

CHAP. III.

To help young Children of certain groſſe Scabs, that come in the head and face.

THeſe groſſe ſcabs that come in the head and face, are cauſed of abundance of fatneſs, and moiſture of the milk of the Nurſe; for the child being tender and weak of complexion, is not apt to digeſt that ſuperfluous humour, and ſo Nature driveth it forth in that order, with great abundance of humiditie, And the beſt remedie is, That you ſhall give the child every morning one ſcruple to drinke, of our *Elixar vitæ*, becauſe it is a friend to Nature, and nouriſheth the bodie, and drieth up ſuperfluous moiſture, and ſo the child ſhall be holpen. Alſo you ſhall annoint the child with our *Magno liquore*, the which is temperate of nature, and doth penetrate, and ſo cauſeth ſolution of that humour.

Chap. IV.

To help young Children of the Rupture.

THe Rupture is cauſed two waies, the one through weakneſſe of the place, and the other through much crying, and the remedie is thus: You ſhall make a Truſſe fit for the childe that ſhall come very cloſe, and then let them uſe our Electuarie of *Conſolida majore*, the which is written in my diſcourſe of Chirurgerie, with divers of my Medicines: And alſo you ſhall give the child to drink the powder of *Alkimilla* in wine; and every night you ſhall annoint the Rupture with our *Oleum Philoſophorum*, made of Turpentine and Waxe: the which is ſo peircing, that it warmeth the place that is broke, and helpeth it to ſiccatrize. And ſo uſing theſe three Medicines, thou ſhalt help him quickly, for this have I proved an infinite of times, and alwaies have had good ſucceſſe, thanks be to God.

Chap. V.

Of the ſmall Poxe that come to Children.

THe Small Pox are cauſed of ſuperfluous choller and flegm, the which is mixed with the bloud, and ſo continuing a certain time it doth encreaſe ſo much, that Nature cannot bear it, and ſo driveth it forth with a great accident of a Fever, the which commonly doth continue four or five daies together, and then cometh forth certain wheals or bladders full of corruption, which within three daies will break and run forth, and many drie. You ſhall underſtand that there are ſome ſo weak of Nature that they cannot come forth, but remain within, and ſo having no evaporation outwardly, it doth choak them, and ſo die, and that is the cauſe why ſo many creatures from four yeers old to ten doe die without help. And therefore I conſidering the true cauſe of the diſeaſe, I have alſo found out the true remedie to help them, and that is this. When the child feeleth that Accident, give him preſently one drachm of

of our *Aromatico* to eat: The which hath ſuch force and vertue attractive, that it joyning unto the ſtomack draweth unto it all the humours that offend, and carrieth them forth both by vomit and ſege, and ſo leaveth Nature eaſed, and the partie out of danger. Then after that anoint him four evenings with our *Balſamo artificiato*, and lay him down to ſweat, and ſo he ſhall be well.

Chap. VI.

Of the Ferſa or Meaſels that come to young Children.

THe Meaſels that cometh to Children, commonly cometh after the ſmall poxe one yeer or two, or three, and is cauſed of the aforeſaid cauſe; and there is no other difference between them, but that the perſon is of more age and ſtrength, and both come with an accident of a Fever, but in this cauſe they come forth thicker, and they dry without breaking or running. Nevertheleſſe, this many times cauſeth death, if it be not holpen quickly, and with the remedies appropriate. You ſhall underſtand that this doth not come with ſo great vehemencie as the other doth. You ſhall onely defend the heart and preſerve the ſtomack from corruption, and putrefaction, and ſo you ſhall help them quickly. The Remedies are theſe: You ſhall give them four or five mornings this drinke: Take Julep of Violets, ℥ii. Roſewater, ℥iiii. Oile of Vitriol four grains, mixe them and drink it cold: for this is a rare Medicine.

Chap. VII.

Of Waxing Kernels, which are called of ſome Scrophulæ.

THeſe Kernels that commonly come in the throat of young Children, are cauſed of ſuperfluous melancholy humours corrupted, and are a kinde of Ulcer, very hard to be holpen, and evill to have, for when they are broke they cauſe exceſſive pain, becauſe thereunto runneth great abundance of humours,

mours, and are ſo hot and corrupt, that it is impoſſible to help them with outward Medicines onely, becauſe they proceed of an inward cauſe. Therefore if thou wilt help them, firſt remove the Cauſe, and then cure the Effect.

Firſt therefore thou ſhalt give them our Sirrup againſt Melancholick humours, written in our diſcourſe of Chirurgerie, and then give him a Doſe of our *Aromatico* faſting, and that will evacuate the ſtomack of choler and flegm, and drie up thoſe humours that run to the ſores. The Medicines that you ſhall uſe to the ſore, are two: The firſt is our *Coſtick*, which being laid on the ſore, doth mortifie it in four and twentie hours, and taketh away the corruption. Note, that you may not take away the *Askar*, untill ſuch time as it falleth out of himſelf, then lay thereon the black Cerot of *Godfredo de Medic.* the which Cerot is written alſo in *Galen.* And in ſhort ſpace it will be holp, as I have proved divers times.

CHAP. VIII.

Of divers ſorts of Scabs, and their Remedies.

SCabs proceed of divers and ſundry cauſes; Nevertheleſſe, they all are cauſed of putrefied blood, as you may ſee by daily experience. But the ſaid putrefaction may be cauſed of divers accidents, as by eating much moiſt and fat meat. It may be cauſed of a corrupt humour of the *French Pox*, and of divers other cauſes, which I will leave at this time. Therefore if thou wilt help any of the aforeſaid cauſes, it would be neceſſary to uſe Purgations, and Unctions. The Purgations are two, and the Unctions alſo two. The firſt Purgation is half an ounce of our *Electuario Angelico*, which take in the morning faſting thereon at the leaſt four hours: then take for ten daies together our *Soluble Sirrup*; the doſe is from ℥. iiii. to ℥. vi. And then if the Scabs come of the Pox, you ſhall annoint them five or ſix nights with our *Unguento magno*, and they ſhall be holpen. But if the ſcabs come of any other cauſe, you ſhall annoint them with *Unguento de Litharagiro* ſimple, after they are well purged. The Unguent is made

made with Vineger, with the Oil of Roſes, and with Litarge.

Chap. IX.

Againſt Worms in Children.

THis is a rare ſecret againſt the Worms, the which I have uſed a long time, and alwaies have had good ſucceſſe. Take the ſeed of *Levant*, the which is ſweet, and is called in Italian *Sementina*, and the ſeeds of *Carduus Benedictus*, and of a certain Herb growing on the Sea, called *Corolina, ana*: ſtamp it very fine, and give thereof one drachm in honey, and it will kill the Worms, alſo thou ſhalt underſtand that I have a great ſecret againſt the Worms, the which I will ſhew thee; for it may be uſed more ſafer then any of theſe Hearbs above named: You ſhall annoint all the bodie over (leaving no part) with our *Balm Artificiall*, and give the Patient thereof to drink 3.i. with Wine or Broth. Thou ſhalt underſtand, though the child have no Worms, yet the Medicine will doe him great good, becauſe it helpeth againſt all manner of diſeaſes that may happen unto children, and alſo to other perſons.

Chap. X.

Of certain Warts or Carvoli, that come on the Yard of a man.

WHen Children have paſſed the foreſaid diſeaſes, and that they come to the age of fourteen yeers, or fifteen, or more, and that they begin to fall among women, many times by ſome accidents, they get theſe *Carvoli*, or Warts on the Yard. And they are of divers kinds, for ſome come on the very skin, and ſome come on the fleſh or end of the Yeard. Some are as though they were burnt or ſcorched, and other like Ulcers, and other like Warts. Thoſe that come as though they were ſcorched are of ſmall importance, and may be eaſily helped, for if you touch them once or twice with our *Aqua reali*, they will be whole. Thoſe which are Ulcerated are evil to heal,

yet you ſhall uſe no ſtrong Medicines thereto, but onely dreſſe them with our *Magno liquore*, and in ſhort time they will be whole. Thoſe that are like Warts are very evil to be help'd, for you muſt mortifie them with our *Coſtick*, one after another. But if they be not mortified at once, touch them again, and again, if need require; and when they are mortified, help them onely with our *Magno liquore*, untill they be whole: And with this Order I have cured a number.

Chap. XI.

Of the Running of the Reins.

THe running of the Reins moſt commonly cometh of the much uſe of women, or becauſe thoſe women are corrupted with a certain diſtemperature of heat, that is able to corrupt a man uſing with her. And of this running there may grow divers diſeaſes, as you may ſee by thoſe that are troubled therewith, if they be not helped as they ought to be. One of the diſeaſes that may come of this, is great pains in the back, becauſe it doth weaken the vertue of the Reins. There may come alſo a great burning in the Yeard, and botches in the Groin, and ſuch like, all which are hard to bee diſſolved. The cure of this diſeaſe is, You ſhall take three times our Pills called *Pillole Aquilone*, every third day once, that being done, he ſhall uſe this Electuarie ſeven or eight daies together.

Take a certain ſhell which is ſmooth, and is called of ſome *Calcinelli*, and of ſome *Toninole*, and of ſome *Telline*; Take them and burn them, make it into fine powder, and take thereof ℥ i. the buds of Cankers or wild Eglantine that the Roſe cometh of, it is called in Italian *Roſe canine*, ℥. di. Hyſope of the Mountain ℥. ii. white honie crude ℥. vi. Make thereof an Electuarie without fire. The doſe is, ℥. i, in the morning faſting, and at night before meat. Note, that when you uſe this Medicine, you ſhall eat no Pork, nor Fiſh, nor ſimie things.

Chap.

Chap. XII.

Of a Botch which is cauſed of a corrupt humour, which is a kind of Pox.

I Would here ſhewe the cauſe more plainer, but that there are divers which have ſhewed it plaine enough: but I will ſhew thee the true ſecret and remedy to help them. Firſt, Thou ſhalt give them ten mornings together our *Soluble Sirrupe*, and then take our *Aromatico* three times, that being done, and that the botch is open, you ſhall dreſſe it with our *Magno liquore* upon a tent, and lay upon the ſore our *Magiſtrale Cerotte*, and with theſe two medicines thou ſhalt help it from the beginning to the ending, as I have ſeen the experience divers times.

Chap. XIII.

Of Pellarella that cauſeth the haire to fall off.

Pellarella, or *Morphewe*, is a kind of Pox, and is one of the firſt *Preſagia* of that diſeaſe, and is a corrupt humour, and ſo drying, that in ſhort time it mortifieth the haire of the head and beard, and eye-browes, and cauſeth them to fall off. You ſhall underſtand that this diſeaſe is ſuch a thing, that it cannot be helped by any meanes, except it be taken in time, before the haire be mortified. Nevertheleſſe I will ſhew a ſecret unto the World, to know when a man hath that diſeaſe or no, and in what time he may help it that they ſhall not fall. The ſecret is this, Thou ſhalt underſtand, that the beginning of *Pellarella*, is one *Carvoli* or more that cometh upon the Yeard, the which ſeemeth to be of little importance, becauſe they are holpen with eaſe, but within ten, or fifteen daies after they are whole, there will come a certaine alteration in the throate, which will not ſuffer him to ſwallow his meat, which doth indure commonly eight or ten daies, and ſo goe away by it ſelfe without any medicine, and in that time the haire is mortified, and then within two or three moneths the haire will fall: ſo that

this is the cauſe why they cannot be help'd when they fall away, for the time was paſſed before, and the rootes mortified. Therefore if thou wilt keep thy ſelf from running into ſuch a great danger, thou maieſt do it eaſily if thou take it in time: and the remedie is this. When you have had any of theſe *Carvoli*, and that after there cometh an alteration in the throate, then preſently purge, and uſe a defenſive unction that the haire may not mortifie. You ſhall purge him nine dayes every morning with our *Sirupo Magiſtrale*, and faſt thereon four houres. The doſe is from ℥ iii. to ℥ vi. that being done, you ſhall give him ℥. *di.* of *Electuario Angelica*, according to the recept, and in the mean time annoint all his face and head with our *Magno liquore*, and doing thus, it is not poſſible that the haire ſhould fall off. This is a ſecret, the which few men have known, and never written of any before this time, and is of ſo great importance, that it were neceſſarie to be known for an univerſall health, that every man might keep himſelf from this diſeaſe.

Chap. XIIII.

Of Scabbes that come through the Pox.

The Scabbes that come through the Pox, are of divers ſorts; as you may ſee by experience: yet all may be helped with one order of medicine, becauſe they proceed of no other thing then of the evill diſpoſition of that diſeaſe. And theſe moſt commonly do proceed and come after *Pellarella*, and this is the cure. You ſhall give him our *Soluble Sirrup* every morning warm, with two ounces of *Mel Roſarum*, and lay him down to ſweat, and cover him well, and then at night annoint him with *Vnguento di Lithargiro*, and thus doing five, or ſix daies, he ſhall be helped. For with this order I have helped an infinite number, to my great honour, and ſatisfaction of the Patient.

Chap. XV.

Of certaine Tumours, or ſwellings in divers parts of the body.

SWellings, which uſe to come to man, are called Tumours againſt nature, and may come of divers cauſes, as by cold, and they do cauſe inflammations without paine, and moſt commonly they come in the articular parts: There are others which are cauſed of hot humours, and thoſe are called *Riſepelli*: There are other that come of the Pox, and theſe come in the head, and on the legges and armes, and are of evill digeſtion, becauſe they are engendered of corrupt, viſcous, and crude humours. You ſhall underſtand that theſe three kindes dò differ in qualitie, and are alſo helped with ſundry medicines. Thoſe that come of cold, are windie humours, and may be helped with bathes of hearbes, and hot unctions that have virtue to diſſolve the wind. The hearbes to make the bath, are theſe: Nettles, Mallowes, Pelletory of the wall, Bran and Aſhes, and make thereof a bath; and then annoint them with our *Oleum Philoſophorum*, made of Turpentine and Wax. Thoſe that come of hot humours, you ſhall waſh with *Aqua Vitæ*, becauſe it openeth the pores, and diſſolveth that heat. Thoſe that are come of the Pox, are evill to heale, and his cure muſt be with great purging: and the chiefeſt thing that you can give him, is our potion of *Lignum Vitæ*, becauſe it doth make thin thoſe groſs humours, and diſſolve the ſwellings, if it be taken according to the order of the recept, the which is written in this Book. And ſo with this order thou ſhalt help them perfectly.

Chap. XVI.

Of Ache in divers parts of the body.

ACches, that come to divers parts of the Bodies, do ſpring of divers cauſes, as it is ſaid before of the Swellings, or Tumours: but for the moſt part now in this our time, they are

cauſed of the Pox, and thoſe kinds of Aches are evill to be helped, becauſe they are engendered of viſcous humours, and putrefaction of the bloud, and of evill diſpoſition of the Liver. And the cure of thoſe Aches, is to purge the body, and purifie the Liver: and that thou ſhalt do with our *Soluble Sirrupe*, taking it ten dayes: and then take our *Electuario Angelica*, or *Pillole Aquilone*, and then uſe your wine of *Lignum ſanctum*, and ſweat therewith as much as thou canſt, for it is warm and drie, and apperative, and provoketh ſweate, and ſo they ſhall be helpt. But if it happen that this will not help, then annoint them three or four times with our *Vngnento magno*, and without all doubt by Gods grace, they ſhall be helped and found of that diſeaſe.

Chap. XVII.

Of the Cough in the ſtomack.

THe Cough cometh divers and ſundry waies to the ſtomack, as by cold, and that is one of the moſt common cauſes that may be, and is of ſmall importance, becauſe it will goe away of it ſelfe without medicine. There is another kind of Cough that troubleth much old folke, and that is of a Catarrhous humour. The third kind of Cough written of by us, is that which cometh to thoſe that have the Fever *Hectick*. Alſo there is another kind which is cauſed of the French Pox. And theſe are the foure kindes of Coughes that do commonly happen vnto men and women. The firſt kind of Cough that happeneth unto man through cold, is eaſie to be helped, for nature of it ſelf will help it without any other helpe: but if thou wilt helpe nature thou maieſt with eaſe, and that ſhall be with eating drie and apperatiue meates, and drinking good wine, and ſo the Cough will goe away quickly. But the Cough which cometh to old folk, is cauſed of a Catarrhous humour, which is nothing elſe but debilitie of nature, for lack of naturall heat, the which cauſeth the ſtomack that it cannot digeſt his meate in ſuch order as it ſhould, but ingendreth thoſe ſuperfluous humours, that cauſe the Cough. And this muſt be helped with keep-

keeping of diet; that is, to eat little meat, and to uſe things that warm the ſtomack and help digeſtion, and this thou ſhalt doe in this order. Take 3. ii. of our *Aromatico*, which hath vertue to evacuate the ſtomack, and then uſe our *Quinteſſence* of Wine, and annoint the ſtomack with our *Balm artificiall*, and ſo ſhalt thou help this kind of Cough. The third kind of Cough, which is cauſed of the Fever Hectick, is of evill nature, that I dare ſay nothing nor ſhew a Medicine, becauſe the moſt part that are troubled therewith, go to Church and never return again to their houſes, as you may ſee by experience. The fourth kind of Cough is deviliſh and evill to help, becauſe it is cauſed of the Pox, and doth not onely hurt the ſtomack, but cauſeth great pains to the partie beſide. Nevertheleſſe, thou ſhalt underſtand that this is eaſie to be helped by Gods grace, for them that know the true ſecret, which is thus: You ſhall give him eight or ten daies together our *Soluble Sirrup*, then take two drachms of our *Aromatico*, and then perfume him with *Cinabar* five or ſix mornings, or ſo long untill that he feel pain in his gums, and then hee ſhall be whole. For this is a great ſecret, to help that kind of Cough cauſed of the Poxe, as I have proved a thouſand times with good ſucceſſe.

Chap. XVIII.

Of the white Scab that cometh in the Head.

This Scab is of an evill corruption in the ſuperiour parts, which is cauſed of abundance of moiſture, and heat of the Stomack, which ſendeth theſe vapours up to the head, and ſo goeth out that way. This is of two kindes, the one is hot and dry, and that is with a certain white cruſt, without any other kind of putrefaction: the other kind is hot and moiſt, and that cauſeth a certain cruſt, which is full of matter under it; ſo that as they differ in qualitie, they differ alſo in cure. Thoſe that are hot and dry, muſt have Medicines that cool the heat, and extinguiſh the drineſſe, and this thou ſhalt doe with Sirrup of *Citarch*, and purge often with *Caſsia*, and uſe cooling

cooling things, as *Succorie, Melons, Lettice,* and ſuch like. The other kinde which is hot and moiſt, you muſt firſt help the heat, and then dry the humiditie, which you ſhall doe with vomiting, and purging, and keeping diet, and eating of drying meats. The firſt drying ſcab you ſhall annoint onely with our *Magno liquore,* which without help of any other thing, will cure it after they be purged, as is before ſaid. The ſecond kind you ſhall help, after the bodie is purged with our *Cerot Magiſtrale,* ſtrewing thereon *Cantharides* in fine powder, which have vertue attractive; by which means it mundifieth the head of that ſuperfluous humiditie, and then annoint him with our *Unguento magno,* and in ſhort ſpace it will be whole, becauſe it is cold and drie. And ſo by this means thou mayeſt heal theſe two kinds of Scabs, as I have done divers times, having reſpect to the cauſe. Ye ſhall underſtand that this diſeaſe is many times taken from the Nurſe, the which is infected with the Pox, and ſo her milk being corrupted, it corrupteth the child, and therfore there muſt be good conſideration thereof in the cure.

Chap. XIX.

Of Riſipella.

THis *Riſipella* is an inflammation with ſwelling and redneſſe, the which commonly cometh in the face, arms and legs, and in no other places of the bodie, and it is cauſed of alteration of the blood, as I will ſhew you an example by a pot that you ſeeth your meat in: When it is ſet on the fire, and is full of liquor, lacking one or two inches of the top, and when it beginneth to boil through the great heat of the fire, it runneth over the pot: and ſo by the like example we may ſay, that *Riſipella* is a great alteration of the blood, through ſuperfluous heat; and this occaſion of heat proceedeth of great quantitie of flegm, that is in the ſtomack; for becauſe aſſoon as they have vomited the flegm, they are helped of *Riſipella*, for I have ſeen the experience thereof divers times. Therefore give them of the juyce of Elder-

Roots

Roots ʒ. iiii. and of Honie of Roſes ʒ. ii. in the morning faſting, for this purgeth the ſtomack of flegm, and cooleth the blood, then bold the parts over the fume of hot water, and bathe it with pure *Aqua vitæ*, diſtilled without flegm: for this is one of the moſt excellent Medicines that can be found, becauſe it is aperative and attractive, and preſently diſſolveth that alteration, and taketh away the pain. Alſo it would be good to uſe five or ſix mornings to drinke ʒ. i. of Julep of Violets, with ſix grains of *Vitriol*, for this mundifieth the ſtomack, and cauſeth digeſtion, and of himſelf is moſt wholſome, for that it mortifieth all hot diſeaſes.

Chap. XX.

Of the Squinancie.

The *Squinancie* is a certain alteration in the throat, which is cauſed of a flatuous or windie humor, and this cometh with ſuch a vehemencie, that if it be not holpen quickly, it will choak him, for it ſtoppeth the conduites where the breath cometh through, and letteth a man to ſwallow his meat, and the Remedie is this: Take of our *Electuario angelica*, ʒ. di. and then touch the throat within with our *Aqua reale* three or four times, and without annoint it with *Oleum Philoſophorum* of Turpentine and Wax, becauſe it is very drying: And thus uſing the aforeſaid remedies, thou mayeſt help them without letting blood, or any other thing in ſhort ſpace: for herewith I have cured a great number. You ſhall underſtand, that oil of Linſeed is very appropriate to that matter, if you give the Patient four ounces. Alſo the tooth of a Bore made in powder, and drunk the quantitie of 3. ii. in Linſeed oil helpeth the *Squinancie*. Theſe I have proved divers times.

Chap. XXI.

Of the Emerodes that come in the Fundament.

THeſe in *Naples* be called *Moricole*, and in *Venice*, *Marocle*, and in *Spain*, *Almorane*; and are an alteration of blood in the Emorodiall veins, which many times come forth in the lower parts with great pain, and theſe are cauſed of putrified humours of the bodie, and corruption of the blood, which corruption many times cometh of the Pox, or ſuch like diſeaſes. There are alſo divers kinds, but principally two: The one ſort is within the fundament, and cauſeth great pain when they go to ſtool: The other ſort cometh forth of the fundament, and are not ſo painfull as the other are. To cure them that are within the Fundament, you ſhall give the Patient eight or ten mornings our *Syrupo Magiſtrale*, and then let him take of our *Aromatico*, ℥. ii. and uſe Gliſters wherein is put half an ounce of *Aqua reale* at a time, and ſo thou ſhalt help them. The beſt remedie for thoſe that come forth is to make inciſion, or to make a little hole in them, that the blood may come forth which is putrified, and ſo by evacuation thou ſhalt help them. Alſo thou ſhalt underſtand, that vomiting is neceſſarie in the cure of them both, becauſe it openeth the veins. Alſo oil of Eggs, and oil of Frankincenſe, and oil of Linſeed are very profitable to annoint them therewith to eaſe the pain.

Chap. XXII.

A goodly and eaſie way to help all ſorts of Fevers according to our Order.

THe Fever *Quotidian* or continuall Fever, or any other kind whatſoever, do proceed onely of two principall cauſes, that is, of corruption and putrefaction, as you may perceive how that when the Fever is entred, the Patient is all corrupted, beginning at the ſtomack, the which is firſt corrupted. For proof you may alwaies ſee that aſſoon as a man is ſick, preſently

ſently he looſeth his appetite and cannot eat; afterward it corrupteth the blood, for by experience, if you let them blood, it is alwaies found corrupted, and not as it is in a ſound bodie. It corrupteth alſo the ſenſes, ſo that the ſick is not ſtable ſenced, nor cannot ſleep, or reſt by any means whilſt he hath that accident. That it is cauſed alſo of Putrifaction you may ſee by them that have the Fever. For alwaies when the Fever cometh, preſently the ſtomack doth putrifie, and ſpitteth forth filthy ſpittle: Alſo it doth putrifie the bodie, becauſe their Excrements that they void are putrified and ſtinking more then others, and their Urine putrified and alterated from his naturall courſe. Then ſeeing the Fever is cauſed of corruption and putrifaction, there are four things neceſſarie to be done in the cure thereof. The firſt is, to evacuate the ſtomack: The ſecond, to purge by urine: The third, to evacuate the bodie: And the fourth is, to purge by ſweat: Which four operations may be done one after another with great eaſe, and will reſtore the Patient to his health. But you ſhall underſtand, that all cannot be holp, for that God almightie hath made us to die, and when that time cometh, medicines will doe no good, but if that time be not yet come, by the help of God, with theſe Medicines he ſhall be reſtored to his former health. The firſt thing, as I ſaid, is to take a vomit, which doth evacuate the ſtomack of choler and flegm, that doth much offend the bodie diſeaſed: After that, evacuate the bodie with thoſe things that the Phyſician thinketh moſt convenient for that purpoſe, for there be many purgations to diſſolve the body, and to evacuate malign humours: After that, make him purge by urine. Fourthly, and laſt of all, give him medicines that open the pores, and that provoketh ſweat. And thus with theſe four operations, the moſt part ſhall be holp of that infirmitie with great eaſe, and in ſhort time; And as I have ſaid, this is a moſt true order that never faileth, except (as I ſaid before) when the Lord will call them. And as for theſe medicines, you ſhall find them written in this book ſeverally with their uſes and quantities.

Chap. XXIII.

Another cure of the said Fevers.

If thou wilt help the said Fevers according to our order: when the Patient is greatly alterated therewith, thou shalt use five waies wherewith thou shalt easily help them, the which are these. The first as I said before is Vomit: the second evacuation of the body: the third evacuation by urine: the fourth to provoke sweat: and the fifth by unction. Nevertheless each of these alone is sufficient to help the said Fever: but yet using them all five, there is no doubt but thou maiest dissolve any evill sort of maligne Fever, except as I said before, God will call them out of this World: but to the purpose of the cure. First thou shalt set on five or six boxing glasses, according to the complexion and age of the infirmed: then the next morning give him one dose of our *Electuario angellica*, with Sirrup of Sorrell, and water of Sorrell. Then the next morning following give him some Sirrup appropriate for that disease, and put thereto ℥ ii. of *Sirrupo Magistrale*, with *Rhabarbe*: that being ended, give him three or foure times Julep of Violets with Oyle of *Sulphur*, made *per Campana*, the dose of the Julep is ℥ ii. and of the Oyle of *Sulphur* four or five graines mixed together, and this you shall take in stead of Sirrup betimes in the morning, and it will make them sweat and purge by urine, which are most necessary for the sick: and in the mean season you shall annoint them every night with *Magno liquore*, which will make them rest well, and take away all their paines throughout the body, and so by this meanes the Fever shall be perfectly taken away. Also take great heed that you take no more blood then is necessary, neither let them keep any straight Diet, but let them keep a good regiment of Life. But when this Feaver doth come through some other cause, then it were necessary to remove the principall cause, if thou wilt cure them: For if it be caused of a *Catarre*, of necessitie you must dissolve the *Catarre* first, and then help the Fever. Also if the Fever be caused of a wound, it were necessary first to take away the pain of the wound

wound, and then the Fever will depart. And thus in every kind of Fever, it is moſt neceſſary to know the originall from whence it is cauſed : And this is the true way to cure theſe infirmities, which I have proved infinite times.

Caap. XXIIII.

Of the continuall Fever.

THere are many kindes of Fevers, therefore I will mention of them that are moſt known unto the world, and firſt of the continuall Fever, that is of thoſe that are onely hot, and continue in one order both day and night, the which is caus'd of alteration and corruption of the humours in the body, which engender ſo much corruption in the ſtomack, and in the blood, that they cauſe that accident of Fever : And the very order to cure it is this. In the beginning of the alteration let him keep a good diet, and drink no wine : and that is done becauſe that corruption is apt to corrupt all that entereth into the body during that alteration, and therefore meates of great ſubſtance or nouriſhment, are ſooner turned into greater putrifaction in the body : But when the third day of the Fever is paſt, then take of our *Aromatico* ℥. ii. which will evacuate the ſtomack of that corruption : and that day that you take this *Aromatico*, drink as much crude water as you will : which is done becauſe the ſtomack ſhall remaine cleare waſhed of that corruption, which being done, you ſhall give him three or four mornings our *Soluble Sirrup*, and give him good meates, and let him drink Wine, becauſe it cannot hurt in any wiſe, for it cannot putrife in the body : For the ſirrup doth evacuate every day the corruption : and when the blood is alterated of that putrifaction, it goeth to the veines, and ſo diſperſeth through the whole body. It would be good to ſet on boxing glaſſes to take away blood, and alſo to uſe drying unctions, as our *Balſamo artificato*, and Oyle of Turpentine and Wax, and thus doing (if the Patient be not called of God) thou ſhalt helpe him within ſhort ſpace. And this is the true ſecret to uſe for

that Fever, which I have revealed unto the world, that every one might have it at their pleasure.

Chap. XXV.

A great Secret that helpeth the continuall Fever.

THese Fevers that are not accidentall, that is, not caused of a wound or imposthume, or other kind of infirmitie apparent, are caused of a certaine humour between the skin and the flesh, which would have exhalation: as you may see by experience in this kind of Fever, how that sweats and boxing is very appropriate to their solution. And in this case I will shew thee a great remedie, with which after convenient purging thou mayest helpe in manner all those kindes of Fevers. And this is the remedie: Take *Oippa ofir*, the which is a simple well known to all the world, take of that hearb a small quantity, and stampe it a little, and lay it upon the wrist, and bind it hard, and there let it lye untill it have made a blister full of water, which you shall break, and there will come forth great abundance of water, and by that place the Fever shall be dissolved. And the reason is, because it evacuateth that humour which engendereth the accident: then the cause being removed, the effect will cease, and the Patient shall be whole.

Chap. XXVI.

Of the Fever Tertian.

THe Fever *Tertian* doth not continue in one manner, but cometh and goeth, and is caused of chollerick humours: for assone as the fit cometh it moveth choller, and in many it provoketh vomite. There are two sorts of those Fevers, The one cometh with an accident, first cold, and then hot: and the other sort cometh alwaies hot, when the accident cometh: and sometimes that accident cometh twice a day, and that is called a double *Tertian*, which is hard to helpe, because letting blood, the diet, and purging of the body are all hurtful and contrary

contrary to that diſeaſe, therefore I will open to thee a ſecret wherewith thou ſhalt help them. Thou ſhalt give him three hours before the fit ʒß. of *Eleborus niger* in powder, with ʒ.i. of *Mel Roſarum*: and after it drink ʒ. i. of common water, and this you ſhall take twiſe, and then uſe this potion ten dayes every morning. Take Julep of Violets ʒ. i. fine *Aqua vitæ* ʒ. *ß*. Oyle of *Sulphur*, that is perfect iiii. graines, and mixe them together, this mundifieth the ſtomack, and purgeth by urine, and provoketh ſweate, and warmeth the blood: which effects are neceſſary to the ſolution of that Fever, giving you great charge that you keep no ſtraight diet in any wiſe, becauſe it weakneth the ſtomack, cooleth the blood, and hindereth nature, ſo that the Patient can ſcarce be helped. But with our order thou ſhalt help the moſt part of that Fever.

Chap. XXVII.

Of the Fever of Repreſſion.

This Fever is an alteration of the blood, which is cauſed of being over hot, and then cold and this is called a Fever *propter accidens*, and is not holp as the other Fevers are: for thou ſhalt help onely the *Repreſſion*, and the Fever will go away without any other help. Thou ſhalt give the Patient of our *Aromatico*, ʒ. ii. that being done, give him two Sirrups every day, the one in the morning, the other at night two houres after Supper, as hot as you may ſuffer to drink, and theſe are the Sirrups. Take Sirrup of Quinces, *Stecados*, *Mel Roſarum*, *ana*, ʒ. i. new Muſte boyled, ʒ. vi. and in the mean time while you take this Sirrup, it were neceſſary to make a moiſt bath with hearbs, as Nettles, Mallowes, Egrimonie, *Cardus Benedictus*, Roſemary, *Origanum*, and *Calamint*, *ana* ℔. iii. *Commin*, Anniſeede, *Coliander*, *Sileris montani*, *ana* ℔. i. then boyle all thoſe in a great Kettle with water, and then let the Patient ſit over the fume, and cover him with clothes untill he ſweat. And thus you ſhall do three times one day after another: and thou ſhalt helpe him perfectly, as I have had experience.

Chap.

Chap. XXVIII.

Of the Fever Hectick.

THis Fever is a viſcous and putrified humour in the ſtomack and lunges, the which is cauſed of a debility and weakneſſe of nature that cannot digeſt the offenſive humours. There are divers ſorts of this Fever, nevertheleſſe they are all evill to be holpt, and are counted uncurable. Nevertheleſſe, I will ſhew thee ſome excellent remedie very wholſom, that may pleaſure them, although they are nigh their death. The firſt medicine that ſhall do them good, is our *Electuario angelica*, of which you ſhall give halfe an ounce in the morning faſting, for this preſently joyneth unto the ſtomack, and draweth to it all the offenſive humours, and carrieth them forth by vomit and ſeege, and ſo leaveth the ſtomack eaſed and clean, that the Patient thinketh himſelf whole: But yet the ſtomack beginneth againe to fill with a great ſuffocation, that will not let the Patient take reſt, ſo that this medicine may well eaſe them, but not helpe them quite. Alſo our *Elixar vitæ* doth much good in this diſeaſe, and alſo our *Balme artificiall*: if you annoint the ſtomack therewith at night when you go to bed. Alſo uſe our diſtillation for the *Hectick*: theſe may all helpe a little but not cure. The Fever *Hectick* may come alſo of a *Catarre*, of the Pox, and ſuch like cauſes, and then they require medicines according to the cauſe: as if the Fever be cauſed of a Catarre, let them uſe our *Magno liquore* to drink, the doſe is one ounce at a time, with halfe an ounce of *Mel Roſarum*, and theſe uſe for a moneth at the leaſt. And if it be cauſed of the Pox, let him take *Sarſaparilla*, or *Lignum vitæ*, *Pillole Aquilone*, or ſuch like that will helpe the Pox: and thus doing, the cure will have good ſucceſſe: but when it is cauſed of debility of Nature (as is ſaid before) they ſpit blood untill the end.

Chap. XXIX.

A new order wherewith thou maist cure and help the most part of the Fever Hettick.

MAny have thought that the Fever *Hettick* is altogether desperate and uncurable, and that by no meanes it might be resolved: But because it is caused of divers and sundry accidents, I say that many kindes may be helped and cured: For I find it may come of infinite causes, as aforesaid. There is one kind that cometh through the weakness of nature it self, and that beginneth to destroy the Lunges, and that kind I find to be incurable, because it is caused of the evill nature of the man, and not through any accident, and in that case I beleeve it cannot be dissolved by any meanes. Also there are many other *Hettickes* caused of the French-Pox, of which I have seen and cured an infinite, and they are easie to cure: For curing the Pox, the Fever will be dissolved. There is another kind that dependeth of a salt humour, and some other of a Catarre, and of many other things: Therefore if thou wilt help the said Fever, it were necessary to know the true cause whereof it dependeth, the which in my judgement is hard to be known, if that the Patient himself do not tell it: and therefore it is necessary for the Physitian to examin them well, and to enquire whether they have had any kind or spice of the *Mal Francese* before, whereof the said Fever might have his original: and so doing, he with his judgement may be resolved of the nature of that infirmity: and if it chaunce that the said Fever had his originall of the Pox, the Phisician may resolve it with medicines appropriate for that disease, with purging him strongly, and giving him *Lignum Sanctum*, or *Salsa pariglia*, and also perfume him with *Olibanum Sinober* and *Mirrha, ana*: and so by the help of God, and meanes of these medicines thou shalt help them all, or at least the most part of that kind of Fever *Hettick*. But if the Phisician find that kind of Fever to be caused of a Catarre, then use the medicines that help the Catarre, and so the Fever shall be whole. But when he

findeth it to be of the weakneſſe of Nature, in that caſe there is no help that is ſure. Nevertheleſſe, I have cured ſome of them with great difficultie, and with Medicines of great efficacie: And that was with giving them every morning one drachm of good Sope in tablets according to our invention, and that they uſed for a moneth together: the which Sope hath vertue to drie that abundance of ſpittle, and to heal the Lungs ulcerated, and it alſo ſtrengthneth the Stomack marvellouſly: After that I cauſed them to uſe our diſtillation of a Hen for the *Hectick*, and this they did continually drink: Alſo I cauſed them to uſe our *Balſamo artificiato* to annoint therewith every night after Supper, the which is peircing, and comforteth and augmenteth naturall ſtrength, and comforteth much the infirmed: Alſo I cauſed them to uſe *Aromatico Roſato*, the which comforteth the weak Stomack. And by this meanes I have help'd ſome of them as it is well known.

CHAP. XXX.

Of the Fevir Quartane.

THe Fever *Quartane* is a motion of a certain accident cold and hot, which is cauſed of melancholie humours corrupted and putrified, the which every third day doth cauſe that accident to come, and beginneth with great cold and continueth a good while, and then cometh hot. And this *Quartane* both the ancient Doctors, and theſe in our time dot count in a manner uncureable. Nevertheleſſe, I that have ſought alwaies to help thoſe diſeaſes which were counted uncurable, amongſt the reſt have found the true and perfect cure for the *Quartane* Ague, and to diſſolve the melancholie humours, which is done with three Medicines that are rare and marvellous to diſſolve any *Quartane*. The firſt is, *Mercurie Precipitate* without corroſive, giving thereof ten grains, with half an ounce of Sugar *Roſate*, and that day eat little meat; that being done, take a pound of *Iva Artetica*, and boil it in eight pound of white wine, and common Honey one pound, untill a third

third part be consumed, and of that drink morning and evening six ounces warm one hour after supper: And in the mean time annoint every night his Reins with our *Balsamum artificiall.* Thus doing thou shalt help any *Quartane.* I have also found other rare waies to cure this Fever *Quartane*, as hereafter followeth.

Chap. XXXI.

The Order to help the Fever Quartane of all sorts, in short time.

THe Fever *Quartane* is caused of a melancholie humour as aforesaid, with a continuall distillation of the head, descending to the stomack, and augmenting the evill disposition of the body; and by reason of that distillation, provoketh much sweat when the accident of the Fever cometh: And likewise that distillation causeth such cold in the Marrow of the Reins and Back, and an infinite of other disorders which trouble the bodie greatly. But to avoid all these inconveniences, and to dissolve wholly that accident of the *Quartane* according to our order, because I have helped more then any Physitian of our time. I will shew thee how with these Remedies following thou shalt help them, though not all, yet the greater part truly most miraculously, and the Order to dissolve it is thus. You shall give the Patient a dose of our *Aromatico* in the morning to eat, and drink thereon two or three ounces of good wine, and fast thereon six hours, and this Medicine is most convenient the day of the fit, because the infirmitie removeth great quantitie of humours, and the medicine evacuateth them; and thus giving it three times in the day of the fit, it will work a great operation. But if the Fever be in a person of melancholie complexion, then it is where it would be; for you may see that in a melancholie person, the Fever hath more force, then in any other complexion, which proveth, that that Fever, and that complexion are most like: But in that case you shall cure them in this Order. You shall give him ten or fifteen daies out

Sirrup againſt the melancholie humour, which is written in this Book, which you ſhall take two hours before day hot, and then ſleep one ſleep thereon, and thus doe every morning, and every night annoint all the parts of the body with our *Balſamo artificiato*, and he ſhall be holpen. But if it happen that this doth not cure him, let not to give him this remedie, which moſt ſurely (God willing) will help him, and that remedie is our *Aqua Balſami*, of which he ſhall take every morning two Drachms faſting, and ſo continue untill the Fever be gone quite: ſo that of force uſing all the aforeſaid remedies, the Fever muſt needs depart. And the reaſon is this, that our *Aromatico* evacuateth the ſtomack of all impediments by vomit, and letteth the deſcenſion of the head, which cauſeth the accident. Our *Syrrup* evacuateth the melancholie humour, and diſſolveth it by his proper qualitie. Our *Balſamo* the which is ſubtile and penetravive drieth and comforteth the place offended, in ſuch order, that it caſteth forth all the matter that may offend Nature. Our *Aqua balſami* alſo being drunke, doth dry the evill humours, and augment ſtrength, in ſo much that it quite extinguiſheth the ſaid *Quartane*. And this may be uſed in all manner of perſons, and in all times of the year without any doubt of inconvenience: and it is a new remedie that never was ſet out before of the Ancients, which I have uſed to the great profit of the Patients.

Chap. XXXII.

Another diſcourſe of a marvellous ſecret againſt the ſaid Quartane.

THe Fever *Quartan* is cauſed of melancholie humours, which hath his fit coming every third day, firſt cold with great thirſt, and then cometh the heat, which remaineth with ſome longer then with other ſome, and the cauſe, hereof is hard to be known. Nevertheleſſe, I ſeeking out continually naturall things, and the qualitie of the accidents, I doe find that this Fever beginneth alwaies in ſome particular place,

place, as in the head with a certain pain round about it, or in the noſe and ear, or in the Reins and Legs: And therefore he that can find out the place where firſt beginneth the accident, may eaſily help them, becauſe the Fever is diſſolved with two things onely, that is, exhalation and exſication, and herein conſiſteth the ſecret. The order to make the Exhalation ſhall be thus: Make a Cerot of Frankincenſe, Pitch, Wax, Turpentine, Myrrh and Aloes, upon the which Cerot you ſhall put the powder of *Cantharides*, and then lay it upon the place where they feel the Fever come firſt, that is on the particular part where the accident cometh, and this you ſhall change twice, except the firſt day of the Fever. And to make the exſication, give him every day in the morning to drinke, ℥. *di.* of our *Aqua balſami* for twelve daies, and with the *Balſamo artificiato* annoint every night his Stomack and Reins, and ſo he ſhall be helped, giving you charge alſo that before you uſe theſe Medicines, that he take three times our *Aromatico*, and ſo he ſhall be quite helped.

Chap. XXXIII.

A ſecret to help all Fevers in their beginning.

WHen the Fevers are new begun or taken, and that the putrefaction is not yet confirmed, then may it be helped with great eaſe, but after they have taken their beginning, they are hardly helped. Therefore when the Fever is new begun, you ſhall give them ℥ii of our *Aromatico* faſting in the morning: and the next day about the ſame hour you ſhall give them ℥. i. of our *Vegitabile Sirrup*: and the third day you ſhall give them four Drachms of our *Electuario angelica* with broth, the which taketh away the Fever altogether. And this operation intendeth onely to the continuall Fever, *Quotidian*, *Tertian*, and putrified or peſtilentiall, but not to the accidentall, or *Hectick*, nor *Quartane*: For theſe three kinds are much differing from the reſt, becauſe the accidentall is cauſed of another infirmitie anterior or going before. The Fever *Hectick*

is

is caused of weaknesse of nature, and the *Quartane* is caused of great quantitie of melancholicke humours, and they are cured by contrary meanes unto the first. The accidentall are cured with helping the principall infirmitie: The *Hettick* is cured by helping of Nature, and preserving the Liver and Lungs from putrefaction: The *Quartane* is cured with Vomits, Unctions, Cerottes, and drying drinks, and these are great secrets to be known: For in this Chapter consisteth a great part of Physick, and Chirurgery if you consider well thereon.

CHAP. XXXIIII.

A Secret of one Simple that helpeth in manner all Fevers.

THere are an infinite of medicines that dissolve the Fever, but above all other this seemeth to me of great authority, because it helpeth it with such ease, that it is to be wondered at. With this remedie through the Divine goodnes, I have cured a great number, and the Secret is this. You shall gather in the Moneth of *August* a certain hearb, which the *Italians* do call *Orcula*, which you shall drie and make into powder, of the which you shall give the sick as much as will lie upon a sixpence, with water or wine, and give it warm in the morning, and fast thereon three or four houres, and thus doing, the Patient shall be helped with great ease, and in short time: for this is a great secret which may be used in all times and in every occasion, and alwaies it worketh an operation in one manner.

CHAP. XXXV.

Of the Gout.

THe Gout which cometh to men, is a distemperature and alteration, which is caused of corrupt and undigested humours, and also of feeding on meats that nourish much, and then to use no exercise, as you may see by the most part of them that be troubled with that disease. Also this disease, both of the old and new Doctors hath been counted uncurable,

rable, as it is known to every one: But yet I, which have done nothing elſe but ſought out the nature and qualitie of things, have found divers inventions in ſundry Arts, as thou mayeſt read in my *Caprici Medicinali*, and ſo amongſt the reſt, I have found (through the help of God) the true and perfect Secret to help the Gout, ſo that it ſhall never come again: Of which diſeaſe I have cured a great number in divers Cities of the world, as in *Palermo*, in *Sicilia*, in *Meſſina*, and in divers places of *Calabria*, in *Naples*, in *Rome*, and in *Venice*, as it is well known unto the moſt part of the Inhabitants of thoſe Cities.

CHAP. XXXVI.

A Note concerning the Cure of the Gout, taken out of a Letter which this Authour wrote unto a certain noble Seignioux, the Duke of Urbine.

FIrſt you ſhall underſtand, that the Gout of what kind ſoever it be, either hot or cold, or of any other temperature, they all come of one onely cauſe, although they work divers Effects, which Effects come through the complexions of them that have that infirmitie: As for example, to ſhew it more plainly, you may ſee that in fat men, the Gout cometh alwaies with inflammation and redneſs and great pain: In lean perſons it cometh alwaies with pains, but with leſſe inflamation. In cholerick and melancholie perſons, it cometh with tumours, and that is *Nodoſa*. And the cauſe of this infirmitie is, of an evill qualitie ingendered in the ſtomack, in the Liver, and in the blood: And the cure thereof, is to eaſe the ſtomack of that evill, and to purge the Liver and the blood, and to mittigate the pain: All which thou mayeſt doe with theſe three Remedies following, *viz.* our *Pillole Magiſtrale*, our *Unction* for the Gout, and our *Quinta eſſentia ſolutivo*: for the Pills doe diſcharge the ſtomack, and our *Quinta eſſentia ſolutivo* purgeth the Liver and the blood, and our *Unction* taketh away the pain, for if you remedie the cauſe which is onely one, the effect will ceaſe. As concerning the Gout you ſhall cure it in this Order: Firſt, when you feel the pain begin to come, you ſhall take two doſes of thoſe Pills in the morning faſting, one day after

after another, or if you will, rest a day or two according to your strength, that being done, you shall take every morning 3. ii. of our *Quinta essentia solutivo* in half a Portinger full of the broth of Veal, and a little Sugar, and this take five hours before meat; and keep no streight Diet, but eat reasonably, and every night after Supper annoint the grief with our Unction for the Gout, and thus through the help of God, and the vertue of these Medicines, the Gout shall be cured.

Chap. XXXVII.

Another Discourse upon the same infirmitie of the Gout, and the Order to cure it, taken out of his Book called, Thesaurro della Vita Humana.

Although the wise & learned of the world, have alwaies beleeved that the Gout is of divers kinds, yet they have all been deceived; for that infirmitie is one onely, and cometh of one onely cause, although in some it come in manner of *Phlegmone*, and in some other like *Risipilla*, and in other *Nodosa*, and in other with pain without alteration, and in some other in divers manners; all which is caused through the diversitie of complexions, for that one man is flegmatick, the other sanguine, the other cholerick, and the other adust, and thus by these means, many have thought the Gout to have been of divers kindes, whereas indeed it is onely one, and is cured with one onely order, and dissolved altogether for ever; for that infirmitie is caused of no other then of rotten humours caused of indigestion, and to say truth, we see that the said infirmity never commeth in manner, but unto those persons that feed well on meats of great nourishment, which for want of exercise, that Nature might digest it, they wanting naturall heat, cannot have their orderly digestion, and for that cause the humours doe ingrosse out of measure, and ingender that infirmitie, and then Nature that alwaies seeketh to ease her self of that which offendeth her, driveth forth that humour unto the extream parts, as the hands, and feet, or other particular

ticular parts, and this is the Gout: And these humours many times are cause of *Mal francese*, and this is all the secret. He therefore that is advertised by me, shall be most cunning in curing of it.

CHAP. XXXVIII.

What order must be used in curing of the said Gout.

SEeing the Gout (as I said before) are grosse humours undigested coming of the aforesaid cause, it were most necessary, if thou wilt cure them to do three operations. The first of them is Phlebothomie, which must be done under the tongue, cutting overthwart one of those two veines: For that Phlebothomie evacuateth the stomocall humours that are cause of that corruption. The second operation that is to be done, is to assubtiliate the gross and rotten humours, and to evacuate them quite. The third operation that is to be done, is to preserve nature in good temperature, and to help the digestion, and thus doing, the said infirmity shall be extincted. If therefore thou wilt helpe the Gout, and after they are helped, keep the Patient in good temperature and prosperity of life, it were necessary to do these three operations. After the first is done, as I have said, it were needfull to come to the second, which is to assubtiliate the gros humours, which will be done with four remedies. The first of them is our *Quinta essentia solutiva*, which subtiliateth the humours, and evacuateth them downwards. The second remedie is our *Electuario angelica*, which evacuateth the humours hanging in all parts, and leaveth nature so eased, that it may well prevaile. The third remedie is a Fomentation, which drieth up the humidity of the head and stomack, and by meanes of that operation the disease shall remaine extincted. The fourth and last remedie is our *Balsamo* against the paines, with which you shall annoint upon the place grieved, for it mittigateth the paines greatly. And thus with these four remedies thou shalt help the Gout perfectly, as I have often times done in *Venice*, and at *Rome*, and in divers other places of *Italy*, well known there unto all men.

Chap. XXXIX.

The Order to preſerve a man from the Gout, when he is once helped.

After that a man through the divine goodneſſe of God ſhall be helped of the Gout, he may if he will preſerve himſelf in health, with theſe three noble Remedies. The firſt of them is our *Vegitable Quinteſſence*, the which doth cauſe good digeſtion, warmeth the ſtomack, and defendeth it from corruption, by which Effects it will return Nature in manner as it was in youth, and it preſerveth the ſight and the hearing, and divers good operations which are all neceſſarie. The ſecond Remedie is our *Oleo incompoſtibile*, with which you ſhall annoint the ſtomack, and that will cauſe digeſtion, comfort the heart, provoke ſleep, and keep the ſtomack, that therein ſhall breed no evill qualitie of humours. The third Remedie is, our *Pillolæ aquilonæ*, which doth evacuate the humour hanging, alwaies when it ingendereth in the ſtomack, they cleanſe the head, and are by their nature againſt all ſorts of pains. And thus with theſe three Medicines, every one may preſerve himſelf from that infirmitie, as it is daily proved, and ſeen in *Venice*, and in divers other places in *Italy*.

Chap. XL.

The cure of a certain Gentleman that was troubled with the Gout, and a great Stitch in his ſide.

The Cure of this man was with theſe five Remedies following, that is, with our *Aromatico*, *Quinta eſſentia ſolutiva*, *Pillole angelica*, *Oleo incompoſtibile*, and *Quinta eſſenti Vegitabile:* For you ſhall underſtand, that our *Aromatico* taketh away the pains of the Stomack, ſo that the other Medicines may work their operations the better. Our *Quinta eſſentia ſolutiva*, taketh away the cauſe of the infirmity, and the Pills take away the evill qualitie. The Unction taketh away the pain: And the *Vegitabile Quinteſſence*, preſerveth them that

it

it commeth not again. The *Dia Aromatico* muſt be taken in the morning faſting, the doſe is ʒ. ii. at once. The *Quinta-eſſentia ſolutiva* you ſhall take with broth of a Capon and Sugar faſting, without any obſervations, the doſe is two or three drachms at a time. Our *Pillole Angelica* you ſhall take two hours before ſupper, the doſe is from ʒ. i. to ʒ ii. The Unction you ſhall annoint after Supper upon the ſore places, ſo often untill the pain be gone. Our *Vegitabile Quinteſſence* you ſhall drinke every morning half an ounce, and thus continuing thou ſhalt be perfectly whole by Gods help.

Chap. XLI.

A Diſcourſe upon the Sciatica, *and his remedie.*

The *Sciatica* is ſo called, becauſe it is upon the bone which is called *Scio*, and of that it taketh the name *Sciatica*, the which is cauſed of an evill qualitie in the Stomack and Liver, the which you may ſee by the cure; for if ye cure the Stomack, and help the Liver, the *Sciatica* will ceaſe, and by this means thou mayeſt ſee whether I ſay the truth or no. Seeing then that the *Sciatica* is cauſed as is ſaid before, ye ſhall underſtand that it is ſo cauſed, by reaſon that the ſtomack cannot well digeſt that which it ſhould, and ſo it cauſeth crude and undigeſted humours, of the which Nature would be diſcharged, he caſteth them forth of the ſtomack, and having no other way to come forth of the Stomack but by the ordinary waies, they doe paſſe, and of force they muſt paſſe by thoſe powers that paſſe by the Liver, and ſo the Liver which is able both to reſolve the good and the evill qualitie, remaineth ſtill infected of that indiſpoſition, and not being able to digeſt them according unto the order of Nature, they ingroſs and become maligne, and then Nature the which with all induſtrie would diſcharge himſelf of that burthen, ſending them to the higher parts, ſendeth them downwards, and when they come unto *Scio*, where they muſt paſſe with difficultie by certain ſmall muſcles, they ingroſſe in that place, and cauſe inflamation and pain, the

which Inflamation or ſwelling, after the bodie is well purged, is reſolved with *Veſicatores Ventoſos*, and attractive Cerots and ſuch like things. Alſo attractive Gliſters are moſt wholſome, becauſe they diſcharge the humour in the lower parts, and comfort the *Sciatica*. Nevertheleſſe, ye ſhall underſtand that there are certain and true appropriate Medicines to reſolve it with brevity, the which are theſe that follow. Firſt, when the Patient is in moſt extream pain, let him blood under the tongue, the which is ſuch a ſingular remedie, that it cauſeth the world to wonder thereat: after that purge him with our *Soluble Sirrup*, ſix or ſeven daies, that being done, take away the water which cauſeth the pain, then comfort the Patient with the Oil that is ſeparated from the flower of flowers, and diſtilled in a Retort, then all this being done, the Patient ſhall remain helped to thy great honour. And therefore he that will cure the *Sciatica*, it were neceſſary that hee conſider well of the nature and qualitie of the infirmitie, and when they are ſatisfied to be the *Sciatica*, in that caſe cure them according to this our Order, the which by the grace of God, and vertue of theſe Medicines, they ſhall remain helped of that indiſpoſition, for this is a great Secret.

Chap. XLII.

Of the Pains of the Mother.

THe Pains of the Mother which women are troubled withall, is an alteration in the Matrix, that may come of divers cauſes, as of cold, of moiſtneſs, of dryneſs, of melancholike humours, of flegmatick, and of cholerick, the which is to be proved divers waies. Nevertheleſſe, I will ſhew thee the Secret to cure it generally, and the order is thus. You ſhall give the Patient a doſe of *Pillola Aquilonæ* faſting, and ſleeping thereon one ſleep, for theſe Pills doe purge the *Matrix*, then take *Electuario Angelica* half an ounce, which purgeth the blood and choller: That being done, take *Cantharides* in powder ℥ i. *Galingale*, and the roots of *Mercury*, *ana. di.* ℥. mix them altogether, and put it into a little piece of Sarcenet,

net, and binde it like a button, and put it into the *Matrix* as high as you can, and there let it remain four and twentie hours without moving of it, for it purgeth divinely; and herewith thou maiſt cure any great impediment in the Matrix: That being done, they ſhall uſe our Sirrup againſt the pains of the Mother, the which comforteth and purgeth all humours in the bodie that offend the Mother: And this is a great ſecret which was found out by me. You ſhall underſtand, that whoſoever would know the truth of this diſeaſe, it were neceſſarie for him to be expert in Philoſophie, becauſe it is an operation of naturall things, the which cannot be well underſtood without great knowledge in naturall Philoſophie.

CHAP. XLIII.

Of the pains in the head.

THe pain in the Head is a diſeaſe of the brains, which is cauſed of putrified humours in the ſtomack, the which is like unto a pot that boileth, cauſing the vapours to aſcend, which if they be evill, the fume is evill to the taſte and ſmell; but if there boil any good thing therein, the fumes are pleaſant both to the ſmell and taſte: And ſo likewiſe our ſtomack being filled with good juyce, filleth the brain with good fumes; but being filled with evill corrupt humours, it hurteth the brain, and cauſeth pains of the head. The like pains of the head may come of alteration of the blood, and to helpe that accident, you muſt firſt remove the cauſe principall, which is done with purging, and evacuating of the ſtomack of thoſe putrified humours; which thou ſhalt do with our *Aromatico*, giving it to the Patient two or thre times, every five daies once. The doſe is 3 ii. and then the pain will ceaſe, of what cauſe ſoever it doe come; this done, take the juyce of a Beet root one ounce, Oil of bitter Almonds one drachm; mix them well together, and ſnuffe it up into the noſe every morning untill it come into the mouth, for this doth purge the head marvellouſly; this being done, it would bee

good

good to take our *Soluble Sirrup* four or five mornings cold, and ſo the Patient ſhall be holpen.

Chap. XLIV.

Of deafneſs of the Ears.

Deafneſſe in the Ears doe proceed of divers cauſes, as of a Catarre, cold, and humiditie of the head. But of what cauſe ſoever it come, I will ſhew thee a true ſecret to cure them quickly. Firſt purge them eight or ten daies with our *Sirupo Magiſtrale*, and then take our *Pillole Aquilone*, three times, and then perfume them five mornings with this: Take *Synabar* ʒ. i. *Olibanum*, and *Myrrh*, *ana* one ſcruple, mixe them and divide it in five parts, the which you ſhall occupie at five times, ſtanding over them with your mouth open, that the fume may enter in, for it drieth and reſolveth the evill humours in the head that himder the hearing; and thus doing thou ſhalt be helpt. Nevertheleſſe, it would be good to put the fat of a ſilver Eel into the ear, which hath a principall vertue to comfort the hearing. Alſo our *Aqua balſami* being put into the ear, comforteth the ſight and hearing marvellouſly, and all impediments in the head, and evill humours it deſtroyeth through his qualitie and nature, and augmenteth the good, in ſuch order that uſing of it thou ſhalt ſee great marvells: for theſe are the true ſecrets for that diſeaſe.

Chap. XLV.

Of the Infirmities of eies, and their cauſes and cures.

The Infirmities of the Eies cometh of divers and ſundry cauſes, of the which I will make mention, eſpecially of thoſe that are of moſt importance, and moſt dangerous to hurt the ſight. There is one that is called in Italian *Razoni*, and that is cauſed of the heat of the blood, and his effects are certain ſmall wheals that run round about the eye-lids, and this Infirmitie is of ſmall importance, for onely with lina-

ment

ment of *Tutia* they may be healed, annointing them three or four times. There is another kind of infirmitie in the eyes that cometh to many, and is cauſed of moiſture and heat in the head, and that is a redneſs with watering and great burning: And although this be troubleſome, yet it is not dangerous to heal. For with purging the head and bodie, and with Boxing glaſſes, and with certain Unctions appropriate they ſhall remain whole. There is another kinde of infirmitie in the eie, and that is when the ball of the eie waxeth out of meaſure in greatneſſe, and this is called *Dilatatio pupillæ*, the which is very hard to heal. For my part I never ſaw but one remedie that did preſerve it, and that is our *Balſamo Artificiato*, of the which you ſhall put every night one drop into the eie, and it will doe thee great pleaſure, becauſe it is temperate hot, and hath a penetrative vertue and reſolutative, by the which meanes it doth hinder the relaxation, and preſerveth the eie. There is yet another ſort of infirmitie that cauſeth the eie to be full of pain, and cometh all thick and filthy, and blindeth it, and this indiſpoſition is cauſed of *Morbo Gallico*; and although it ſeem foul and uncurable: Nevertheleſſe, it is eaſie to be cured if you help the principall cauſe, and fome the head with *Cinabar*, *Myrrh*, and *Olibanum*, they ſhall be quickly helped. There is another infirmitie that cometh in the eie, the which is a cloud that ingendereth in the point of the eie upon the ball, and hindereth the ſight, and that is eaſie to be helped, for if you drop therein one drop of our *Balm* twentie or thirtie daies together, it will reſolve it throughly. There are divers other infirmities which doe trouble the eyes, the which I will let paſſe till another time.

Chap. XLVI.

Of the pains in the Teeth.

THe pain of the teeth is an accidentall diſeaſe, which cometh of divers and ſundry cauſes, of the which cauſes, I will ſhew the chiefeſt. It cometh ſometimes of a Rheum in the head, or of a Catarr, or of humiditie in the head,

head, and divers other wayes. Nevertheleſſe, let it come which way it will, it proceedeth of the head and ſtomack, the which ſendeth up vapours, and then fall down again, and cauſe that pain, and the remedie is this: Firſt, give them our *Magiſtrale Syrupo* five or ſix daies, the which purgeth the blood, and evacuateth the bodie; that being done, take our *Electuario angelico*, three times according to the receipt, for this evacuateth the ſtomack and purgeth the head; and then take our *Aqua reale*, and hold it in thy mouth a *Pater-noſter* while, and then ſpit it forth again, and with this order thou ſhalt help all manner of pains in the teeth, except they bee rotten ſtumps; and then the beſt way is to take them forth with an Inſtrument: but if thou wilt not take them forth and eaſe the pain, thou mayeſt touch them with *Aqua fortis* untill the marrow be mortified? that being done, you ſhall hold our *Aqua baſſami* two or three times in your mouth in a day, untill the pain bee gone, and ſo with this order thou mayeſt keep them without pain. Alſo I will ſhew thee another eaſie way. Take Henbane ſeed, and mix it with white Waxe, then caſt it on the coals, and hold thy mouth over it to receive the fume, and then thy pain will ceaſe if they be rotten teeth; and this it doth by ſtupefaction. Alſo it will be good to hold in thy mouth *Maſtick*, *Pellitorie*, and *Allom*, after ye have purged, for this draweth down the matter.

Chap. XLVII.

Of a ſtinking breath.

THe ſtinking breath is a putrefaction the which is cauſed of the ſtomack, being corrupted and foul, as you may ſee by experience of thoſe that have that infirmitie, and the remedie is this. You ſhall give them of our *Aromatico* ʒ.ii. faſting, every third day for three times, and then uſe our *Quinteſſence* for a moneth continually; The doſe is ʒ.i. every morning, and after ſupper two houres, for this comforteth the ſtomack and the heart, and taketh away the ſtinking: That being done, take five or ſix mornings together, every morning

of

of oyle of Turpentine one ſcruple with white Wine, and ſo they ſhall remain helped.

CHAP. XLVIII.

Of ſpitting of blood.

THe ſpitting of blood is an alteration of blood in the veins, which alteration is ſo much, that Nature provoketh it to the ſtomack, from whence it had his Originall, and doth not come of a vein broken as many have ſaid, as thou maiſt well ſee the truth; for if the vein were broke, the blood would come forth at one time or inſtant without any tarrying, and they would die quickly, the which cometh not by ſpitting of blood, for they ſpit none untill the alteration cometh: and this is cauſed of a kind of Fever that cometh inwardly, that ingendereth that alteration, and when his fit cometh, the blood doth alter, and the veins ſwell, and the blood doth come forth at the proper mouthes of the veins, and ſo they ſpit it forth; and when they ſpit blood, it is the beginning of the Fever *Hettick*, the which when it is confirmed, is uncurable and mortall: But if thou wilt take it at the beginning when they ſpit blood, it may be helped with eaſe, and that thou ſhalt doe with giving them three or four times of our *Petra Philoſophale* twelve grains, with halfe an ounce of Sugar *Roſate*, every third day once; that being done, let him take every morning Oil of *Vitriol* iiii. grains, with Julep of Violets ℥. i. becauſe there is no better medicine in the world that diſpoſeth the alteration of the blood, then our *Petra Philoſophale*, and the oil of *Vitrial* mittigateth the heat and extinguiſheth the accident. You ſhall note, that this which I have written is not underſtood of many as I underſtand it. And likewiſe the Medicines to uſe in that caſe hath not been put in practiſe of any man, and the cauſe is this. That ſince Phyſick hath been in uſe untill this time, the Phyſicians have not underſtood of other then the Theorick, and none they cured of practiſe and experience, and that is the cauſe that ſo few have found the truth. But I that continually doe travell in practiſe,

have found rare things, as I will ſet forth to the world hereafter.

Chap. XLIX.

Of diſeaſes of the Liver.

THe ſickneſſe of the Liver is cauſed of divers and ſundry accidents of the bodie, as you may ſee by experience, when a man is never ſo little ſick, by and by the Liver is alterated, and doth no more work well, and that is becauſe the Liver is the receptacle of the blood and of the Gall, and the maſter which ruleth and governeth our bodies, and diſtributeth the blood into the veins, and doth purifie it, ſeparating the ſharp and evill parts, and ſending it to a certain bladder which we call the Gall; and when it is ſo full that it can receive no more, it runneth over, and ſo cauſeth the body to become yellow, and thereupon the Urine is yellow, and is ſo evill, that in ſhort time it dryeth that bodie, ſo that the Liver being diſpenſator both of the good and bad qualities of the humours, it cannot be but through the infirmities of the bodie. Alſo when the Liver is over hot and drie, it cauſeth the Patient to be lean and dry, and with great heat: and when the Liver is troubled with humiditie and cold, it cauſeth the Patient to become full of ſores and ſcabbs, and theſe are the effects that come of the Liver when it is diſtempered. But if thou wilt help it from that indiſpoſition, it were neceſſarie to evacuate the body and ſtomack of ſuperfluous humours, which thou ſhalt do with our *Soluble Sirrup*, giving it eight or ten daies together cold, and then purge the Stomack with our *Aromatico* faſting in the morning; that being done, you ſhall uſe remedies that help the Liver, which are many, as *Citrake*, *Liverwort*, *Scolopendria*, *Cycorie*, and ſuch like; and ſo obſerving this order thou ſhalt help them. For I have had an infinite of experience of it.

Chap.

Chap. I.

Of diſeaſes of the Lungs.

THe infirmities of the Lungs are of two kindes, that is cold and moiſt, and hot and drie, the which infirmitie is cauſed of evill temperature of the body. You ſhall note, that when the Lungs is infected with cold and moiſt, it will eaſily turn to that kind of *Hectick* that cauſeth the Cough, and to ſpit matter at the mouth. But when it is grieved with heat and drineſſe, it is in danger to turne to a *Tiſſick*, the which diſeaſe cauſeth a man to become lean and drie, and keepeth back his breath, and ſo the one with another they are mortall diſeaſes, ſo that there can ſcarce be found any remedie; and therefore I will begin with the firſt kind, and then with the ſecond, and then the third, and then with the fourth and laſt, for the which there is no redemption or hope of life. But for the firſt and ſecond, there are a number of remedies that doe help, the which be theſe. Firſt, give the Patient of the juyce of the Roots of blew Lillies, ℥ ii. with *Mel Roſarum*, ℥ i. in the morning faſting, and that uſe three times, every third day once: That being done, let him uſe our *Elixar vitæ* for thirtie or fortie daies together morning and evening; the doſe is ℥. ii. at a time, and alſo put therein every time half an ounce of our *Magno liquore*, and drinke it a little warme, for this is a perfect remedie, with which I have cured an infinite number in my daies. And of all the Medicines that ever I found, I never had any like this, becauſe the juyce of the Lilly-root hath vertue attractive that mundifieth the ſtomack, and the *Elixar vitæ* comforteth and reſolveth all Ulcers in the Lungs, and the *Magno liquore* diſſolveth the Catarr, and healeth the ſtomack, for I have proved it a number of times, as is ſaid before. I remember me that in the year of our Lord, 1557. I being in *Rome* cured a young man which was a Painter, that was in the houſe of the Cardinall *de Medici*, the which had his Lungs ulcerated, and did ſpit great quantitie of blood, and had a great Catarr and Cough, and did ſpit alſo matter, in the which there was no hope of life. I cauſed him to

uſe the aforeſaid remedies, and ſo in ſhort time he was helped, and not onely he, but a great number more at ſundry times.

CHAP. LI.
Of the Spleen.

THe Spleen is never ſick but through other diſeaſes, as you may ſee by experience, how that thoſe that have the Fever *Quartane*, for the moſt part have their Spleen alterated and hard, and this proceedeth of evill temperature of the bodie and Liver, that cannot digeſt the humours, and ſo Nature ſendeth them forth in the weakeſt parts that are moſt apt to receive them. So that the Spleen is like a ſpunge, and very apt to receive that humiditie, that Nature cannot diſſolve otherwiſe, and ſo by this reaſon it is moſt apt to be ſick or diſeaſed: therefore if thou wilt cure it, firſt cure the diſeaſe which cauſeth that alteration, for that being once helped, Nature of it ſelf will help the Spleen without any other Medicine, and therefore ſtrive not to help the Spleen with particular Medicines, for it is vain; but look what kinde of diſeaſe the Patient is troubled with, and cure that, and then the Spleen will heal well enough. And this is the true way to cure the Spleen.

CHAP. LII.
Of the Flux of the bodie.

THe Flux of the bodie is a diſtemperature of the guts and ſtomack, which is cauſed alſo of an evill diſpoſition in the Stomack, as well as of all other interiours, and is very troubleſome to the Patient, and hard to be helped. Nevertheleſſe, I will ſhew thee a ſecret and that is this. Take of our *Petra Philoſophale* twelve grains, which doth evacuate the humour hanging, and diſſolveth the Flux. But when it is a hot Flux with a Fever in the Summer, let him ſtand two hours after ſupper in a bath of ſalt-water of the Sea that is cold: for

it

it is of great effect. You ſhall underſtand, that our *Petra Philoſophale* muſt be taken with *Sugar Roſate di.* ℥. Alſo when you have done the aforeſaid things, you ſhall take our Sirrup againſt the melancholy humours five or ſix mornings. And ſo uſing this order, thou ſhalt help any kind of cruell Flux, as I have proved infinite times.

CHAP. LIII.

Of Coſtiveneſſe in the body.

THis diſeaſe is cauſed of great drineſſe and aduſtion in the body, through the which cauſe there cometh many diſeaſes: and that is, that our meat lyeth long in the body: and of that cometh indiſpoſition of the ſtomack, paines in the head, Flux of Urine, alteration of bloud, augmenting of choller, and ſuch like. Therefore if thou wilt help theſe inconveniences, it were neceſſary to ſeek the principall cauſe, and to cauſe the body to be looſe: and that thou ſhalt doe with our *Sirrup Magiſtrale*, uſing it according to reaſon every morning. For it evacuateth the lower parts, and cooleth the Liver, and purgeth the bloud, and conſumeth choller, and helpeth digeſtion. And with this onely ſhalt thou help them perfectly.

CHAP. LIV.

Of the Flux of Urine.

THe Flux of Urine is an alteration of the pores, and opening of the reines, cauſed of indigeſtion in the body, as you may ſee by experience. This Flux weakeneth the ſtomack, and the reines, and taketh away the taſt, and letteth ſleep: ſo that many times of theſe effects come cruell diſeaſes, as *Gonorhea*, the Strangury, Ulcerations in the Yeard, and ſuch like: and therefore if thou wilt help the aforeſaid diſeaſe, uſe this Medicine. Let him take of our *Aromatico* two drachmes, and drink thereon a little water, and then let him uſe of this Sirrup

every morning warm ℥. iiii. Take Sage, *Cardus Benedictus*, Egrimony, Betony, Citrake, Scolopendria, Cicorie, of each one handfull, red Saunders, Box, *ana* ℥. iiii. Alloes, Epatick, Coloquintida, Sinne, Turbit, Hermodactiles, *ana* ℥. i. courſe Sugar one pound and a half, common Hony one pound: then lay all the aforeſaid things to infuſe in five and twenty pound of White wine the ſpace of twelve houres: then boile them cloſe untill half be conſumed: then ſtrain it without expreſſion, and put thereto a carrect of Muſk diſſolved in ℥, iiii. of Roſewater: and of this take every morning three or four ounces, and faſt thereon at the leaſt four or five hours, and in the mean time that you uſe this Sirrup, you ſhall not eat Hogs fleſh, nor Fiſh, nor ſalt things, nor Rapes, nor Raddiſh, nor Parſly, nor any other aperative thing: This being done, take Hyſop of the Mountain that is dried ℔. ii. and boyle it in thirty pound of White wine, and put thereto one pound of Hony, letting them boyle till the fourth part be conſumed, and then ſtrain it, and drink it continually for fourteen or fifteen dayes. And by this means thou ſhalt have help God willing.

Chap. LV.

A diſcourſe upon the retention of Urine, and his cure.

THe cauſes of the retention of Urine are many, among the which, there are three principally above the reſt, and are ſo manifeſt, that every one may underſtand them: and are theſe. Stones, as well great, as gravell, viſcoſity in the Reins and Bladder, and alteration in the pores: And thus through thoſe three accidents, moſt commonly they cannot make water: the which if thou wilt help, it will be ſomewhat hard, becauſe you muſt underſtand the cauſe thereof, the which is not eaſily done of every man: for he that knoweth not the cauſe, can leſſe help the effect, and he that knoweth not the effect, can leſſe help them. And therefore, I ſay, he that will help thoſe that cannot make water, becauſe of the ſtone in the bladder, he muſt feringe them to take forth the Urine: but if thou wilt help

thoſe

thoſe that cannot make water through the gravell, you ſhall give them our *Pillole Aquilone*: and then give them a Flint-ſtone made in fine powder, to drink with water of *Saxifrage*, and thou ſhalt ſee thereof miracles. And if thou wilt help them that cannot make water, becauſe of viſcoſity, give them our *Aromatico*, and annoint the reins with our *Balſamo Artificiato*, and alſo his Teſticles, and ſo by theſe means you ſhall help them quickly of that accident: as I have proved divers times.

Chap. LVI.

Another diſcourſe upon the retention of Urine; and his remedies.

THe retention of Urine is cauſed divers wayes, as by over-much heat, or over-much cold, or through too much drineſſe, or too much moiſtneſſe. And therefore he that will cure this infirmity, muſt firſt know the cauſe, and alſo the vertue and quality of his Medicines wherewith he will cure them: for if he doe otherwiſe, he ſhall walk in the dark, and be as a Diviner: for many have written receipts, wherewith they ſhew to help many infirmities, without giving any reaſon at all. But to the purpoſe of the retention of Urine, as as I have ſaid, that it may come through four principall cauſes. So will I ſhew it in four Chapters, and alſo their remedies wherewith they may be helped.

Chap. LVII.

Of the retention of Urine that cometh through heat, and his remedies.

THe retention of Urine which cometh through heat, is that which ingendereth the ſtone and gravell, for through that ſuperfluous heat it ingendereth. And this is one of the four cauſes of the retention of Urine, the which is helped with Inſtruments and Medicines concerning the ſtone. The moſt certain Medicine is, to be cut and take it forth. Neverthe-

leſſe,

leſſe, there are many Medicines that may pleaſure them of our invention: As concerning the gravell, there are many things that diſſolve it, of the which I have ſpoken of in divers places: As concerning the remedy of the cauſe, that is eaſie: for by purging the ſtomack and the body, the heat will be diſſolved, and the body left in good temperature. And the purging of the body ſhall be done with our Sirrup againſt the melancholy humour, and to uſe our *Aromatico*, and *Electuario Magiſtrale*, *de Althea* with *Sulphur*. And thus much concerning that heat.

Chap. LVIII.

Of the retention of Urine through cauſe of drineſſe, and his Medicine.

THe retention of Urine through drineſſe, is, becauſe the Reines and the Conduits where it paſſeth are to much dried, and that drineſſe is cauſe of aduſtion of the Liver, the which muſt be helped with taking away a little bloud: and to purge the body with *Caſſia*, *Sirrup de Pomis*, *de Succuria*, *de Lactutia*, *de Malvis*, *de Siterache*, and ſuch like, that cool and take away the aduſtion of the Liver: then annoint the Reines, the Members, and Yeard with Hogs greaſe, becauſe that fat doth mollifie and moiſten: and give him to drink *Sero lactis*, becauſe that inlargeth and moiſteneth, and provoketh Urine without burning.

Chap. LIX.

Of the retention of Urine that cometh through cold, and his remedies.

THe alteration of Urine that cometh through cold, is that kinde which maketh a man that he cannot make water, without the help of ſome warm thing laid upon the body, and upon the bottome of the belly, and the cure thereof is to vomit thoſe cold humours out of the ſtomack, and to purge the body

body with ſolutives of warm Nature, and with warm Decoctions, with the Decoction of *Lignum Sanctum*, of *Cardrus Benedictus*, and of Roſemary, and annoynt the back with our *Oleum Philoſophorum*, *de Terebinthina*, *& Cera*,, or Oyle of Frankincence, or ſuch like things that warm the coldneſſe. And ſo by theſe means the Patient ſhall be helped of that retention of Urine.

Chap. LX.

Of the retention of Urine through cauſe of moiſtneſſe, and his remedy.

THe retention of Urine cauſed of humidity, is that which cauſeth the pores to ſwell through moiſtneſſe, ſo that the Urine cannot paſſe, as thoſe ſay, which are troubled with the carnoſity: which carnoſity is not alteration of the pores through cauſe of humidity. For the way to cure this kind of retention, is to purge the body with drying Medicines, as *Turbite*, *Scamonie*, *Euforbium*, *Elleborus*, and ſuch like: and to uſe drying Unctions, as *Unguento de Litharginio*, or *Balſamo*, water of Frankincence, *Oleum Benedictum* of our invention, and ſuch like things, and then eat dry meats, and drink good Wine; and thus the humidity ſhall be diſſolved: So that hereby every one may have the underſtanding of the cauſe, and the effect of the ſame, and the Medicines.

Chap. LXI.

Of the difficulty of Urine, and of what it is cauſed, with the order to cure it.

THere are divers kindes of difficulty of Urine, and are alſo cauſed of divers cauſes, as aforeſaid, of the which one is cauſed of a corrupt humour of the French Pox, and this is one of the chiefeſt cauſes that may be in that matter. For we ſee manifeſtly, that the ſaid kind of infirmity corrupteth the blood, ingendereth evill qualities in the Liver, and diſtem-

peeeth all the body of thoſe that are troubled therewith. Alſo we may ſee, that thoſe which are infected with that kind of diſeaſe, moſt commonly have Warts, or *Carvoli*, *Pellaria*, Botches, Scabs, Tumours, paines of the Stomack, in the Armes and Legs, with a number of other more ſtrange accidents that come through that diſeaſe. But when that infirmity infecteth inwardly, it worketh theſe effects: It bringeth Emeroides, paines in the Entrals, Fluxes of the body, continuall ſpitting, *Gonorrea*, or running of the Reines, and ſuch like effects. All the which cauſe difficulty of Urine, of the which difficulty, there uſeth to ingender the Stone, Gravell, Viſcoſity, Stitch in the ſide, and divers other miſchiefs very hurtfull unto the body. The difficulty of Urine may alſo be cauſed of divers other infirmities, as of a rotten Catarre, deſcention of the head, of the evill quality of the Liver, and ſuch like, as by exceſſive cold, or heat of the Reines, but let it be as it will, I know theſe are hard matters to be helped, becauſe it behooveth certain manuall practiſe in that faculty, the which I cannot ſhew in writing: although I have great and high ſecrets for that indiſpoſition, as concerning the Phyſick part, the which thou mayeſt find in divers places of my works. Nevertheleſſe, becauſe I will not leave this Chapter unperfect, I will here name unto thee a moſt excellent rare man of that Profeſſion, the which is both Doctor and Knight, and is moſt excellent in cutting out the Stone, and the Rupture, and can remedy the great difficulty of Urine, and heale the Rupture, and heale the infirmities of the eyes, and ſuch like things moſt excellently, and his name is called *Praſtecio Stelin Venetiano*: the which is at this preſent dwelling in *Venice*. And this I have written of that Doctor, becauſe he is one of the moſt excellent that may be found in that Art.

CHAP.

Chap. LXII.

To help thoſe that have great burning of their Urine.

THis infirmity may come of divers and ſundry cauſes. Nevertheleſſe, I will treat of ſome of the principall, and of moſt importance; and alſo will ſhew the true order to help them with eaſe and brevitie. The firſt cauſe aſſigned by me is the Stone in the Bladder, and this is in a manner uncurable. The ſecond cauſe is, the running of the Reins, the which is taken by companying with women corrupted with the Pox. The third cauſe is, the proper French Pox, the which is that kind that is called *Gonorrea*. The fourth kind is a certain corruption that is called *Stranguria*, the which moveth continually to make water. The fifth cauſe is the Gravell: there are alſo other cauſes, as ſcorching in the Yeard, carnoſitie, and ſuch like things, the which I will leave for troubling of the Reader. The firſt cauſe which is the Stone, is helped by two remedies, the one is with cutting and taking it forth of the bladder, the other remedie is written in this book. The remedie for that which is cauſed by the running of the Reins, ſhall be to take three mornings our *Aromatico*, becauſe it reſolveth that heat, and extinguiſheth the burning. The remedie for that which is cauſed of *Gonorrea*, is none other then to cure the principall diſeaſe, and to annoint them with our *Unguento magno*, and perfume them, and ſo they ſhall remain whole. That which is cauſed of the Strangurie, is cured by great purging, and by taking oftentimes our *Aromatico*. That which is cauſed of the Gravell, is cured by taking oftentimes our *Electuario Angelica*, and uſing to drinke Wine diſtilled with Cherrie ſtones, and Medler ſtones. That which cometh through carnoſitie, is cured with an Unguent made of oil of *Sulphur*, and *Vitriol*, *Aqua reale*, Oil of Frankincenſe, and new Wax, all Medicines deviſed by us, giving you charge, that before you begin to cure them, to ſeek out the right cauſe from whence it proceedeth, and ſo thou ſhalt help it with brevitie and great eaſe.

Chap. LXIII.

A Diſcourſe upon the carnoſitie in the Yeard, and the Order to cure it.

Although we have ſomething touched this Infirmitie before in the Chapter of the burning of the Urine. Nevertheleſſe, in this place, I mean, ſomething to diſcourſe thereof, becauſe that Chirurgions may not be void of ſuch a noble Secret, to doe them honour in their eure of the ſike diſeaſe, for there are many troubled with that infirmitie: You ſhall underſtand, that this carnoſitie is an infirmitie whoſe originall dependeth of the corruption of the French-Pox, and to ſhew it plainer, it is an Ulcer in the neck of the bladder where the Urine entreth into the Yeard. And therefore, if thou wilt help that infirmitie, cure the principall diſeaſe, and the carnoſitie will heal; but if thou wilt cure them with the Candle, take that Unguent which is written for the carnoſitie in the Chapter of the burning of the Urine; but if thou wilt cure the principall diſeaſe, give him three times, *Pilule aquilone*, and then take our *Sirrupo Solutivo*, ten or twelve daies together; that being done, let him take twentie daies the Wine of *Lignum Sanctum*, written hereafter in this Book, and thoſe which underſtand not this Chapter well, let him look over this Book, and he ſhall finde thoſe Medicines with their Uſes.

Chap. LXIIII.

Another Cure for the ſaid Carnoſitie.

That Carnoſitie which hindereth the Urine that it cannot come forth, is a certain kinde of matter that is ingendered in the mouth of the bladder as is ſhewed before, the which is like in all points unto the Emeroids, that come in the neck of the Inteſtivall about the Fundament, and becauſe it is a groſſe matter and ulcerated, the Urine paſſeth with great difficultie, and great burning and pain unto thoſe that are troubled

troubled therewith, the which inconvenience if thou wilt help, it were neceſſary that the bodie were well purged, and that they keep a diet, and drinke the decoction of *Hypericon*, with a little Honie, and uſe to eat drie meats, and then make certain ſmall long Candles with Wax, and Frankincenſe, like unto ſearing Candles, then make this Unguent. Take red Lead, white Honie, of each an ounce, freſh Butter two ounces, white Wine as much as will ſuffice to incorporate all the aforeſaid together in a liquid form, then boil it on a ſoft fire, and have readie ten or twelve quills freſh pulled out of the wing of a fat Pigeon; and note that when ye take them forth of the wing, that they may be full of blood in the ends, then take one of the quills and ſtir the ſaid Unguent upon the fire continually while it boileth, and when one quill is dried take another, and ſo doe untill the wine be conſumed, then take it from the fire and keep it, and when ye will occupie it, take one of thoſe Candles, and upon the end put the ſaid Unguent, and put it into the Yeard untill it touch the carnoſity, and this doe from time to time untill the Candle paſſe without pain, and then the Patient ſhall be whole; for this is a great Secret and hath been proved many times.

Chap. LXV.

A Diſcourſe as concerning thoſe that cannot hold their water, and his Remedie.

THis Impediment cometh of two principall cauſes, the one is, through heat and moiſture of the bodie, and this is commonly in young children, which commonly doe bepiſſe themſelves, becauſe they are by Nature hot and moiſt. The other cauſe is through opening of the Pores where the Urine doth paſſe; the which are ſo ſtretched or opened, that they cannot retain the Urine, becauſe the Urine is a voluntary motion, and a naturall motion together, they are hard to agree together, becauſe the naturall motion maketh his voluntarie motion; ſo that Nature firſt moveth the man, and thereof cometh the motion; for if a man would make water, and

that

that Nature doth not move the motion, he cannot piſſe; for ſometime Nature doth not give his naturall motion becauſe of ſome impediment, for when a man cannot hold his water, it is a ſign that Nature hath no retention; and to redreſſe the ſame, it were neceſſarie to reduce Nature into good temperature, ſo that it may retain the Urine; the which thing thou ſhalt doe with purging the bodie, and the ſtomack wherein is the matter that cauſeth that retention of Urine. And to purge the bodie you ſhall uſe our Sirrup againſt the melancholy humour: And to purge the ſtomack, you ſhall take our *Electuario angelica*, and to reſtrain the pores, you ſhall uſe the decoction of wild Hyſop, with the powder of *Maſtick*, for you ſhall underſtand, that the purging taketh away the cauſe, and the decoction of Hyſop with the Maſtick, doth reſtrain the pores, and ſo by theſe meanes thou ſhalt remedie quickly that infirmitie.

Chap. LXVI.

To break the Stone in the Bladder and alſo the Gravell, and to cauſe it to avoid by Urine.

THere is found a certain bird called *Solone*, of *Albertus Magnus* in his Book of Secrets; the which birds are very plenteous in *Rome*, and are called *Palmum bella*, and in *Lumbardie*, *Saſſarveli*, the which in Engliſh I ſuppoſe, is called a Ring Dove, or Wood-colver, or the Stock Dove, which Birds are ſubject to the Stone, that if you keep them in a Cage, and feed them with ſuch meat as they commonly uſe, being deprived of their medicine, within the ſpace of four or ſix moneths at the moſt, there will ingender a Stone in the belly ſo great, that their meat cannot paſſe through them, and ſo choaketh them, and they die, and that is becauſe the poor Bird cannot goe and help himſelf with that Medicine which Nature hath taught her. For thoſe that are at libertie in the field, flie unto the Sea-ſide, and there they find a certain kind of ſmall ſtone very hard, the which ſtone hath vertue to diſſolve the ſtone in the bodie of the Bird, and this Bird knoweth

it

it by the inſtinct of Nature, and eateth great abundance of them, and ſo diſſolveth the ſtone in their bellies, and live a long time after it without any trouble of the Stone. You ſhall underſtand, that this ſtone is unpoſſible to be found in any other place, then in the belly of the ſaid bird, becauſe they are very little, and mans reaſon cannot diſcern them from other Stones, the which being beat in powder, with the flowers of Elders, and Cinnamon, of each a like, and given to drink with broth, in ſhort time it will diſſolve the Stone, and cauſe them to avoid it with their Urine moſt miraculouſly: But if you ask me the reaſon, I know not what I ſhall anſwer, but I hold it to be his proper hidden qualitie and vertue. For truly this I have taught to many, and have ſeen the experience thereof ſundrie times, and it cured the moſt part that did uſe it. For truely the vertue of Stones are very great unto thoſe that know them. I ſaw once two Stones in *Rome* of ineſtimable vertue; The one was a round Corall like unto the *Serpentine Purphire*, but therein was much green, and was of that vertue that being laid upon the fleſh of a man or woman, it cauſeth them to piſſe great abundance, ſo that it were to be wondred at. The other Stone was of *Diaſper*, but bright and thorough ſhining with certain white veins, and was of ſuch vertue, that being laid on a wound, preſently the blood ſtenched, ſo that there fell not down one drop, The which Stones were in the hand of an old Spaniard, who ſaid, he brought them out of *India*, from *Nova Hiſpania*. I have ſeen alſo divers and ſundry Stones of moſt ſtrange vertues. You ſhall underſtand, that thoſe Stones of the Bird muſt be gotten in this order. You ſhall get a number of the ſaid Birds, and take the ſtones out of their bellies, and waſh them clean, and keep them to thy uſe. The quantitie is as much as you can hold upon a Sixpence, as well of the Stones as of the other matters: You ſhall drinke the ſaid quantitie ſeven or eight mornings together, and let your Diet be according, and drink good wine, and ſo in ſhort time you ſhall be helped.

CHAP.

Chap. LXVII.

Of the Gravell in the Reins.

THe Gravell (as is ſaid before) is a diſeaſe of the Urine undigeſted, which is cauſed of ſuperfluous heat of the reins and blood, the which ſometimes doth ſtay it ſelf in the Conduites, and cauſeth great pains; and ſometimes it doth ingroſſe ſo in the Bladder, that it letteth the Urine, and this is an evill diſeaſe to be troubled with, and the remedie is to purge often, and uſe that water againſt the Gravell that is written in my diſcourſe of Chirurgerie, for it is one of the moſt excellent remedies that can be found for that diſeaſe; and the order to uſe it is alſo written after the Receipt, and the beſt Purgation that you can uſe for that purpoſe is our *Pillole Aquilone.*

Chap. LXVIII.

Of a certain Scab or Itch that cometh over all the bodie.

THis Diſeaſe cometh in all places of the bodie, and in *Naples* it is called *Prurito*, and in *Rome*, *Roſura*; in *Venice*, *Pizza*; and in *Spain*, *Lomezon*: And it is a ſalt humour that cometh forth of the veins, and ſo diſperſeth through the whole bodie between the fleſh and the skin, and hath in it ſuch an heat, that they cannot abide it, and is cauſed of alteration of the blood, the which is corrupted and diſtempered; and the remedie is, to purge the ſtomack, and to purifie the blood, which thou ſhalt doe with giving them three times our *Pillole aquilone* every third day onee; that being done, make this Bath: Take Nettles, Mallows, Pellitorie of the wall, Agrimonie, Sage, and Coleworts, *ana.* ℔. iiii. the Bran of Wheat almoſt a peck, common Aſhes half as much: Mix them altogether in a great kettle of water, and let it boil an hour, and then take it from the fire and ſit over it, and cover thee with clothes, that thou maieſt ſweat an hour, then dry thee with warm clothes, and then waſh all thy bodie with pure *Aqua vitæ*, and this thou ſhalt uſe three times at the leaſt, for the oftner the better, and ſo thou ſhalt be perfectly whole.

THE

The Second Book of the Secrets of PHIORAVANTE.

CHAP. I.
What Chirurgery is.

CHirurgery is a manuall Art, with the which the Chirurgian doth cure Wounds, Ulcers, and Impostumes: And this was found of Husbandmen, and Experimenters of naturall things. For there is no Art in the world, that hath more need of the knowledge of divers things then this Art. It is also necessary to the knowledge of naturall things belonging to Chirurgery, to have skill in Husbandry. It is also necessary to understand the Art of Painting, whereby you may set broken bones in their places, and to joyn or close wounds well. It were needfull also to have skill in the Art of Joyning, whereby he may make Instruments for broken bones in the Armes, or Legs, or Hands, or other parts. It would be also necessary to have the Art of a Smith, whereby he may make his Instruments. It is cheifly needfull to be expert in the Art of an Apothecary, to make his Unguents. And last of all, it is most necessary to know the Art of *Alchimie*, whereby he may distill his Oyles and Waters appertaining unto Chirurgery. Also it is necessary to have a good judgement, and to help in all causes of Chirurgery, and to have a light hand in working. And when the Chirurgian is expert in all the aforesaid things, he may help without any suspition of any thing. And hereafter I will shew thee what Wounds, Ulcers, and Impostumes are, and all other things appertaining to Chirurgery, and the order to cure them; a discourse grounded on true reason

and approved by experience, shewing to all men, which are the true and perfectest Medicines, and which are false and naught: writing and opening the true secrets of Chirurgery, with a new order found out by me, to exercise the same Chirurgery with more ease and brevity, so that every one may be satisfied: For they are true, and are Medicines, with the which thou mayest doe much good to the sick: and great honour will redound to the Chirurgian, if he use it according to our order: for they are Medicines proved of us infinite times in divers places of the world, as well in the Feilds as in the Cities, or on the waters, in the warres, where we healed Wounds, Gunshot, Ulcers, Imposthumes, and other diseases appertaining unto Chirurgery: and alwayes (thanks be unto God) I have had good successe, as it is well known in most parts of Christendome. And so I make an end.

Chap. II.

The order to be used in curing Imposthumes of divers sorts, taken forth of the short discourse of the Chirurgery of this Author.

THere are divers kinds of Imposthumes that come unto mans body, and are caused of divers and sundry accidents, and therefore they must be cured in divers orders, and with sundry Medicines, according to his nature: for some Imposthumes are caused of contusions or bruised flesh: Some are certain humours, of which Nature would discharge her selfe, and so sendeth them forth: some are caused of cold: othersome are melancholy humours, and others are caused of the Pox: And these are the kinds of Imposthumes that most commonly doe come, and I will shew thee the order to cure them one by one; and then after I will shew them particularly more at large by themselves. First, I will speak of that sort which is caused of contusions, because it is bruised flesh: for every contusion doth putrifie and turn into matter, unto which it were necessary to lay Mazuntives, and bring it to suppuration, and as soon as thou perceivest there to be any

matter

matter, then presently launce it: and his Medicine shall be the yeolk of an Egge mixed with our *Magno liquore*, and with that dresse it as well within as without, without any other thing, for it will help any great Tumour: but you must make your Unguent fresh every day, and with new Egges. Furthermore, as concerning those Impostbumes that come through the indisposition of Nature, and are certain *Sborine* (a word so called in *Italian*) by which Nature would prevail: and those would be left unto Nature, untill such time as they break alone, and then thou shalt dresse them with this Unguent. Take Oile of Roses ℥. vi. Litarge of gold finely ground, Turpentine, *ana* ℥. iii. *Storax liquida* ℥. i. New Wax ℥. iii. boyle them on a soft fire untill it be black, which if it be too hard, you may put thereto oyle of Roses, and make it in form of an Unguent, and therewith dresse those kinds of Impostbumes: and lay thereon the Cerotte of *die Palma*, and so with these Medicines thou shalt work miracles. As concerning these Impostbumes that are caused of cold, you shall use hot Medicines and attractive, as the Cerotte called *Oxicroxi*, which is a perfect Medicine in these kinds of Impostbumes: also our *Balsamo artificiato*, and *Aqua balsamo*, and such like things which are by nature temperate hot, are very convenient. But those Impostbumes that have their originall of the French Pox, are evill and maligne, because their originall is maligne and evill. The cure of these is with great purging, and to let the Impostbume increase of it selfe, and when it is ready to launce, then launce it, and make this Medicine. Take *Unguento magno* ℥. ii. *Magno liquore* ℥. i. *Precipitate di.* ℥. mixe them well together, and therewith dresse the Impostbume, and lay thereon our *Magistrale* Cerotte, and it will be perfect whole in short time: Letting you to understand, that in all the aforesaid cures, if you will cure them perfectly, it were necessary that the body were well purged of those corrupt humours that hinder the cure, and to use defensives appropriate to that kind of Impostbume: as the oil of Frankincense, of Turpentine, of Wax, of Hony, *Aquavite*, and such like, which every one is a sufficient defensive, annointing it round about the Impostbume: And hereafter I will shew

thee the cure of these Impostthumes particularly by themselves.

Chap. III.

What Impostthumes are.

Impostthumes are certain Tumours or swellings, that come in divers parts of the body: the which are caused of blood and choller putrified, which cannot passe through the pores, and therefore ingrosse in that place, and so cometh to putrifaction, and that is an Impostthume: which thou shalt help in this order. First purge the body to take away the humours which would goe to the Impostthume: which thou shalt doe with our *Magistrale Sirrup*, taking it eight dayes together: that being done, give him our *Aromatico*: this being done, thou shalt quickly help the Impostthume, as I will shew thee hereafter, with their perfect cure.

Chap. IV.

Of Impostthumes that come in the Groine.

The Impostthumes that come in the Groin are of three kinds, of which one is called in *Venice*, *Pannochi*, and at *Rome*, *Tinconie*, and at *Naples*, *Dragonelle*, and in *Spain*, *Incordio*. To these after the body is purged, as is aforesaid, you shall lay a Maturative plaister, the which is made thus. Take Marsh Mallowes, common Mallowes, the mother of Violets, the leaves of Coleworts, Wheat flower, *Auxungia*, Oil of Lillies, of each alike, and boyle them together, and then stamp them in form of an Ointment, and lay it on the Impostthume untill it look red and is soft, for then it's apt to be launced: Giving you charge, that when you launce them you go not too deep; but onely that the matter may come forth, and then put therein a little tent, and annoint it with our *Magno liquore*, for because it is the best Medicine that can be found for wounds: for it mundifieth, incarnateth, and siccatrizeth

ſiccatrizeth without any other help, and lay upon the Impoſthume our *Magiſtrale Cerot*, and never change your Medicines untill you be whole; for this is the true ſecret found out by me to help theſe Impoſthumes, which I have proved infinite times.

Chap. V.

The ſecond kinde of Impoſthume that cometh in the Groin.

THe ſecond kind of Impoſthume in the Groin is called *Glandule*, both this and the aforeſaid are cauſed of humours infected with the Pox, and theſe Impoſthumes ſeldome come to maturation; but if it doe, it will be long firſt, and it is evil to heal, becauſe it requireth great cure and terrible medicines. But if thou wilt cure them perfectly, it were neceſſary to cure the principall cauſe, and that is the Pox. But when theſe Impoſthumes are broke, the beſt remedie will be this. Take Waxe, Litarge of gold, Oil of Frankincenſe, *ana.* and boil them together untill it become black: and therewith dreſſe theſe Impoſthumes, for this is a perfect remedie, and a great Secret.

Chap. VI.

The third kind of Impoſthume that cometh in the Groin.

THe third kind of Impoſthume that cometh in the Groin, is cauſed of much travell or heat of the blood, and theſe are called *Anguinaglie*, and they uſe to come with a great accident of a Fever, cold and then hot, and in ſeven or eight daies at the moſt, they come to maturation, and then launce them, and his medicine ſhall be this: Take Turpentine well waſhed, the yolk of an Egg, and oyle of Roſes, as much of the one, as of the other, and mix them well together, and with this onely thou ſhalt help them, becauſe it digeſteth the Impoſthume, and mundifieth and incarnateth with great ſpeed; giving you great

great change that the bodie be well purged first with our *Magistrale Sirupe*.

Chap. VII.

Of Impostumes under the arms.

These Impostumes are caused of grosse and viscous humours, the which Nature cannot digest by any other part, and these commonly are called *Tapinaria*, because they are like to a Molehill. And although this seem to be a great matter, yet it causeth little pain, and may be holpen with ease. First purge the bodie with Soluble Medicines, and then lay on this plaister untill it be ripe. Take grated bread, leaven of bread, Cow Milk, Oil of Lillies, *ana*, and boil them together and lay it on; for this hath vertue attractive and putrifactive, by meanes whereof it will bring it quickly to maturation; and when it is ripe, open it with a launce, and dresse it the first time with the white of an Egg and Salt beaten together with a tent, and lay on a stopine wet with the white of an Egg, the which thou shalt let lie at the least four and twentie hours, and then dresse it with digestive untill it be incarnated, and then lay thereon a plaister of *Dia aquilone magno di Mesue*, and so thou shalt help them quickly.

Chap. VIII.

Of Impostumes in the throat.

These Impostumes are of divers and sundry kindes, as you may see by experience; for some are Scrophule, others are melancholie humours, others are caused of the Poxe, and others are caused of heat, or of cold; the which are all cured sundrie wayes, as I will shew thee hereafter.

Chap.

Chap. IX.

Of Impoſtumes in the throat cauſed of melancholie humours.

THeſe Impoſtumes in throat cauſed of melancholie humours are hard and crude, and are long before they come to maturation, and you may not in any wiſe cut them, becauſe the place is full of Muscles, Arteries, *Vene capillari*, *Cartilagines*, Sinnews, and ſuch like; the which although there come an Impoſtume there, it ſhall not hurt them; but if yee cut them with an Inſtrument you may offend them greatly, and for that cauſe you may not cut them by any means, but leave it unto Nature, the which will cauſe it to break, and then uſe this remedie. Firſt, you ſhall take our Sirrup againſt the melancholie humour for twelve daies, continually in the morning, faſting; that done, you ſhall give him our *Pillole Aquilone*, and help the Impoſtumes with *Unguento negro di Godfredo di medi*, written in the *Amidotary* of *Galen*, *Cap.* 45. for that is miraculous to help thoſe kinds of Impoſtumes, as I have proved it divers times.

Chap. X.

Of Impoſtumes in the throat coming of the Pox.

THe Impoſtumes that come in the Throat which are cauſed of the Pox, are commonly of evill qualitie, becauſe they are much alterated, and cauſe great pain, and theſe likewiſe are dangerous to be cut for the aforeſaid cauſes: but when they are broken, they goe creeping over the bodie, healing in one place, and breaking out in another, and theſe are evill to be helped, for them that know not the perfect ſecret, and the order to cure them is this. You ſhall give them eight or nine mornings our *Soluble Sirrup*; that being done, you ſhall give them our *Aromatico* twice, and then let them uſe *Sarſa Paríllæ*, or our wine of *Lignum vitæ*, and let them ſweat ten or twelve daies together, and then perfume them with *Sinabar*, *Myrrhe*, and *Olibanum*, the which fume you ſhall uſe

uſe onely at the mouth, and ſo thou ſhalt help any crude kind of Impoſthume coming in the throat: for this Secret never faileth, as I have proved divers times.

Chap. XI.

Of Impoſthumes in the throat coming of hot humours.

These Impoſthumes in the throat coming of ſuperfluous heat, are cauſed of the bloud being alterated with heat, and becauſe of that alteration, it ingendereth groſs vapours and viſcous in *Vena Capillari*, the which through their groſsneſſe and want of digeſtion cannot diſſolve, and ſo ingender that kind of Impoſthume in the throat, becauſe in that place there is much blood, and leſſe fleſh then in any other place, but yet theſe be not troubleſome to help, and his cure is thus: You ſhall purge him with aperative things, and refriſcative that purge the blood; and when the Impoſthume is open, you ſhall dreſſe it with a digeſtive untill it be mundified, and then dreſſe it with *Unguentum de Tutia* untill it be ſiccatrized: Alſo you ſhall cauſe them to keep diet ordinary, and to drink no wine but onely this drinke: Take Citrake, Liver-wort, and Scolopendria, *ana* a handfull, Anniſeed ℥. i. common white-Honey one pound, then put them all to infuſe in four and twentie pound of fair water, and let it boil untill a third be conſumed, and then ſtrein it without expreſſion, and keep it in a glaſſe cloſe ſhut, and this ſhall be his common drink: but let him eat no ſalt, nor ſlimie meates in any wiſe, neither Hogs fleſh, nor other hot meats that may alter the blood: And this doing you ſhall be quickly helped, for the drink cooleth the blood, and purgeth it, and helpeth the Liver of all infirmities, as I have proved divers times.

Chap. XII.

Of Impoſthumes in the throat cauſed of cold.

Impoſthumes in the throat cauſed of cold humours are ſmall and without pain, and this goeth creeping by little and little untill ſuch time as it breaketh of it ſelf, and are an evill kind to help, becauſe all Unguents are an enemie unto them, and all cold meats. Therefore if thou wilt help them, let the Patient uſe twentie daies together our *Quinta eſſentia ſolutiva*, which purgeth all cold humours, and warmeth the blood, and cauſeth the Impoſthume to heal with eaſe; and when they are broken, you ſhall help them with our *Balm artificiall*, which doth ſubtiliate the humours, and mundifie the Impoſthume, and incarnate and heal: And this Order of curing is effectuall and of great profit for them that ſhall uſe them. And of this opinion are many excellent Phyſicians, and chiefly *M. Decio* an ancient man, who hath been an experimenter a long time both in Phyſick and Chirurgerie, with a number of others, which I will leave to name untill another time.

Chap. XIII.

Of Impoſthumes in the throat coming of hot humours.

Theſe Impoſthumes coming in the throat of hot humours, is a kind that cometh with redneſſe, and cauſeth great pain, with an accident of a Fever, and in ſhort time they come to maturation, and break, and then the matter will come forth, and the pain will ceaſe; and theſe kindes are not evill to heal, and the remedies are theſe. Aſſoon as they are broke thou muſt preſſe it out with thy hand, that being done, you ſhall have *Oleum Benedictum* of our invention, annointing the Impoſthume within, and lay thereon our *Magiſtrale Cerot*, and ſo thou ſhalt help thoſe kindes of Impoſthumes. For this is our Secret never written before of any man.

Chap. XIV.

Of Impoſthumes in the Eies.

IMpoſthumes in the eies are like certain white bladders that come about the noſe, and the matter that is within them is like the white of an Egg, and theſe are cauſed of humiditie and moiſtneſs of the head, and becauſe they have a conference with the head, they are evill to heal, for they turn to watering *Fiſtula's*, which when they come to *Fiſtula's*, continue for ever. But if thou wilt cure them perfectly that they never come again, you muſt firſt purge the head with our *Aromatico*, and that you ſhall doe every five daies once for three or four times; that being done, thou ſhalt annoint the head with Oil of Frankincenſe the ſpace of a moneth, and into the eie where the Impoſthume is, thou ſhalt put once a day one drop of our *Balm artificiall*, which will help it and dry the Impoſthume, and ſo in ſhort time thou ſhalt be helped. For this is the true Secret wherewith thou mayeſt help thoſe Impoſthumes, never known before of any man, and they are much contrary to the Medicines of *Meſue*, by which our Phyſicians now adaies make their Medicines

Chap. XV.

Of Impoſthumes in the Eares.

IMpoſthumes in the eares are cauſed of cold and viſcous humours, which ingroſſe in that part of the bodie, and cauſe great pain untill ſuch time as they are broken, and theſe Impoſthumes are evill to heal. Nevertheleſſe, I will ſhew thee a Secret to take away the paine, and to help it quickly, and that is thus. There is found a certain kind of ſhell in the Sea, the which is of the length of an hand, and ſomewhat more, the which, in *Venice*, and in *Iſtria*, in *Dalmatia*, in *Puglia*, and in divers other places of the *Adriatick* Sea, are called *Aſture*, which is like unto a pair of bellows, the which hath a certain beard, like the hair of a mans head, and it hath

hath a certain attractive vertue, that if they put it into the eare, presently they take away the pain, though it be never so great or extream; the which vertue cometh through the saltneſſe of it. For this I have proved divers times, and did learn it of our old Fiſhermen, which knew it by experience. But if it chance that one be troubled and cannot get that thing, they ſhall take *Cantharides* in powder, and put it into the eare, the which will work the ſame effect, becauſe they be attractive and mundificative: And theſe are two naturall remedies, found out by true experience, and doth more good then any other that I could find.

Chap. XVI.

Of Impoſthumes in the Mouth.

THeſe Impoſthumes are of divers kinds, and may breed of divers cauſes: but let them come of what cauſe ſoever they will, they cauſe great pain to them that have them, for that they cannot ſwallow their meat without pain. And therefore I will ſhew thee a generall cure for all Impoſthumes in the mouth, and that is thus. You ſhall take our *Pillole Aquilone* twice: that being done, take our *Aqua balſami*, and hold it in your mouth as long as you can, and this doe three times in a day: then take the juyce of Beet roots ℥ i. oil of bitter Almonds ʒ. i. then ſnuffe it up at the noſe untill it come into the throat: And thus doing, thou ſhalt help any Impoſthume in the mouth, as I have proved divers times. For the Pils clenſe the head, and evacuate the ſtomack, and hindereth the alteration, the water of Balm doth cure and mittigateth the pain, and the juyce with the Oil mundifieth thoſe ſecret places at the noſe and mouth.

Chap. XVII.

Of Impoſthumes in the Joynts.

THeſe Impoſthumes in the Joynts are evill, and of hard and crude digeſtion, becauſe they are cauſed of great abun-

dance of groſſe and viſcous humours, the which through their groſſeneſſe cannot paſſe the Joynts, and there remain and come to Impoſthume; and theſe cauſe extream pain, becauſe thereunto commeth great abundance of matter, and the remedy is thus. Firſt give him a generall purgation, and let him bloud on the common vein, and then lay on this plaiſter. Take Marſh Mallowes, common Mallowes, Pellitory, and the Mother of Violets, and boyle them in water till it be conſumed, then ſtamp them, and put thereto Leaven of bread, Barly flower, Hens greace, and Hogs greace, according to thy diſcretion, and ſet them on a ſmall fire untill they be incorporated, then lay this on once a day untill it be ripe, and when it is red and ſoft open it, and dreſſe it with our *Magno liquore*, and lay thereon our *Magiſtrale Cerotte*: and ſo with theſe two thou ſhalt help them, except the Impoſthume be of the Pox, for then it will doe ſmall good.

Chap. XVIII.

Of inward Impoſthumes.

THeſe Impoſthumes inwardly are evill to know, and uncertain to cure, becauſe the Patient himſelf cannot tell in what place they be, though he feel the pain: and therefore all that we reaſon of in that matter, may be to the contrary. For where a man cannot ſee with the eye, nor touch with the hand, the matter is doubtfull whether it be, or no: and therefore it is beſt to ſay little. For theſe Impoſthumes may come of divers cauſes, and yet cannot tell of what certain cauſe, and therefore you cannot know which is the true Medicine to help them: but by experience you may doe them ſome good: For (as I ſaid before) Impoſthumes never come but through diſtemperance of Nature, and alteration of the bloud. Therefore if thou wilt help them, help firſt the principall cauſe, then give them eight or ten mornings our *Magiſtrale Sirrup*, and then take twice our *Aromatico*: that being done, uſe morning and evening our *Legitabile Sirrup*, and herewith thou ſhalt help them.

CHAP. XIX.

Of Ulcers, and what they are.

VLcers are of divers and ſundry kinds, and are ingendered of many cauſes, as hereafter I will ſhew. But firſt I will write of thoſe kinds of Ulcers that are cauſed of Wounds. You ſhall underſtand, that wounds in what part of the body ſoever they be, being impoſthumated or cancrenated, they change their names, and are no more called wounds, although their originall was a wound. For when it is cancrenated, it is called *Ulcera corroſiva*, becauſe it goeth eating and creeping on the fleſh: but when the wound is impoſthumated and full of matter, it is called *Ulcera putrida*, that is putrified, and it is becauſe it is filthy and ſtinketh. But when it is neither cancrenated, nor yet apoſthumated, but that through ſome evill diſpoſition the wound is cloſed, and that there cometh in it evill qualities without alteration, then is it called *Ulcera ſordida*, becauſe therein is evill qualitie, and it appeareth but little, but it is evill to heal. There be other ſorts of Ulcers alſo, which are cauſed of divers and ſundry kinds of Tumours: and the moſt evill and miſcheivious are thoſe that are of Tumours cauſed of the Pox: for unto thoſe there runne abundance of evill humours that augment the Ulcer, and they be the worſt ſort, for they cannot be healed by themſelves, except the body be well purged and evacuated of all the humours that are offenſive. There is another kinde of Ulcer that cometh of an Impoſthume as well hot as cold, and thoſe are more gentle and eaſie to be helped, if you know the Medicines that are apt to help and diſſolve thoſe kinds of Ulcers. Theſe are the three kinds of Ulcers that commonly happen unto men and women through divers cauſes, as before is ſaid, ſo that theſe are the principall cauſes of thoſe maligne Ulcers.

CHAP.

Chap. XX.

To help Ulcers of all sorts.

SEeing that Ulcers are of divers and sundry kinds, it were necessary to know of what kind and quality they are, so that thou mayst help them in form and order convenient. And first I will write of the corrosive Ulcers, as of a wound cancrenated, of *Mal di formica*, and of other sorts of Ulcers that goe creeping upon the flesh. The cure of these kinds of Ulcers is, to apply quickly our *Caustick* to mortifie the evill, which thou shalt doe thus. Wet a little Bumbast in our *Caustick*, and therewith wash all the sore, and then leave it so open four and twenty houres without binding it fast, and when four and twenty houres are past, wash the sore with strong Vineger, and water of a like quantity, with charge that there remain none of the *Caustick* in the sore: then lay thereon Butter washed with a Colewort leafe, untill the asker or dead flesh fall: then take our *Cerot Magistrale*, with a little *Precipitate* strewed thereon, and then annoint it with *Magno liquore*, and lay it upon the sore: for this *Cerot* helpeth all manner of corosive Ulcers without any other help, and every plaister will serve three or four dayes, taking them off every four and twenty houres, and making them clean, and then lay them on again. And as for the filthy Ulcer that I have shewed of in this Chapter, you shall dresse it onely with our *Unguento magno*, the which without any other help will heal them quickly. But you must every four dayes touch them with *Aqua fortis* drawn from *Precipitate*, which water draweth forth the offensive matter, and leaveth it putified and clean. And in all other sorts of Ulcers, our *Balm artificiall*, our *Magno liquore*, Oil of Wax, and Turpentine, the black Cerot of *Godfredo di medo*, our *Cerot Magistrale* with *Precipitate*, are able to help, be they never so evill. And hereafter I will write of Ulcers particularly with their cures.

Chap. XXI.

Of Ulcers, that come in the feet, of corns, or of chaps.

Ulcers that come in the feet may come of divers cauſes, and are alſo of divers kinds, as of chaps, of corns, and ſuch like. When they are chaps they come of an hot matter and fiery, as you may ſee by experience: For the Patient feeleth great heat in his feet, and is alwayes thirſty, the which giveth manifeſt ſignes that the humour is hot: and their cure is with cooling purgations, as our Sirrup againſt melancholy humours, taking it ten dayes together: then take our *Pillole Aquilone* twice, and ſo thou ſhalt take away the heat in the feet: and to help the crepature or chaps, make this Unguent. Take oil of Roſes, Vineger, and liquid Pitch, *ana*, and boyle them untill the Vineger be conſumed, and ſo being warm, wet a cloth therein, and lay it thereupon, and in ſhort time it will be whole: but if they be cornes, you ſhall cut them unto the quick, and then lay thereon a cloth wet in *Oleum benedictum*, which doth comfort and dry, and quickly take away the pain. But when they are ſcratching, or as it were ſcorched, you ſhall lay thereon *Unguento de Lithargiro crudo*, and ſo thou ſhalt help them, as I have ſeen the experience.

Chap. XXII.

Of Ulcers in the Legs

These Ulcers in the Legs are of two kinds, that is, filthy, and corroſive. The filthy Ulcers are cauſed of cold and moiſt humours: The corroſive are cauſed of humours hot and dry: and theſe are thoſe Ulcers that goe creeping in the fleſh, healing in one place, and breaking out in another. The filthy Ulcer is ſtinking and full of matter, and cauſeth little pain, and their cure is with our *Balm artificiall*, which hath vertue to penetrate, digeſt, mundifie, and incarnate, and heal, when that the body is firſt well purged: but thoſe that are cauſed of heat and drineſſe, you ſhall cure with the remedy

written

written in the Chapter next aboveſaid, and then dreſſe them with our *Magiſtrale Cerot*, and put thereon a little *Precipitate*, and annoint it with *Magno liquore*, and ſo thou ſhalt help them. But if ſo be it chance the ſaid Medicine doe not heal it, you ſhall perfume them five times with *Sinabar*, *Incenſe*, and *Myrrhe*, and without all doubt thou ſhalt heal them.

Chap. XXIII.

Of Ulcers that come in the Knees.

THeſe Ulcers in the Knees are groſſe humours that cannot paſſe by the Joynts downwards, and ſo remain in thoſe places, and cauſe a faſtidious Ulcer, which putteth the Patient to great paines, by reaſon of abundance of humours that cometh there. And the cure of this Impoſthume ulcerated is thus, purge the body with our *Soluble Sirrup*, ſeven or eight mornings warme: and then give him *di.* ℥. of *Electuaria Angelica*, and ſo thou ſhalt help them quickly: then dreſſe the Ulcer with *Unguento magno*, puting therein a little *Precipitate* and *Magno liquore*, and ſo in ſhort time it will heal.

Chap. XXIV.

Of Ulcers in the Groin.

THeſe Ulcers for the moſt part are Tumours, or Botches, the which through the evill diſpoſition of Nature, and evill Medicines are ulcerated. And of that may come many infirmities, which I will leave to treat of at this time, and I will ſhew thee a remedy. Give the Patient ſeven or eight mornings our *Soluble Sirrup* cold, and then give him our *Aromatico*, and after let him uſe *Lignum Sanctum* according to our order, and dreſſe the Ulcer with this Unguent. Take *Unguento magno* ℥. ii. *Magno liquore di.* ℥. and common *Precipitate* ℥. ii. Mix them well together, for this is the true ſecret of our invention, never made before of any man, the which I have proved infinite times.

Chap.

Chap. XXV.

Of Ulcers in the Armes.

These Ulcers are not of so evill nature as those in the Legs, because thereunto come not so many humours, and these are commonly caused of the Pox, the Cure is this. Purge them well with our *Magistrale Sirrup*, seven or eight mornings together, then take *Pillole Aquilone*, and then annoint them with *Unguento magno* every night until the Ulcers remain whole and without pain. Thus have I used divers times.

Chap. XXVI.

Of Ulcers that come in the Breast and Shoulders, and in the Back and Belly.

Ulcers that come in the foresaid parts, are all caused of Imposthumes of evill qualities, that have not been well healed of the Chirurgians, which knew not how to remove the cause, and by that meanes the Imposthumes are become malign Ulcers. He therefore that will cure these Ulcers, it shall be necessarie for him to do that which was not done; that is, to remove the cause first, and then the cure will follow with more ease and speed, so there be good regard and consideration had thereof. And yet amongst Ulcers there is one kind that will receive no curation, and they are called *Cancri*, that are crude and of evill digestion, and go creeping along the flesh, and have a root as it were a Plant: And for those kinds there is found no better remedie to mitigate them, then is our *Quinta essentia Vegitabile*, for if you put it therein, and lay a cloth wet in the same thereon, it taketh away the pain, in such sort, that it is to be wondered at, and will not suffer it to putrifie; it taketh away the stinking, and comforteth the place very much. As concerning the other kind of Ulcer, you must first find out the cause before you can help it, and the cause being found, the cure is easie to find and sure. He therefore that will be diligent, shall not

onely heal those kindes of Ulcers, but also all other Ulcers.

CHAP. XXVII.

Of Ulcers that come outwardly in all the bodie.

THese Ulcers are a kind of fat sore that causeth abundance of matter, which cometh through superfluous humiditie of the bodie and blood, and these are evill to heal, because their Originall cometh of the inward parts, and the cure is thus: Give the Patient fourteen daies our Potion of *Lignum Sanctum*, the which is soluble and drying, and purgeth the blood, that being done, annoint the Ulcer with *Unguentum de Letbargiro* simple, and so they shall be helped perfectly.

CHAP. XXVIII.

Of Ulcers in the Head.

ULcers in the Head are of divers kinds, as of Wounds, Contusions, Swellings, Scabs and white Skalls, and such like, which come of sundry causes, and are holpen divers wayes. For the Wounds Ulcerated, are mortified with our *Castick*, laying it on four and twenty hours, and then wash it with strong Vinegar, untill all the *Castick* be come forth, and after helpit with our *Magno liquore*: The like cure is done in Contusions ulcerated, but the Swellings doe differ much, for that they are caused of the Pox, and thou shalt cure them with Soluble Medicines: *Viz.* Take *Sarsa-Parilia*, and then perfume him five or six times with *Sinaber*. The Scabs or Crusts are helped with taking three times our *Electuario angelica*, and then annoint them every night with *Magno liquore*. The white Scab is holpen with our *Magistrale Cerot* laying on *Cantharides*, and so let it lie three dayes, then take it off, and lay on another like the first, and let it lie other three daies, and then annoint the head with *Oleum Benedictum* continually.

CHAP.

Chap. XXIX.

Of Ulcers in the mouth, their Kinds and Remedies.

Ulcers that come in the mouth are of divers and sundry kinds, for some proceed of heat in the head, others of cold, others are humours *Gallico*. Those that come of heat in the head, are as it were scorched with great burning within them, and the cure thereof is in letting blood in the veins under the tongue, and the next day give him one dose of our *Electuario angelica*, and let him wash his mouth with Planten water, wherein is boiled *Tutia* prepared, Roch Allum, and Honie of Roses, and this is the true order to cure those kind of Ulcers with speed. Those Ulcers which are caused of cold, are a certain hardnesse alterated, which cause little pain; and the cure of these is to drinke our *Vegitabile Quinta essentia*, with *Mel Rosarum*: and dresse the Ulcer with Oil of *Sulphur* and *Tartur* mixed: And herein consisteth a great Secret worthy to be known, and is of our invention. Ulcers that are caused of *Morbo Gallico*, if you will cure them, you must first remove the cause, as I have said divers times, and touch them with our *Castick*, and let the Patient hold his mouth open a good while after, that the Water may run out: And then make a Lavatory of *Aqua vita*, Honey, and Oil of Vitriol, and therewith wash the mouth, for these are great Secrets which bring both health to the Patient, and honour to the Professor of this Art.

Chap. XXX.

Of Wounds and their kinds, and of their secret Remedies.

VVOunds are of divers and sundry kinds. Nevertheless, they consist in two, that is Simple, and Compound. The Simple wounds are those, where the flesh is onely offended. The Compound are those, where there is offence of flesh, sinews, veins, and bones, and the cure of either of them is in three manners. The first is a cure pertaining to

Nature and not to Art, and that is it which Dogs and other Animals doe uſe, who being wounded, uſe no other Medicine then to keep the wound clean with their proper tongues, and keep a Diet, and the reſt is left unto Nature which worketh well without pains of Medicine, and this is the firſt. The ſecond is that which is called *Canonico*, in which there be four operations. The firſt is, Digeſtion. The ſecond, Mundification. The third, Incarnation. The fourth, Siccatriſation. The third order is of our invention, and is done in this order, that is; Whenſoever a man hath a wound either ſimple or compound, the firſt thing that is to be done therein is, to joyn the parts cloſe together, and ſtitch them, and dreſs them with divers ſorts of drying Medicines, as I will ſhew thee hereafter in the cure of Wounds, in ſundry parts of the bodie.

Chap. XXXI.

What Medicines are fitteſt to heal Wounds outwardly with eaſe, and in ſhort time.

HAving declared alreadie what wounds are outwardly, it is neceſſary alſo to ſhew the true order to cure them with as much eaſe, and brevitie, as is poſſible to be done: And firſt, I will begin with ſimple wounds that are onely in the fleſh, without offence of vein, ſinew or bone. Although theſe ſorts of wounds are not to be helped with artifice, but onely to joyn the parts together, and if it be neceſſary alſo to ſtitch them, and ſo leave it unto Nature, the which in ſhort time will heal it, nevertheleſſe if thou wilt help it with artifice the faſter, you ſhall annoint it once a day with oile of Frankincenſe made by Diſtillation, as is ſhewed in this Book. But thoſe wounds where there are veins cut, have need to be ſuccoured preſently with ingenious artifice, and perfect Remedies to eaſe and heal them with the moſt ſpeed that can be, becauſe the veins may joyn together, without greater offence of the wound, and this Miſterie thou ſhalt doe in this order: The firſt is to joyn the wound together quickly, and ſtitch

it

it close as they use to sow bags, and not to leave great wide stitches as they most commonly do; that being done, dresse it upon the wound with our *Magno liquore*, wetting therein a cloth, and laying it on as hot as you may suffer it, then strew thereupon our secret powder, and also round about it, for that subtiliateth the matter that runneth to the wound, and taketh it forth with great ease, and without pain of the wound, and therefore this is one of the most safest Remedies in that case, that Nature with Art can make, and hath been proved an infinite of times by me, and alwaies have had goodly experiences thereof. Also understand that these wounds, where the bones and sinews are cut, have need of great artifice, for they are of great importance. But when there is offence onely of the sinews, you shall stitch them presently, and doe as I have said before of veins that were cut, but dresse them not with *Magno liquore*, but in stead of that take *Oleum Benedictum*, and oil of Frankincense, of each alike, because these Oiles doe comfort marvellously those sinews that are cut. If it chance so, that a sinew had a puncture, or cut half away, in that case it is necessarie to cut it overthwart, lest it should bring a Spasm in the wound. But in case afterward that the bone be offended, and that there be some part to come forth, it were necessary to leave the wound open untill the bone be come forth, and then incarnate it; and this thou shalt doe with our *Balsamo Artificiato*, and lay thereon the Cerot of *Godfredo di medi*, the which helpeth with great speed. And this is the order wherewith thou mayest help all those sorts of wounds before named, and the defensive to use in these wounds is this. Take perfect *Aqua vitæ* made of good Wine, and put therein *Hypericon*, *Millefolly*, *Viticella*, *Betonie*, and with that Infusion wet clothes, and lay them for a defensive round about the wound, and thou shalt have good successe. Wounds in the head are helped in the order, as those in whom the Sinews are offended. There are divers other sorts of wounds, which may be healed with the aforesaid remedies, as hereafter shall be shewed particularly.

CHAP.

Chap. XXXII.

Of Wounds in the Head, with offence of the brain, and how to cure them.

WOunds in the head, where there is offence of the brain, are mortall; and there is no Phyſician that will take them in cure, but he counteth them dead men without any hope. But I by the grace of God and gift of Nature, have found the order to cure and heal them in ſhort time. I remember that when one was wounded in the head in the famous Citie of *Naples*, yea, although the brain were not hurt, but that the skin were cut unto the bone, they counted him mortall, but I dreſſed them, and cloſed their wounds, and helped them in ſhort ſpace, ſo that they wondred thereat; and that order I uſed for the ſpace of ſeven yeers that I tarried there, and cauſed them to walk in the ſtreets, as it is well known unto all thoſe that dwell there. And among a number of other, I cured a Portingall that was called, *Il Seignior Diego di mena*, of whom I took away all the bone of the forehead, and every day he came to my lodging to be cured, which I did with great ſpeed, ſo that it cauſed every one to marvell thereat. Afterward I went to *Rome* in the time of *Pope Paulus* the iiii. Carafa, and alwaies I cured in the ſame order, and did miracles, of which I call to teſtimonie the *Romanes*. And among the reſt, I cured a certain Gentleman called *M. Aleſſandor* (I cannot remember his Sirname) who was wounded in divers places, and I cured him quickly. After that I cured, and that in ſhort time, a young man that was in manner cut in pieces, and of that *M. Iacomo da Perugia*, *M. Aleſſandro da Civita*, *M. Daltilo Hebræo*, all learned Doctors can teſtifie, for they were preſent. And ſuch like cures I have alwaies done in *Venice*: But among the reſt I will not leave to write of a great chance, the which is true, and is thus: There is in *Venice* a rare Poet and Orator and Hiſtoriographer, well known unto the world called *M. Dionigio Antanagi*, who through his evill deſtinie was wounded in the head, ſo that it penetrated the fleſh and the bone, and entred half a finger breadth into the brain, and there that ver-

tuous

tuous man fell to the ground as a dead man, and he lifted himself up to rise, but he could not, but fell down again, and there came a dimness over his eyes, with a vomiting and and a Fever, and the blood would not stint, and he lay in extream pains, which were all mortall signs: then I being called unto that cure, because he and I were of great familiaritie, and presently I shut the wound, and put therein our *Aqua balsami*, and I annointed all his head with our *Balsamo artificiato*; that being done, presently the blood stenched, and the pain went away, and the night after he took his rest, and in the morning the Fever was also gone: After that, I dressed him with *Magno liquore*, wetting clothes therein, and upon the cloth I strewed the powder of *Hypericon*: And this Medicine I used eight daies, in the which time he came forth of his bed; and shortly after he was perfectly whole, and before six moneths were past, it was so ciccatrized, that no man could perceive any wound. And of this I have to testimony *Venice*, *Rome*, *Urbine*, *Caglie*, and all *Italy*. To conclude this Chapter, I say, that wite the aforesaid order, thou mayest cure any such sort of wound.

CHAP. XXXIII.

Of Wounds in the Head, with Fracture of the Bone.

WOunds in the Head, with Fracture of the bone, of the common Physicians and Chirurgians, are counted difficile to be healed, because thereunto belongeth great art or cunning, for they open the flesh and raspe the bone, with many other things, of which here I account it superfluous to treat of, because that many be helped without them. For alwayes when the Physitian or Chirurgian, doth defend the wound from alteration and corruption, nature it self will work very well, and heal it without any other aid; but with our Medicines they may be helped with much more speed, because they let the alteration, and defendeth them from Putrifaction, and mittigateth the pain, and the order to cure those kinds of wounds is thus: The first thing that is to be done in those wounds is, to joyn the parts close together, and

dresse

dreſſe them upon the wound with our *Oleum Benedictum*, and upon the oile lay clothes wet in our *Magno liquore*, as hot as you may ſuffer it, and ſo with theſe Remedies thou ſhalt help them quickly, becauſe our *Oleum Benedictum* taketh away the pains, and keepeth it from putrifaction, and repercuſſeth: Our *Magno liquore* digeſteth, mundifieth, and incarnateth, and healeth. And therefore this is the beſt Medicine that can be uſed in theſe kinds of wounds. For hereof I have had an infinite of experiences, the which have been counted Miracles, and therefore I have let the world to underſtand thereof, that they may help themſelves, if occaſion ſhall ſerve; therefore he that will follow this our order in curing, ſhall work Miracles on the earth.

Chap. XXXIV.

Of Wounds in the Head, where the bone is not offended.

WOunds in the head where the bone is not hurt, are not of ſo great Importance, but are eaſie to be helped; for you ſhall need to doe nothing, but to keep it from putrifaction, and defend it from inflammation, which are eaſie to be done, and ſo Nature will work well with great ſpeed. To keep the wound from putrifaction, you ſhall annoint it round about with our *Oleum Philoſophorum de Terebinthina & Cera*. And to keep it from Inflammation, you ſhall waſh it with our Quinteſſence, and upon the wound dreſſe it with our *Magno liquore*. Thus doing thy cure ſhall proſper happily, and you ſhall not need to take away any blood, nor yet to keep any diet, nor yet to keep the houſe, but to goe where you thinke good, without any perill or danger. And this Order I have uſed a long time, as divers Cities can teſtifie.

Chap. XXXV.

Of Contuſions, or bruiſes, as well in the head, as other places.

COntuſions, or bruiſes in the head, or any other place of the body, of the antient Phyſitians hath been counted dangerous

dangerous to heal. For, they say, that Contusions must be brought to putrefaction, and turned into matter: which opinion I doe not allow: For by me those Contusions or bruises, are very easie to be dissolved without maturation: And that I doe with our *Oleo benedicto*, and *Magno liquore*, as much of the one as of the other mixt together, and made very hot as you may suffer it, and then wet clothes therein twice a day, and in three or four dayes at the most, they shall be resolved: and this it doth, because this remedy assubtiliateth the humours, and openeth the pores, and draweth forth the matter that is runne unto the place offended, and so by those means they shall be helped. With this remedy I have cured hundreds when I was in the warres in *Africa*, in *Anno* 1551. when the said City was taken and destroyed by the Camp of *Charles* the fifth Emperour.

CHAP. XXXVI.

Of Wounds in the neck, and the order to be used in curing them.

WOunds in the neck are very perilous, and hard to be cured, and long before they will heal: and this cometh because in it are all the ligaments of the head, as bones, sinewes, veins, flesh, and skin, all instruments that hold the head and the body together, without the which a man cannot live: and therefore those wounds are so perilous to be healed, seeing thereunto runneth so great quantity of humours, that they will not suffer the wound to be healed. The true way therefore to help these wounds, is to stitch them well in his place, and dresse it upon the wound with clothes wet in *Oleum benedictum* one part, and *Magno liquore* three parts mixt together, as hot as you can suffer it: and upon the cloth say the powder of *Mille folie*: and this thou shalt doe once in four and twenty houres, and so thou shalt help them quickly; giving you great charge, that you change not your Medicine, for this mundifieth, incarnateth, and healeth the wound without any further help: For I have proved it an infinite of times.

Chap. XXXVII.

Of Woundi in the armes, and their importance, and Medicines.

VVOunds in the armes are dangerous, for that there also are a great number of Sinewes, Cartilgines, Veines, Muskles, and other dangerous things, as it is well seen in wounds of the armes, how that many times thereunto runneth abundance of humours, and there cometh alteration, inflammation, and imposthumation, which hurteth the Patient much. Therefore in this case, I will shew thee a rare secret, wherewith thou shalt help any sort of wound in the arme, without any alteration, and with little pain, and the secret is this: Dresse the wound upon the upper parts with our *Magno liquore* very warm, without any tenting at all: and this doe once a day and no more, and in any wise change not your Medicine: For with this thou mayest help all wounds in the armes with great speed: and it is one of the greatest secrets that can be used for wounds in the armes, and proved by me infinite times.

Chap. XXXVIII.

Of Wounds in the breast, as well peircing through, as other.

ALl wounds in the breast are troublesome, and very dangerous, as well they that peirce into the body, as others. And the cause is, for that the parts of the breast are compounded of Skin, Cartilages, Sinewes, Flesh, and Bones. So that it cannot be but troublesome and perilous. For where the sinew parts be hurt, there ariseth ever great pain, which for the most part bringeth Fevers, and other accidents, and therefore is evill to cure. The cure of them is with our *Ballsamo* and *Quinta essentia*. For the one taketh away the pain, and the other keepeth from alteration. But when they are peircing into the body, they are most dangerous, because the Chirurgian cannot tell certainly what part within the body

is

is offended or hurt. Either the Liver, or the Lungs, or the Milt, or any other particulars. Moreover, there is another matter which maketh it dangerous, which is, when they are penetrating, the matter that proceedeth from the Wound falleth into the body, as well as out. And remaining in the body causeth putrifaction, then Fevers follow, and commonly death. Wherefore in this case, cause the Patient to vomit, and to keep slender diet, because the humour should not alter to the dammage of the wounded. And to preserve him from putrifaction, you shall annoint all his body over with our *Balsame*, and let him drink our *Quintessence* morning and evening. And this done the cure shall prosper, or else there is no hope by any other meanes.

Chap. XXXIX.

Of Wounds in the belly, and in the reines, and their affects and Medicines.

WOunds in the belly are doubtfull, and very uncertain to cure, because it is unpossible to know how they are, or of what importance they be: for although yee may see the Orifice where the Weapon went in, yet yee cannot know what offence it hath done in the interiour parts, and therefore they are hard to be helped, and worse to judge of, and for that cause I will not stand long in reasoning thereof: for I have determined not to speak of things uncertain and doubtfull, but onely of things that may be proved by reason and experience. And because those wounds be uncertain, I will write nothing of them, for fear of hiding the truth: but I will write of those in the reines or back, and first I will shew what the reines are, because every one may comprehend my reason. It is to be understood, that our bodies are made all of sensible things: as inwardly, the Stomack, the Heart, the Liver, the Lungs, the Belly, the Milt, the Guts, with a number of other things which are not common, or known to all men, as those which I have spoken of. The rest of the man is made of Cartilagines, of Veines, of Muskles, of Flesh,

of Skin, and other particulars of ſmall importance to know, becauſe the wiſe, learned, and reverend, my Lord *Canan Ferrareſe*, hath writ thereof better then ever any in the world hath done, and therefore if you beleeve not me, beleeve his writing ſet forth in print. But to return to our purpoſe, I ſay, that God hath compounded the man naturally of all theſe things that I have ſpoken of: and becauſe they are ſoft and tender, he hath placed the bones in the middeſt of them to ſtrengthen them, and to keep them ſtreight, &c. And from the ſhoulder to the thigh, he hath made a great pillar, of many peices of bones joyned together: On the one part whereof groweth the ribs, which holdeth the fleſh, skin, and other particulars farre from the interiours: and upon that bone on the outward ſide, are the magiſtrall ſinewes that deſcend from the head, and bind all the back together, and reacheth down unto the feet. Therefore (this being true that I have ſaid) wounds in the head are very dangerous in all his actions, and their cure very hard, becauſe all thoſe ſences that give nouriſhment, paſſe by the reines downward to the lower parts: and moſt commonly when a man is wounded in thoſe places, he remaineth lame on the leg that is on that part, and being, as it is, hard and dangerous, the cure of it, according to the Canons of the Ancients, is alſo perilous; becauſe in thoſe places where ſo many particulars doe meet and communicate, there ought not in any wiſe to be puttifaction, or digeſtion, but to preſerve: You may not bring it to maturation, but to keep it from it; you may not incarnate, but with ſpeed heal it up: and ſo in this order the cure ſhall ſucceed well, and without danger. And this I will ſhew unto every one, becauſe he ſhall profit by our doctrine to the glory of God, and health of the wounded. When one is wounded in thoſe parts, I counſell that the Chirurgian preſently ſhall cloſe the wound with all his diligence, putting thereupon of our *Quinta eſſentia*, and inſtead of a defenſive our *Balſamo*, and upon the wound lay a cloth wet in our *Magno liquore*, and upon the cloth ſtrew our ſecret powder for wounds, and following this order, he ſhall be reputed for an excellent Chirurgian above all other: and this is the meer truth

truth as by moſt evident proof thou ſhalt more largely find.

Chap. XL.

Of Wounds in the Legs, and thoſe parts.

WOunds in the Legs are in manner of the ſame qualitie as thoſe in the armes, becauſe the Legs are of their proper qualitie and Nature compounded of the like ſubſtance that the Armes are, that is, skin, fleſh, muskles, veins, ſinews, and bones. And theſe when they are offended, or wounded, are very perilous, becauſe unto them runneth great quantitie of humours. And in the Legs are certain deadly places as a man may ſay: As the hinder part of the Caulf of the Leg: And the middle of the inner ſide of the thigh: The Ancle and the foot are all places troubleſome and curious to heal, when they are wounded. And therefore to heal them according to the manner of the Ancients, it were great trouble to the Chirurgian, and pittie to ſee the pain of the Patient. Wherefore in no wiſe uſe not the Medicines of the Ancients, but when thou haſt occaſion, joyn unto the skill of thy Art, the uſe of theſe Medicines, our *Quinta eſſentia, Balſamo, Magno, Liquore, Oleo Benedicto, Oleo di Roſa, Oleo Philoſophorum*, any of theſe, or ſuch like, which are incorruptible, which by their proper qualitie aſſubtiliateth contuſions, pierceth to the bottome of Wounds, keepeth the fleſh in his naturall caliditie and humiditie, preſerveth from putrifaction, and naturally maketh the fleſh to joyn and grow together, and that in ſhort ſpace. Therefore conſider well which worketh better effect, ours or the Ancients: And uſe them at thy diſcretion.

Chap. XLI.

Of wounds that pierce into the bodie, and of their danger.

WOunds that pierce into the bodie are very perilous and mortall, becauſe the moſt part of them cannot be cured by ordinary means, and eſpecially when the interioursare ulcera-

ulcerated: In that caſe the Phyſitian not ſeeing it, nor knowing the truth of the wound, cannot apply convenient Medicines, therefore he ſhall be much leſſe apt to heal them, and therefore you muſt ſtand to the benefit of Fortune. And of this I will diſcourſe nothing, for that it will be hard for me to ſhew that thing, that I cannot ſee with mine eies, nor touch with my hands: And becauſe this diſcourſe cannot be approved of the truth, and of experience, I will not meddle therewith in any wiſe: Nevertheleſſe, I will write of thoſe ſorts of wounds that are penetrative, and yet not offend the Intrails, for thoſe may be helped with eaſe, as I have cured a great number, and among the reſt in *Anno* 1551. in the moneth of *June* (as I remember) the 17. day, being in the Armie of *Naples* to go to *Africa*, there happened a great chance which was thus: The Captain Generall of the Gallies of *Fiorenza*, named *Il Seignior Giordano Orſino* ſitting at the Table with divers Captains and Gentlemen, among the reſt there was one Captain falling in talk with another, ſitting at the ſame Table, took a loafe of bread, and flang it at his face, then *Seignior Giordano* ſeeing that little reſpect of the Captain, roſe from the Table and took him by the collar, and gave him five Stockadoes in the breaſt to have ſlain him, and left him lying: That being done, the ſaid *Seignior Giordano* repented him, and ſeeing that he was not yet dead, called for me being in the Galley with *Don Garſia de Toledo* my General, and when I came, I found the poor Captain almoſt dead; whom I dreſſed with our *Balſamo artificiato*, and twice a day I gave him to drinke of our *Quinta eſſentia*, and gave him meats of good nouriſhment, and I never put tent into the wound, and in three daies he was helped, and of this the whole company that was in the Gallie can teſtifie, and eſpecially the ſaid *Seignior Giordano* who did the fact. Then afterward in *Affrica* I cured an infinite number that were wounded in divers manners. And of theſe Experiences I have done and do yet daily, in ſo much that if I ſhould write of them, it would be tedious, and therefore I will ſtand no longer about matters concerning wounds, becauſe I have written a Diſcourſe upon Chirurgery, and *Il Capricio Medicinale*, in the which I have declared many things moſt profitable in the ſame. CHAP.

Chap. XLII.

A Discourse upon old wounds which are not yet healed, with their Remedies.

When that wounds are evill healed, and that therein cometh Imposthumation, and that the part wounded be indurated and full of pain. Then use this Secret of our Invention, which was never yet seen or heard of by the Ancients, nor yet in our time but of us. When thou findest such a case, wash the wound well, and make it clean round about, and then wash it with our *Quinta essentia Vegetabile*, and bath it well through, for that the said Quintessence doth open the pores, and attubtiliateth the matter, and causeth the humour to come forth. This being done, annoint all over with our *Magno liquore*, and this doing, within three daies the Patient shall feel great ease, and in short time after he shall be whole. This is one of the noblest Medicines that can be made, for it taketh away the hardnesse, healeth the wound, and comforteth the place offended.

Chap. XLIII.

A rare Secret to heal wounds of Gun-shot, Arrows or such like in the wars, when they require haste.

If thou wilt cure those wounds, presently joyn the parts together, and wash it with our *Aqua Celestis* and *Oleum Balsami* of our invention, and lay a cloth wet in the same thereon.

Chap. XLIV.

To heal a Wound quickly.

Wash the wound well with our *Aqua Balsami*, and close it up, and thereupon lay a cloth wet in the Oile of Frankincense, and so by this means thou shalt help any great wound quickly, for I have proved it infinite times, to my great honour.

Chap.

Chap. XLV.

To help a Wound quickly, that is in danger of any accident.

WOunds in ſome parts of the bodie, are very dangerous of life, and ſpecially where the ſinews be cut or pierced, or veins or muskles hurt, or bones broken, and by an infinite of other particulars, which being open, or evill healed, the Patient may be in danger of life, becauſe the winde entreth in, and they cauſe paine and inflammation, and therefore to avoid all theſe aforeſaid matters, ſo that the wound ſhall have no detriment, uſe this remedy. Firſt, joyn the parts cloſe together, and put therein our Quinteſſence, and lay thereon a cloth, wet in our Balm, and bind it faſt that the air get not in, for it is very hurtfull. Yee ſhall underſtand that theſe are two of the excellenteſt Medicines that may be found, becauſe our Quinteſſence doth aſſubtiliate the bloud, and taketh it forth, and taketh away the pain, and the Balm doth warm and comfort the place offended, and will not ſuffer any matter to run thereunto by any means, for this is moſt true, as I have proved divers and ſundry times, and alwaies have had good ſucceſſe.

Chap. XLVI.

To ſtay the Flux of Blood in Wounds.

WHen there is a Flux of Blood in any wound, by reaſon of ſome vein that is cut, and that the Chirurgian would ſtop it. It is neceſſary that he put into it our Quinteſſence, and then to ſtitch it up very cloſe and hard, and upon the wound ſtrew the blood of a man dried, made in powder, and lay upon the blood a cloth wet in our *Balm artificiall* very warm, and upon that bind the wound very ſtraight with ligaments. And every day twice waſh it with our *Quinteſſence*, and round about it annoint it with our *Balm*, and alſo caſt thereon our ſecret Powder for wounds; and that doe Morning and Evening every day, without opening the wound. And in ſhort time it will

will remain well. Giving you charge that the wounded person doe keep no straight diet, because Nature being weak, relaxeth the veins, and that causeth the flux of blood.

Chap. XLVII.

Another for the same.

First, stitch the wound close, then cast thereon mans blood, and bind it somewhat hard, so let it remain 24. hours, and when you unbinde it, take heed you remove nothing, and cast thereon more dried blood, and annoint it round about with *Oleum Philosophorum de Terebinthina & Cera*, and binde it up again other four and twentie hours, and then bind it gently, and annoint the wound with Oyle of Frankincense, and in short time it will be perfectly whole.

Chap. XLVIII.

A Defence to be laid upon wounds.

Take perfect *Aqua vitæ*, of good wine, what quantitie you will, and put therein *Hypericon*, *Millefolie*, *Viticella*, and and *Betonie*, *ana*, then let it stand certain daies close stopped, and when ye will use it, wet a cloth therein, and lay it round about the wound. And thou shalt have thy intent, to the great satisfaction of the Patient.

Chap. XLIX.

Our Secret Powder for Wounds.

Take *Hypericon* flowers and leaves, *Millefolie*, and *Viticella*, *ana*, stamp them well together, and strew it upon the wound, and round about the wound when it is dressed, for it doth defend it from accidents.

The Third Book of the Secrets of LEONARDO PHIORAVANTE.

CHAP. I.

In this third book, is shewed the order to make divers Compositions appertaining both to Physick and Chirurgery, with the manifold vertues of many Vegetables, Animals, and Minerals, well approved by this Author, as a first of his Petra Philosophale, the which helpeth against all diseases that happeneth unto man and woman.

THere hath alwayes been a great questioning among the Philosophers whether that one Medicine might help against all diseases or no. The which I affirme, and will approve with sufficient reason, that the *Petra Philosophale*, made of our invention, may help against all the infirmities that cometh unto mans body; and two onely reasons I will shew thee with brevity. The first of them is this, that all sorts of infirmities have their originall and beginning of the Stomack, and to know the truth, yee may see manifestly, that if the body be never so little infirmed, the stomack is also grieved: For yee may see how the Animals terestriall, never help themselves of other infirmity then of the stomack, and when they will help themselves, they eat hearbs, the which causeth them to vomit, and this doth signifie that they have no other infirmity, then the aforesaid; so by the experience of the Animals, I approve that the infirmity is caused of the stomack, and this is the first reason. The second is, that all the Medicines, wherein our *Petra Philosophale* is put, as soon as they are come into the stomack, it draweth unto it all the evill humours of the stomack, and also of the whole

whole body, and mixeth with them, and so nature sendeth them forth by vomit, or by seege, or both, and so the stomack shall be evacuated of that matter, and the body remain free from all impediments of infirmities, so that by this reason I affirm, that our *Petra Philosophale* may help against all sorts of infirmities. And to know the truth, I have proved it by experience in all manner of infirmities, and alwayes have found it to doe much good unto all men, and hurt none unto my knowledge, and the order to make this *Petra Philosophale*, is thus.

Take *Sal Niter*, roche Allome, Vitriol Romain, of each two pound.

First, dry the Vitriol in an earthen pan, and then beat it to powder, and mix it with the other matters, and put thereunto four ounces of *Sal Gemma*, then put it in a Groond with his head, and a Receiver well luted, and distill it in a wind furnace, so that yee may make fire with wood, and at the first make small fire, and so increase it according to Art, and alwayes lay wet clothes on the Head and Receiver, and that thou shalt doe, because the spirits of the water shall not flie away. Yee shall understand, that in the beginning of your distillation, the Receiver will waxred like bloud, and then turn white, and at the last, when yee give it strong fire, it will turn red again, and those are the pure spirits of the *Aqua fortis*, and then at the end, the Receiver will turn white again, and then it is ended: then let it wax cold, and then keep it in a glass close shut, to make our *Petra Philosophale*.

Then take Mercury one pound, quick Lime ℥. vi. Sope ℥. iiii. common Ashes ℥. iiii. Mix them together in a Mortar of stone, and then put them into a Retort, and distill it with strong fire, until all the Mercury be come forth into the Receiver, then take it forth, and keep it in a glass to make thy Confection, the which is made thus.

Take the water this thou made first, and put it into a pound of glass being well luted, and then put in the Mercury that thou didst distill before. And that done, take Sheet silver plates ℥. i. Iron also in thin plates ℥. i. Fine gold in leaves the weight of ℥. ii. and put them altogether in the glasse, and

presently set on the Head, for it will begin to boil, and cause red fumes like bloud, the which thou shalt receive in a Receiver, and presently set thy glasse in the Furnace, and give it fire untill all the water be come forth with the fume. Then let it cool, and keep that close in a glasse, then break that other glasse that stood in the fire, and in the bottome thou shalt find our *Petra Philosophale*, the which thou shalt grinde fine, and searce it into most fine powder, and then wash it well with Vinegar distilled, and drie it again, and at the last wash it with Rosewater, and drie it very well, stirring it continually over the fire, then keep it as a precious Jewell close in a Glasse.

For the order to use it, I will write hereafter in sundry places: Yee shall understand, that the water which ye distilled away from the stone, will serve for the same purpose again: But yee must take but halfe the quantity of the aforesaid matters, and when yee have distilled it again from the stone, yee shall preserve it for an infinite number of purposes, as I will show thee hereafter.

Chap. II.

To make our Balm artificiall, with the order to use it, and wherefore it serveth.

THis *Balsamum* hath all the vertues of the naturall Balm, although not in quality, yet in vertue, and the order to make it is thus.

Take *Venice* Turpentine one pound, Oil of Bayes that is perfect without mixture ℥ iiii. *Galbanum* ℥ iii. Gumme *Arabic* ℥ iiii. *Olibanum*, *Mirrha electa*, Gumme *Hederæ*, of each ℥ iii. *Lignum Aloes*, *Galingall*, *Cloves*, *Consolida minor*, *Cinamon*, *Nutmegs*, *Zedoaria*, *Ginger*, *Diptamum album*, of each ℥ ii. Musk of *Levant*, *Ambergrise*, of each ʒ. i. Beate all those aforesaid things together, and put them into a Retort of glasse well luted, and put thereto six pound of rectified *Aqua vite* without flegme, and so let it stand eight dayes, and then distill it by Sand, and there will come forth a white water

mixed

mixed with Oil, and ſo keep thy fire ſmall, untill there come forth a blackiſh Oil, then change thy Receiver, and ſet thereto another, and increaſe thy fire untill all the ſpirits be come forth, then ſeperate the Oyle from the black water, and keep them by themſelves, and the like ſhall yee doe by the firſt water. The firſt water that is white, is called *Aqua del Balſamo*, and the Oil ſeperated from that, is called *Oleum del Balſamo*. The ſecond water that is black, is called *Mater Balſami*, and the Oil ſeperated from that water, is called *Balſamo artificiato*, the which would be kept as a precious Jewell.

The firſt water is moſt excellent to clear and preſerve the ſight of the eyes, alſo the face being waſhed therewith, it maketh it very fair, and preſerveth it youthfully, it keepeth back age, it breaketh the gravell in the reines, and provoketh Urine, the which is ſtopped through carnoſitie, it helpeth all manner of wounds, in what place of the body ſoever they be, if yee waſh them with the ſaid water, and wet therein clouts and lay thereon, for his operation is ſo ſtrange, that it ſeemeth rather divine then humane. It helpeth much againſt the Etiſie, and againſt all ſorts of Catarres, and Cough. If yee waſh a Sciatica therewith, and lay thereon a cloth wet in the ſame, it taketh away the pain preſently.

The other water called the Mother of Balm, helpeth Scabs in ſhort time, if yee waſh them therewith: ſo doth it help the white Scall, Lepra, and all ſorts of Ulcers that are not corroſive, moſt miraculouſly to ſee, and without any trouble. It ſerveth alſo againſt a number of other infirmities, the which I will let paſſe at this time.

The Oil of Balm doth ſerve for an infinite number of things, and eſpecially for wounds in the head, where the bone and pannicle is hurt, putting it therein. It preſerveth the face if yee annoint it therewith. It is moſt excellent againſt the Pluriſie, giving thereof 3. i. at a time with the water of Balme.

The Balm artificiall is a miraculous liquour, for if any have the ſtitch in the ſide, and take 3. ii. thereof, it preſently will help him. It is alſo good againſt the Cough, and Catarre, and coldneſſe in the head and ſtomack, and for wounds in the head.

head. It is a moſt Soveraign remedie, if ye annoint all the head therewith once a day, becauſe it pierceth into the brain, and alſo unto the ſtomacke beneath. It reſolveth a Quartan in ſhort time, if ye annoint all the bodie therewith, leaving no part. And to be ſhort, I know no diſeaſe, neither hot, nor yet cold, but that this *Balſamum* doth good unto, as well the hot diſeaſes as the cold, becauſe it cooleth the hot and heateth the cold, and this it doth by his qualitie and hidden vertue, ſo that I have found in this precious liquor, ſuch great vertues, that I am not able to declare them all; ſo that every one, the which is furniſhed with this precious Balm, may be kept from infirmities, and ſhall not need to ſeek the naturall Balm, with ſo much expences, and danger of the life, as hath been many times ſeen.

Chap. III.

To make our Aromatico, the which helpeth againſt all manner of infirmities, of what qualitie ſoever they be.

Aromatico Leonardo, is ſo called, becauſe it was compounded and made by his invention, and is a miraculous Medicine, that ſerveth againſt all manner of diſeaſes, of what qualitie ſoever they be, for it worketh this operation, that is, aſſoon as it joyneth to the ſtomack, it draweth to it all the evill humours of the bodie, and imbraceth them, and carrieth them forth by vomit and ſeege, and ſo leaveth Nature unburdened, the which may prevail to his pleaſure, becauſe it hath no impediment, and by this reaſon I approve that our *Aromatico* helpeth againſt all diſeaſes, as is ſaid before, and the order to make it is thus.

Take fine Sugar ℥iiii. pure Pearls, Muske, Saffron, *Lignum Aloes*, Cinnamon, *ana.* ℥ i. *Petra Philoſophale*, ℥ iiii. mix them together, and make thereof Lozanges with Roſewater according to Art, the which ye ſhall keep in a box of wood cloſe ſhut, and the order to uſe it is thus, that when the Phyſician doth go to viſit any ſick perſon, and that he will prepare him ſome Medicine to take inward, the beſt and moſt perfect

Medicine

Medicine that he can ordain is our *Aromatico*, becauſe it evacuateth the ſtomack by vomit, and the bodie downward, and his operation is ſuch, that it doth in manner help any crude ſort of infirmitie, and the quantitie is from ℥. 3. to ij. and may be taken in broth, in wine, in water, or mix it with any Pils, or Potion, giving you charge, that when ye put it in any Potion, that ye leave none in the bottome of the cup where yee drinke it out, becauſe the *Petra Philoſophale*, is heavie, and will remain in the bottome, for if that remain it will not work at all, giving you alſo charge, that the ſaid day that ye give this Medicine, that ye let the Patients drinke as much crude water as they will, and give them little meat to eat that day, and this is the order to uſe this Medicine.

Chap. IIII.

To make our Electuario Angelico, *and the order to uſe it, and in what diſeaſes.*

Electuario, *Angelico Romano* is ſo called, becauſe it was compounded of me in the Citie of *Rome*, in the time of the Pope *Paulo quarto*, and becauſe this compoſition worketh divinely, I called it *Angelico*, and is moſt excellent againſt many diſeaſes, it is good againſt all ſorts of Fevers, giving it *Per-minorativo*, and for the ſtitch in the ſide it is moſt rare, becauſe it taketh away the viſcoſitie in the Stomack, and openeth the Pores, and is good againſt the Gout; for if they take it every third day once, in ten daies they ſhall be helped. It is alſo good againſt the Cough, Catarr, and for the Milt, and for thoſe that have the Poxe, or the running Gout, and ſuch like influences, and the order to make it is thus:

Take Saffron, *Lignum aloes*, Cinnamon, red Corall, *ana* ℥iii. *Ellebrus niger*, without preparation, ℥. ii. *Electuario de ſucco roſarum Meſue*, that is not too much boiled ℥. vi. Sugar Roſate ℥ viii. Muſk of Levant ℥. i. *Petra Philoſophale*, ℥. iii. our Quinteſſence of wine ℥. ii. purified Honie as much as will ſuffice to make it in form of an Electuarie, mixe them on a ſmall fire in an earthen pan, and when it is made, keep it in a veſſell

veſſell of glaſſe, for any other veſſell will not be good. This Electuarie ye may mix with any ſoluble Medicine, but yee muſt take it faſting, the quantitie is from ʒ ii. to ʒ. iiii. Yee ſhall underſtand, that this in a manner reviveth the dead by his great vertue, as hath been ſeen many thouſand times in *Venice*, and in *Rome*, moſt worthy of memorie: And therefore if any Phyſician deſire to get fame in the world, let him uſe our *Electuario Angelica*, the which worketh miracles on the earth.

Chap. V.

Our Sirrup Solutivo, *with the Order to uſe it.*

SOluble Sirrups made in decoction are very wholſome and of great facultie, and ſpecially in the crudity of humours, and the reaſon is this, becauſe it diſperſeth the matter, and evacuateth it with great eaſe, and without danger or trouble of the Patient, and the order to make it is thus.

Take Sage, Rew, Roſemary, Wormwood, Cicorie, *Cardus Sanctus*, Nettles, Organie, of each a handfull; Figs, Raiſons, Dates, ſweet Almonds, *Sal gem. ana* ʒ.iiii. *Coloquintida*, *Aloes hepatica*, Cinnamon, *Mirabolani citrini*, *ana* ʒ. ii. common Honey two pound, ſtamp them all groſly, and put them to infuſe in eighteen pound of fair water, then boil it till half be conſumed, then ſtrain it, and diſtill it by a fiker, and aromatiſe it with two carets of Muſk, and a pint of Roſewater, and then it is made, the which ye ſhall keep in a bottle of glaſſe cloſe ſtopt, the quantity is from ʒ. iiii. to ʒ. vi. In Winter you ſhall take it very warm, and in the Spring and Autumn, ye ſhall take it but warm. In Summer ye ſhall take it cold, for this purgeth the groſs humours of the bodie, and hurteth not the ſtomack, you may uſe it in a Fever four or five daies together, and it will help it. In cruditie of humours, as the French Pox, Gouts, Catarrs, *Doglie Artetich*, and ſuch like matters, where there is no accident of Fever, ye may take it ten or fifteen daies together, and cannot hurt by any meanes, for it purgeth moſt excellent; it is given againſt the Cough, againſt Flux of of the Urine, and pains in the head, and carnoſitie in the Yeard,

Vessel, for the Remedy, and in time it is good against all diseases [illegible] that it [illegible] and restaureth the [illegible] tertinall, for of this Sirrup I have had great experience, in such persons as were in manner banished and had lost their taste, and presently using this, they came to their good temperature, [illegible] in persons that were ulcerated, and full of sores, evill handled of Fortune, and of the infirmitie, and finding no meanes to cure them as they should be: I gave them this Sirrup fourteen or fifteen daies, and then they were cured, with a number of other things, the which would be too long to write, and therefore I would wish every one to use this, not onely in the aforesaid maners, but in all other diseases.

Chap. VI.

One Sirrupe magistrale Leonarde, *the which serveth against an infinite number of Diseases.*

This Sirrup is solutive, and very pleasant to use, and cannot hurt in any wise, the which is seldome seen in other Medicines, and the order to make it is thus.

Take the leaves of Sine, ℥. ii. Fumitorie, Maiden-hair, Hartstongue, Liverwort, *Epithimum, Ellenia, Pollipidie* of the Oak, the flowres of Burrage, of Bugloss, Liquorice, of each ℥. iii. *Cubebes, Liquiritiæ, Ellebrus niger, Aloes Hepatica, Mirabolani Indi, and Emblici*, of each ℥. i. Prunes xiiii. *Sebestiers* xii. *Tamarinds* ℥. i. Stamp them grossely, and infuse them in ten pound of Fumitorie water, then boil it untill the consumption of the third part, and then strain it, and in that which is streined put these things: Sirrup of *Steccados* one pound, Saffron ℥. i. *Mel Rosarum*, ℥. vi. rectified *Aqua vitæ*, ℥. iiii. Musk ℥. i. The Mucilage of Marsh Mallows ℥. iiii. *Benzoin*, ℥. i. Rosewater, ℥. iii. and then it is made, the which ye shall keep in a glasse close stopt, and keep it in a temperate place, and this you must take warm; the quantitie is from ℥. ii. to ℥. iii. and it is a most safe Medicine to be used without keeping of any diet. It helpeth those much

much that have *Bellura*, Scabs, Emerdids, and such like diseases, and may be given unto a woman with child without any danger, when she shall have occasion to use any.

CHAP. VII.

Our Sirrup against the melancholy humours, and specially where there is venosity in the Stomach.

IT were necessary for those that will make this Sirrup, to be expert in the Art, for it would be made with great diligence, and the order to make is thus.

Take water of Fumitorie, of Hops, of Wormwood, of Maiden-hair, of each five pounds: Then with this water thou shalt make a decoction with these things that follow.

Take *Pollipodium* of the Oak, one pound, Sine leaves, *Epitimum, ana* ℥.iiii. Cordial flowers two handfulls, Maiden-hair one handfull, Liquorice, Raisons, Cinnamon of each ℥. ii. The four Cold seeds, ℥. ii. Make thereof a decoction according to Art, and strein it, then take four pound of that Decoction, and put thereto the juyce of Bourage, of Bugloss, of Hops, of each ℥. iii. common Honey, ℥. vi. then with white Sugar make a Sirrup in good form, and aromatise it with Musk and Amber, putting thereto of ℥. of *Alyer* without Musk, and then it is made. The dose is from ℥. iii. to ℥. iiii. in the morning warm, and fast thereon at least three or four hours, for this purgeth marvellously the melancholie humours, and all other grosse humours, and dissolveth winde, and comforteth the heart, &c.

CHAP. VIII.

Our Potion of Lignum Sanctum, *the which is miraculous to dissolve crude, and malign humours, with the order to use it, in the French Pox, and such like diseases.*

BEcause the Poxe is a disease contagious, putrified, and corrupt, and worketh many evill effects, as I have written in my *Capriol Medicinall*. Therefore it were necessary to prepare

pare moſt excellent and rare Remedies to diſſolve the ſame, which Medicines are infinite.

But in this Chapter I will write one, that purgeth the crude and viſcous humours downwards, and doth aſſubtiliate the groſſe humours, and drieth all ſorts of ſubtill humours that offend Nature, and ſendeth them forth by ſweat: It drieth the melancholie humour and diſſolveth choler, and is moſt wholeſome for thoſe that are troubled with that diſeaſe, becauſe it drieth much and diſſolveth the diſeaſe, with many other good effects, as by experience thou mayeſt ſee, and the order to make it is thus.

Take the Bark of *Lignum Sanctum* groſſely beaten one pound, and lay it in ſteep in fourteen pound of fair water, 24 hours, then boil it untill four pound be conſumed, then put thereto *Pollipodie* of the Oak, ℥. ii Cicory one handfull, *Adiantum*, ℥iii. and let them boil for an hour, and put thereunto the leaves of Sine, *Epithimum*, *ana* ℥. i. *Coloquintida*, ℥. vi. Sugar ℥. viii. then let it boil till half be boyled away, and that there remain vii. pound, then ſtrein it, and put it in a glaſſe with xii. grains of Muſk, and keep it very cloſe ſtopt, and this is the ſirrup, the which ye ſhall take twice a day, that is morning and evening, then make this drink following, the which ſhall be the common drink at all times to your meat.

Take a pound of *Lignum Sanctum*, *Raſpead*, and ſteep it in ten pound of white wine that is ripe, and let it boil an hour then put thereto fifteen pound of fair water, and let it boil a little more, and then ſtrein it, and keep it in a glaſſe bottle, for this is to be uſed all the day time, and the order to uſe theſe is thus.

Firſt, when any feeleth himſelf grieved with the Pox, or any ſuch like diſeaſe, he muſt keep his bed at leaſt twentie daies, and uſe to take of the firſt ſirrup one Porrion every morning a good draught, being as warm as he may ſuffer it, then cover him well with clothes that he may ſweat as much as he can, then take off the clothes by little and little, and drie him with warm clothes, and ſo let him repoſe for two houres, and then let him eat, and his meat muſt be dry as Biſket, Roſt meat, Raiſins of the Sun, Almonds, and ſometime a rere Egg, and his drink at meals, and all the day beſide, ſhall be the laſt made

with wine and water: then at night give him of the first Sirrup as yee did in the morning, and cause him to sweat, and then drie him: and this order thou shalt use twenty dayes together, not coming forth of thy Chamber, and by the grace of God thou shalt be helped of any such greivous infirmity, as I have seen the experience thereof an infinite of times, to my great honour, for it may be occupied in all complexio ns with safety, as by the Ingredients thou mayest see.

Chap. IX.

To make the water of Lignum Sanctum, *most wholsome against the Pox; with a new order.*

COmmonly they use to take the water of *Lignum Sanctum* against the Pox, the which surely is most wholesome, but it must be taken in good order and form, and must be made with great discretion, and not as they use it now adayes, for they give it some three or four times, and never the better, although the wood be sufficient enough to help them; and therefore I would wish every one that will use this water, to take it in such order as it ought to be, the which I will shew thee hereafter.

Take *Lignum Sanctum*, *Rasped* small one pound, the bark being beaten ℥. iii. infuse them in twelve pound of fair water one night, and the next morning put therein one pound of Honey, the which is put in, because it is aperative and warm, and helpeth to provoke sweat, and causeth it to have a good taste: then boil it till half be consumed, then put thereto *Cardnus sanctus* ℥. iii. strong Wine three pound, then boil it untill a third part be consumed, and then it is made; then strain it, and take forth the *Cardnus sanctus*, and put therein twenty pound of fair water, and one pound of Hony, and let it boil untill four pounds be consumed, then strein it and keep it in a glasse bottle, for this is the common drink to drink all the day long, and the order to take it is thus. First before yee will take this water, it were necessary to take our *Sirrupe Solutive*

Solutivo seven or eight dayes, after that take of our *Electuario Angelica* ℥. ß. That being done, in the name of God take this potion of *Lignum ſanctum* in this order. Take in the morning at the appearing of the day ℥. viii. very warm as he may ſuffer, and preſently lay clothes on him, and cauſe him to ſweat two hours, and then dry him with warm clothes, and ſo let him remain two hours, and then give him to eat, and his meat ſhall be Bisket, Raiſins, Almonds, and ſometime a little roaſt meat, and no other: then in the evening about the 22. hour, yee ſhall give him the ſaid Sirrup as yee did in the morning, neither more nor leſſe, and cauſe him to ſweat, and about the 24. hour give him onely Bisket and Raiſins, and the other common drink that was made laſt, giving you warning that yee make this drink freſh every third day, becauſe it ſhall not hurt the ſtomack, and every week once, yee ſhall take a pill of *Marte militari*, and that day thou ſhalt eat Birds fleſh becauſe of weakening: Alſo ye ſhall take very great heed to one thing, and that is this. If it happen, that at the beginning of this cure there cometh a Fever, or other accident unto the Patient, that in any wiſe yee leave not the cure, but follow the order, for that is a certain ſign of health: for many times I have given this water, and unto ſome in the fourth or fifth day the Fever came, and tarried many times ten or twelve dayes, and then the Fever went away with the corrupt diſeaſe, and all for company, and ſo in ſhort time they were cured, ſo that, as I have ſaid before, when that ſigne appeareth and is delivered, it is a certain ſigne of health: Alſo I will adviſe thee of another thing, and that is this: If the Patient cannot ſweat yee ſhall annoint him all over with the Oil of Quinces, the which ſhall cauſe him to ſweat apace; for without ſweat the cure will not be perfect, and this order thou ſhalt keep, at the leaſt forty dayes together within thy Chamber, ſo that there come no air in, for it will hinder the cure.

CHAP.

CHAP. X.

An Electuary that helpeth the Cough with great speed and ease.

THe Cough is caused of a Catarrous humour, and coldnesse of the stomack, and therefore if yee will help it, it were necessary to have a remedy that doth ripen the Catarre, and mollifie the stomack, and the order to make it is thus.

Take *Enula Campana* ℥. iiii. Marsh Mallowes ℥. xii. Quinces ℥. xvi. But if yee cannot get Quinces, yee may take Marmalade ready made, and boil it in fair water with the said roots untill they be dry, then stamp them in a morter, and strein them through a streiner, then take for every pound of that matter two pound of white Hony, and boil them together, but boil them not too much: then take it from the fire, and put thereunto for every pound of the aforesaid matter ʒ. i. of Saffron, and ʒ. i. of Cinamon, and ℥. ii. of Sulphur, and ʒ. i. of Licorice, and then incorporate them well together, and aromatise it with musk and Rosewater, and this yee shall use morning and evening, for this is of so great vertue, that it is to be wondred at, because the Mallowes doe mollifie, the *Enula Campana* doth warm, and causeth digestion, and comforteth the Stomack: the Quinces are cordiall and warm, the Sulphur is a great drier, the which destroyeth the evill humours of the body, the Saffron comforteth the heart, the Cinamon is stomackall, the Licorice is mollificative, and digesteth the matter: so that of force this Electuary must help any kind of Cough, except it come of the Pox, for then it will doe small pleasure, as I have proved.

CHAP. XI.

Our Magistrall Electuary of Sulphur, the which serveth against divers sorts of infirmities.

AS the fire hath vertue to heat and dry materiall things: so hath the Sulphur vertue to warm and to dry the humidity

dity and coldneſſe of our bodies, for I have occupied it divers and ſundry times, and alwayes have ſeen divers and ſundry good effects, but for the better commodity, and more eaſe to uſe it, I have compounded this Electuary, the which thou mayeſt uſe with eaſe and benefit unto a number, and the order to make it is thus.

Take very fine Sulphur that is without earth, and make it into fine powder one pound, Cinamon ℥. ß. Safiron ℈. i. Ginger ℈. ii. Muſk diſſolved in Roſewater two Carets, white Hony crude, as much as will ſuffice to make it into an Electuary without fire, then keep it in a dry place, and this ye ſhall uſe in the morning faſting, and his quantity from four drachms to ſeven. This dryeth up Scabs, provoketh Urine, breaketh the ſtone in the Reins, it helpeth the Cough, dryeth up the watering of the eyes, cauſeth a good appetite, with divers other things, the which I will leave to the Experimentors.

CHAP. XLI.

Our electuary of Conſolida majore, that ſerveth for many diſeaſes inwardly.

THis *Conſolida majore*, is a hearb ſo called, becauſe of his effect that it doth in healing of wounds, and other places of the fleſh ſeparated, for if yee eat thereof it will help the Rupture, and all ſorts of Wounds penetrating, and Ulcers of the Lungs, it dryeth the Milt, and ſuch like effects, but becauſe thou mayeſt uſe it more commodious, I have compounded an Electuary, the which is excellent and rare, and is made thus.

Take the roots of *Conſolida majore* one pound, and boil it in water until the water be conſumed, then ſtamp them in a Morter, and paſſe them through a Streiner, then put thereto as much white Hony as the matter weigheth, and boil them on a ſmall fire, until it be come to the form of an Electuary, and when it is boiled, put thereto theſe things.

Take the Rinds of Pomgranates in fine powder ℥. ii. *Ligni aloes* ℥. vi. *Myrrh, Maſtick, Sanderalli, Saffron* ii *drachmas*

in

in grain, *ana.* ʒ. ii. Cinnamon, ʒ. i. Musk of *Levant* dissolved in Rosewater, one Carret, then incorporate them well while it be warm: You must note, that the bodie must first be well purged, ere ye take this Electuarie, and ye must also keep a diet, that the Medicine may work the better, for this helpeth all the aforesaid disease inwardly, as is said before. You may use it emplaister wise upon the wounds, and on broken bones, and use it inwardly, and so the Patient shall remain helped. With this I have seen men of great age helped, that were burst below, and wounded from one part to the other, and also broken bones and bruises, the which if I should write them, it would not bee credited.

Chap. XIII.

Unguento magno Leonardo.

THis *Unguento magno* is so called, by reason of his great vertue and operation, for it worketh so strange in some diseases, that it in manner reviveth the Patient, and the order to make it is thus.

Take *Otnegra oviv.* ʒ. vi. *Oximel Squilliticum*, ʒ. ß. mix them together in an earthen dish, untill the *Otnegra oviv.* be become like ashes, then it is deistrom, then put therein ʒ. ii. of Vinegar, and wash it well, untill it remain pure and clear, then take *Olibanum* ʒ. ß. *Cerusæ* ʒ. i. Beat them fine, and mix it in a stone Morter, with as much *Magno liquori*, as will serve to incorporate them well, then put thereto the *Otnegra oviv.* and mix them very well together, that being done, put thereto *Auxungia porcina*, ʒ. viii. And mix them very well together, and then it is made, the which keep in a vessell well glased, for it will keep a long time without corruption, and is apt to help those that are lame, full of pains, and sores and swellings, pains of the eyes, the stone in the reins, and such like matters, it helpeth all mannes of French Pox, if ye annoint them therewith, untill the Gums be sore and then leave. But ye shall note, that the bodie must first be well purged before ye annoint them. This Unguent cooleth all corrosive Ulcers,

and

and helpeth them in ſhort time, it helpeth all paines in the eyes, if ye put it therein; and taketh away all burning with ſpeed. And to be ſhort, it helpeth thoſe diſeaſes in moſt ſhort time, ſo that it is to be wondered at.

Chap. XIV.

Oyle of Hypericon, *the which is moſt miraculous, for Wounds and bruiſes.*

THis Oyle of *Hypericon* compounded by us, is of great vertue in divers and ſundry accidents, and ſpecially in wounds, for it helpeth them without any pain, although the veins, ſinews, or bones were hurt or cut, and that in very ſhort time: It preſerveth the wound from corruption, and taketh away the pain, and incarnateth and cicatrizeth, as by experience thou mayeſt plainly ſee. It diſſolveth Contuſions, and is moſt marvellous againſt poiſon. It helpeth againſt any crude ſort of venemous Fever, if you annoint all the bodie therewith, leaving no part; and the order to make it is thus.

Take the floures, leaves, and ſeed, of Saint Johns-wort, as many as ye will, and ſtamp them together, and put them in a Glaſſe, with as much ſtrong white wine as will cover it well, then ſet it in the Sun ten daies together, then put thereto as much pure Sallet oile, as the herbs and the wine doth weigh, then let it ſtand in the Sun other ten daies, giving you warning that you weigh your oyle before you mixe them; that being done, put thereunto for every pound of oyle ℥ii. of Turpentine, and ℥. i. of Saffron, of Nutmegs, Cloves, *Myrrha elect.* of each ℥. ß. Frankincenſe ℥. i. *Viticella* ℥. ii. for every pound, ſtamp them altogether, and put them into a great glaſſe, and ſet it to boil in *Balneo Mariæ*, with a head and Receiver cloſe ſhut, and to know when it is boyled enough, is, that there will aſcend no more vapours into the head, and that will be within 24. hours or thereabout, then take forth the Glaſſe being yet hot, and ſtrain it, and keep it in a Glaſſe cloſe ſhut as a precious Jewell. Ye ſhall note that this Oyle muſt alwaies be occupied very warm, and in any wiſe that no

wound, but wet clothes therein, and lay it thereon, and thy cure ſhall proſper well, for this I have proved a thouſand times in divers places.

Chap. XV.

To make our Oleum Benedictum, *the which healeth wounds divinely.*

THis *Oleum Benedictum* ſerveth chiefly for wounds in all parts of the bodie, and eſpecially for wounds in the head: If there were fracture of bone, and offences of the Pannicle, and in other places where ſinews were hurt, or muskles, or veins, or in any other noble place of the bodie, with this *Oleum Benedictum*, and with our *Vegitable Quinteſſence*, thou mayeſt help them eaſily, and in ſhort time, without any danger or detriment of the wounded perſon, as is ſaid before, and the order to make it is thus.

Take the whites of Eggs being hard ſod in water, ℥ xii. Clear Turpentine ℥ xiiii. Pure Myrrh ʒ. iii. Mixe them, and put it into a Retort of glaſſe, and give it gentle fire at the firſt, and then increaſe it according to Art, untill all the ſubſtance be come forth of the Retort, the which will be both water and oyle, the which ſeparate, and keep the Oile by it ſelf in a Glaſſe as a precious Jewell, for this worketh miracles in wounds of what ſort ſoever they be. Moreover, it cauſeth hair to grow on the head or beard, the which were fallen away, and that it doth in ſhort time by the onely annointing the place therewith. Alſo, if any have a ſtitch in his ſide, and retention of Urine, let him take a Gliſter, wherein he ſhall put a little of this Oyle, and he ſhall be helped; and this effect it doth, becauſe it drieth mightily that alteration made in the ſecret parts of the Reins inwardly, where no locall Medicine can be applyed.

Chap. XVI.

Oleum Philoſophorum de Terementina & Cera.

THis Oyle of Turpentine and Waxe, is a moſt precious Balm, and his vertues are infinite, becauſe it is made of ſimple

ſimples in manner uncorruptible, and is moſt miraculous for thoſe that are corrupted, or ſtrucken with the Peſtilence, becauſe it is moſt penetrative, and of nature drying, and comforteth all weak parts in mans bodie, of what infirmitie ſo ever they be, and the order to make it is thus.

Take new yellow waxe, ℥.xii. clear Turpentine, ℥.xviii. Benjamine, ℥. ii. Fine rectified *Aqua vitæ*, ℥. xxx. common aſhes, ℥. vi. mixe them, and put them into a Retort of glaſſe well luted, and then diſtill it in a winde Furnace, untill the ſuſtance be come forth, and in the Receiver thou ſhalt find three things: The firſt is Water, the ſecond Oil, the third flegm, the which thou ſhalt ſeparate one from another, and keep them cloſe ſtopt in a glaſſe, the which is moſt excellent in time of the Peſtilence, as well for unction, as for to help the ſores, for if you put it into a ſore or botch that is broke, preſently it taketh away the pain, and being mixed with other of our Medicines, as I have ſhewed in my Regiment of the Peſtilence, it helpeth them with great ſpeed. If any annoint all his bodie with this Oyle twiſe a moneth, it will preſerve him youthfull, and in health a long time, it preſerveth alſo dead fleſh or fiſh, that is put therein from corruption. Alſo if any be wounded in any part of the bodie, let him annoint it with this Oyle four or five times, and it ſhall be whole: Alſo if any cannot make water, give unto him ʒ. ii. of this oyle to drinke, and preſently he ſhall make water. It is alſo good againſt the Stitch in the ſide and Pluriſie, and Worms, and the Cough and Catarre, and againſt the Peſtilent Fever, and ſuch like indiſpoſitions, if ye drinke a little thereof; it hath a number of other vertues, the which I will leave unto the Experimentors.

Chap. XVII.

Our Magno liquore, *the which is of great vertue.*

THis is of my invention, and the order to make it, is thus: Take ſweet Sallet oile twentie pound, white wine two pound, boil them together untill the wine be conſumed, then

put it in a veſſell of ſtone, and put thereunto theſe things following:

Take the flours of Roſemary three pound, *Lignum aloes*, ℥.vi. *Olibanum*, *Bdellium*, *ana*. ℥.x. then ſtop it very cloſe, and bury it in the ground four foot deep, and this would be buried in the beginning of *Auguſt*, and there remain untill the moneth of *March*, then take it forth of the ground, and ſet it in the Sun, and put thereto theſe matters following, Sage, Roſemary, Rue, Betonie, Millefolie, Comferie roots, *Tamaro*, *Viticella ana*, one handful: Galingal, Cloves, Nutmegs, Spikenard, Saffron, *ana* ℥.i. *Sarcocolla*, *Sanguis Dracomis* in grain, Maſtick, *ana* ℥. ii. *Aloes Epatica*, Frankincenſe, *ana* ℥.viii. yellow Wax, *Auxungia ana* ℥. xviii. *Colophonie* one pound, *Hypericon* with the ſeed and all two pound. Muſk 3. i. mix theſe all well together, and boil them in *Balneo*, untill the herbs become dry, and have no more ſubſtance, then take it forth, and ſtrain it, and put thereunto for every pound, 3. vi. of our *Balm artificiall*, and when the moneth of *September* cometh, put thereunto two pound of the fruit of the herb called *Balſamina*, the which are red, and then it is ended, the which thou ſhalt keep in a glaſſe cloſe ſhut, for the older it is, the better it is, and is of ſuch vertue, that it helpeth the Etici, and Hidropſie, if ye give them every morning 3. ß. with ℥. i. of Sirrup of Roſes warm, the ſpace of fortie daies, as I have proved: And this is the true and perfect Unction, that helpeth *Petecchie*, a diſeaſe ſo called in the *Italian*: If any were wounded, and had cut veins, ſinews, and bones, let him joyn the parts cloſe together, and dreſſe it with this Oyle very hot upon the upper parts, and in ſhort time it ſhall be whole, without any alteration. It helpeth alſo the white Scall if ye annoint it therewith: It helpeth coldneſſe in the head, and Catarrs, if ye annoint it within the noſtrils at night when ye go to bed: If yee annoint the Stomack therewith it cauſeth perfect digeſtion of the meat, it provoketh Urine where it is let through carnoſitie or *Gonorrea*, or ſuch like matter; It cauſeth hair to grow, it preſerveth the beard black, and it is good againſt Worms, and all theſe Experiments are true, and proved of me divers and ſundry times, in the aforeſaid infirmities, and alſo in divers

others,

others, the which I leave untill another time: Yee ſhall note, that if yee annoint any all over that is greived with the Pox with this Oil, it will increaſe his pain, and ſo by that meanes yee may know whether he be infected or no.

CHAP. XVIII.

Pillole Aquilone *of our invention.*

THeſe Pills are above all other in operation, as the Eagle is above all other Birds, and therefore I thought good to call them *Pillole Aquilone*, and the order to make them is thus.

Take conſerve of Damask Roſes made with Hony ℥ iii. *Lignum Aloes* ʒ. i. Oyl of Vitriol twelve graines, Cinnamon elect ii ſcruples. *Petra poiloſophalis* of our invention. ℥ ß. Sugar-candie ℥ ii. Mix them, and make thereof a paſte with *Syrupo Acetoſo* and keep them in a glaſs. The Vertue of theſe Pills I will not at this time write: but onely I ſay they help againſt all ſorts of infirmities, and hurteth none in any wiſe. The Doſe is from ʒ. i. to ʒ. ii. in the morning faſting, but ye may not gild them in any wiſe, but drink after them a cup of water or wine, to carrie them down, then ſleep thereon, and that day eat little meat. and light of digeſtion.

CHAP. XIX.

Our Quinta eſſentia ſolutiva, *the which is of marvellous operation in divers matters.*

THis *Quinta eſſentia ſolutiva* evacuateth the body with great eaſe, and without any detriment, and it purgeth all parts of the body that are troubled with groſſe and viſcous humours, it reſolveth ſwellings, and taketh away the paines, it preſerveth the ſight, and killeth wormes, and cauſeth a good appetite, with many other good qualities, the which I will leave at this time, and the order to make it is thus.

Take *Aloes*, Cinnamon, Turbite, *Aloes Epatica*, *ana* ℥. i *Coloquintida*

quintida ℥. ii. Cloves, Saffron, of each ʒ. i. Musk of *Levant* ʒ. i. Julep of Violets one pound. Mix all the aforeſaid matters together in a glaſſe, and put therein two pound of our *Quinteſſence*, and ſo let it ſtand twelve dayes, and then ſtrain it, and put it into a veſſell of glaſſe cloſe ſhut, this may be taken with broth, wine, or with what ſirrup or potion yee will, the quantity is from ʒ. ii. to ℥. ß. in the morning faſting, without keeping of any diet at all, and it ſhall work well without any tronble.

Chap. XX.

Pillole Magiſtrale, *the which is good againſt divers infirmities.*

These Pills are of great vertue, and ſpecially againſt all kind of paines coming of corrupt humours, for they purge the putrified humours, and preſerve the body from corruption: and the order to make them is thus.

Take *Olibanum*, *Maſtick*, *Mirrh*, *Sarcocolla*, *Aloes Epatice*, *Elleborus niger*, Saffron, Turbith, *Colloquintida*, *ana q. v.* Stamp them finely, and for every ounce of the aforeſaid matters, put thereunto two Carets of Musk, and then incorporate it with Hony of Roſes, and *Aqua vitæ*, of each alike, and this paſte thou mayeſt keep for ſix moneths in a veſſell of Lead, the quantity is from ʒ. ii. to ʒ. iii. in the morning faſting, and drink thereon a little wine. These pills are moſt excellent to take away the paines of the Gout, and to preſerve a man from it, they are alſo good for thoſe that have the French Pox, becauſe they evacuate the groſſe and viſcous humours, and maintain the body in good temperature, and uſing them in thoſe diſeaſes, it preſerveth the body in good ſtate. They are alſo good for women that are troubled with paines of the Mother, and retention of their Termes, for theſe are aperative, and provoke them, and purgeth the Matrix of all impediments contained therein: They ſerve againſt the Megrem, and all paines of the head, and alſo againſt all kind of putrified Fevers, as I have ſeen the experience thereof ſundry times.

Chap. XXI.

To make Aqua reale, vel Imperiale, *the which maketh the teeth white preſently, incarnateth the Gums, and cauſeth a good breath.*

THe teeth being black and ruſtie, and full of filth, and the Gums putrified or corrupt, are the worſt things that may be ſeen in man or woman, and are alſo very unwholſome; and the Remedie to make the teeth white, and to help the gumms, is thus: Make this water, and uſe it in this order as I will ſhew thee.

Take *Sal Gemma*, Roch Allum, Brimſtone of each two pound, Borax ℥. x. Pearl beat fine, Corall, each ℥. ii. Pure diſtilled Vinegar ℥. iiii. Put all the aforeſaid matters in a Goord, with his head and receiver, and give it fire according to Art, and at the laſt there will come forth a white water like Milk, the which after it hath ſtood a while, will waxe clear. You ſhall underſtand, that this water is above all other waters in the world, to help Ulcers in the mouth, and to incarnate the gums, and to make the teeth white, and cauſeth a good breath in thoſe which are troubled with the aforeſaid matters. For of this water I have made great quantitie, and it hath been carried into *Spain*, into *Almain*, into *Poland*, into *Conſtantinople*, and in divers other Countries, as though it had been a Divine thing, and not material.

For truly this experience doth cauſe the world to wonder at it, the uſe hereof I have written in this Book, and hereafter I will write it again in ſome of my Books, where occaſion ſhall ſerve to uſe it in cures.

Chap. XXII.

Of the hidden Secrets of Frankincenſe.

THe Pine is a tree, the which by nature is uncorruptible, and the gum that runs from it is of great vertue and ſtrength, becauſe it preſerveth thoſe things wherein it is put, and when his

his Elements are ſeparated out of that Gum, the Phyſician may work ſtrange things therewith, againſt moſt part of infirmities that happen unto mans bodie, if he apply them where they are convenient: For the water being drunke helpeth winde in the ſtomack: Alſo it helpeth the white Skall, and all ſuch like ſcabs, if ye waſh them therewith morning and evening. It drieth up Ulcers, alſo it is of marvellous vertue againſt chilblains and kibed heels, and chapps, and ſuch like, in the hands or feet that come through cold, being uſed thus. You ſhall firſt perfume the parts that are ſore over the fume of hot water, ſo that they may ſweat, then drie them and waſh them with the aforeſaid water, and annoint them with the Oil, and put on a pair of gloves or ſuch like, and in very ſhort time they ſhall be whole. The aire helpeth much in wounds in any part of the bodie, becauſe it preſerveth the fleſh from putrifaction, and keepeth it from alteration, and taketh away the paine and healeth the ſore: Alſo it preſerveth the face if it be annointed therewith. Moreover, it is marvellous in old diſeaſes inwardly, if ye give them thereof every morning ℥ i. with ℥ ß. of our *Sirupo Vegetabile*. The fire cureth ſores and ſuch like, and the earth remaineth in his ſtate. Ye ſhall underſtand, that theſe are great ſecrets of importance, the which I have revealed of this Gumme, and happy ſhall he be that uſeth them in the time of need: And the order to make this Oile is thus.

Take as much Frankincenſe as thou wilt, and put it into a Retort of glaſs, with the fourth part of common Aſhes, and ſet it to diſtill, and give it firſt a ſmall fire untill the Oyle change colour, then preſently change the Receiver, and augment the fire untill all the ſubſtance be come forth. Ye ſhall underſtand that this Oyle is beſt freſh, for when it is old, it will waxe thick, and cannot pierce ſo well.

Chap. XXIII.

Of the Oyle of Honie, and the order to make it.

That which moſt men call Oyle of Honey, is not an Unctous Oyle like unto other Oyles, but rather a certain Element,

Element, the which is neither oyle nor water, although it be clear, and this ſerveth not much in Chirurgery, becauſe it is not convenient in ſores, but much rather it is a perfect remedie in things appertaining to Phyſick, becauſe it comforteth the Stomack, and fortifieth the vertue, and extinguiſheth all ſorts of Fevers. It helpeth the Collick, it diſſolveth the Stone in the Reins, and provoketh Urine, and alſo maketh the hair yellow as gold, if ye waſh it therewith, and the order to make it is thus.

Take pure Honey two pound, and put it into a Retort of glaſſe, that holdeth at the leaſt fifteen or twentie pounds, and ſet it in a Furnace, and give it a fire of the ſecond degree, and firſt there will come forth a clear white water, and when it changeth colour, change the receiver, and give it ſtrong fire untill all the fumes be come forth, the which is the Oile, and that keep by it ſelf as a precious Balm againſt maligne Infirmities that are cured with Phyſick.

Chap. XXIV.

To make our great Cerot, the which is of marvellous vertue.

TAke *Galbanum, Armoniacum, Oppoponax, ana* ℥. ii. *Olibanum, Verdigreaſe, ana* ℥. i. *Bdellium, Gum Arabi, Lapis ematites minerale, ana* ℥. ii. Turpentine, Frankincenſe, *ana* ℥. iiii. *Oleum Philoſophorum* of Turpentine and Waxe, ℥. iii. common Oyle four ℔. new waxe ℥. vii. beat all thoſe that are to be beat, and ſearce them, then diſſolve the Gums in diſtilled Vinegar according to Art, then vapour away the Vinegar untill it come thick, then take thy Oyle and Waxe, and melt them together, then put in the reſt, and ſtir them untill it be boyled, and to know when it is boyled, is this. Firſt, in the beginning it will begin to riſe marvellouſly, and then fall down; then let it boil untill it begin to fume or ſmoak, then ſtrein it into a veſſell of Copper, and preſently put therein ℥. iiii. of *Precipitate*, and ſtir them well together untill it be cold, then make it in rowls, and keep it as a precious Jewell in Chirurgerie, becauſe it mundifieth, incarnateth, and healeth all

sores of Ulcers, better then any other Cerot that ever I could finde.

Chap. XXV.

A Magistrall Unguent that healeth all manner of sores.

THis Unguent is most rare in the cure of Ulcers when they are already mundified, because it incarnateth, drieth, and cicatrizeth, and the order to make it is thus.

Take common Oyle one pound, Litarge ℥ ii. new Wax ℥ iii. Turpentine ℥ vi. boyl them as the aforesaid Cerot, and when it is boyled, put thereto ℥ iii. of the dead cope of *Aqua fortis*, the which is made of *Vitriol Romain*, *Roche Allom*, and *Salt-Peter*, and stir them well together, and keep it to thy use. Ye shall understand, that the maker must be expert in the Art, least he overboil it, or boil it too little, for if it be not in order as it should be, it will not work his effect.

Chap. XXVI.

A Magistrall Cerot of our Invention against the white Scall.

THis Cerot is of great vertue, and of marvellous experience, to resolve the white Scall, because it is penetrative, mundificative, and resolutive, and causeth the hair to grow that is fallen away, to the great content of the Patient and honour of the Physician, and it is made in this order. Take Frankincense that is strained from his filth, what quantitie you will, and distill it in a Retort, and give it fire at the least fortie hours; then let it cool and break the glasse, and in the bottome thou shalt finde a black mase, the which make into powder, then for every pound of the said powder, put thereto one ounce of Waxe, and four ounces of the said oyle that ye distilled, and half an ounce of the heads of Bees, the which are easie to be had in Summer: Mix all the aforesaid things in a Vessell of Copper, and with a small fire make them in form of a liquid Unguent, and when thou wilt

use

uſe it, ſhave the head, and waſh it, and lay thereon this Cerot upon a fair cloth warm, and every two days change it, and ſo in ſhort time thou ſhalt ſee ſtrange effects of his vertue, as I have done divers and ſundry times to my great honour. This ſerveth alſo againſt breaking of bones, diſlocations, and for Scabs ulcerated, becauſe it drieth, and comforteth, and reſolveth all the evill qualities; giving you charge in the diſtilling, becauſe the fire many times conſumeth it ſo, that in the bottome there remaineth nothing that good is, and therefore beware in the making.

Chap. XXVII.

To make a divine and bleſſed Cerot againſt divers infirmities.

Ulcers are of divers ſorts, and are cauſed of ſundry cauſes, as of Choller, Bloud, Flegme, Melancholy, and for that cauſe the Medicines would be agreeable; nevertheleſſe, I will ſhew thee a Cerot of ſuch a temperature, that it will ſerve to help any ſore in any place of the body, of what quality ſoever it be, except it be *Scirro*, or *Noli me tangere*, the which are in a manner counted uncurable, of the common Practitioners: but not by me, for I have cured them, and the order to make it is thus.

Take oil of Frankincenſe one pound, oil of *Sulphur* ℥ii. Vitriol rubified ℥iii. Precipate ℥i. freſh Butter ℥iiii and as much Wax as will ſuffice to make it in form of a Cerot, the which will have all the aforeſaid intentions: becauſe the Precipitate doth mundifie the Ulcer; the oil of Frankincenſe taketh away the pain, and incarnateth; the oil of *Sulphur* cleanſeth; the Vitriol drieth; the Butter mundifieth; and the Wax conſolidateth, in ſuch ſort, that any one may perceive his vertue.

Chap. XXVIII.

To make a miraculous Emplaister for Flegmon, *or* Erisipella.

THis *Flegmon* or inflammation, called Saint *Anthonies* fire, is a tumour caused of the alteration of the bloud, by reason of superfluous heat, and this most commonly cometh unto Cholerick and Sanguine bodies, that are full of flesh, and have much bloud: And the *Erisipella* is caused of a windy humidity, and of a hot humour, and to shew it, yee may see how that *Flegmon* is no other then bloud that runneth to the place offended: And when it cannot find way to resolve, it putrifieth and turneth into *Sanius* matter, so that by this yee may see that to be true which I have said. Also *Erisipella* is a wind hot and moist, for when it cometh to suppuration, then cometh forth nothing but wind and water, and this is the true proof by demonstration, and therefore seeing that these two infirmities are in a manner alike, or little differing: this Medicine shall be appropriate as well to the one as to the other, because it resolveth and pooleth, and the order to make it is thus.

Take fine Clay that hath no stones nor gravell in it, and searce it very fine, and put it in a pot, and for every pound thereof put thereto ℥. iii. of Oil of Frankincense, that cometh forth last in the distillation, and as much of our *Quintessence* as will serve to make it in form of a liquid Unguent, and this yee must mix without fire, and then lay it upon a cloth, and warm it over the fire a little, and lay it upon the *Flegmon*, or *Erisipella*, but first ere yee use this remedy unto those that have *Flegmon*, yee shall give them a dose of our *Electuario Angelica*, and in *Erisipella* give them a dose of our *Aromatica*, and so thou shalt help them perfectly, as I have proved divers times, and may be used although yee take no bloud; but if yee take bloud, let it be in *augmentu*, and not in *statu*, nor in *declination*, because it would so weaken Nature, that afterward it cannot defend it self to drive forth the humour peccant, that is cause of the disease.

Chap. XXIX.

To make a reſolutive Plaiſter of great vertue.

THis Plaiſter is to reſolve tumours and hardneſſe, if it be layed thereon very hot, and when it is cold to lay on another: and this yee ſhall doe untill the hardneſſe be reſolved, and it is made in this order.

Take common Aſhes that are well burnt and white, and finely ſearced one pound, Clay beat into fine powder half a pound, Carabe ℥. iii. mix all theſe in an earthen diſh on a ſmall fire, with Oil of Roſes in form of a liquid Unguent, and that yee ſhall lay upon the place greived as hot as yee may ſuffer it, and change it morning and evening, and thou ſhalt ſee it work a marvellous effect. Moreover, when that *Petecchi* cometh forth of a diſeaſed, let him be folded in the ſame remedy very hot, and in 24 houres he ſhall be helped, if he be firſt well purged, for this is a great ſecret that I have revealed. This word *Petecchi* is, as it were, certain ſpots like thoſe which we call Gods Tokens, the which commonly come unto thoſe that have the Peſtilent Fever.

Chap. XXX.

To make a maturative Plaiſter of great vertue.

THis Maturative doth open an Impoſthume without Inſtrument and pain, and the order to make it is thus

Take the yolks of Eggs ℥. ii. white Salt finely ground ℥. i. Snails with their Shells ſtamped ℥. ß Hens dung that is liquid, and red like Hony ℥. i. Mix all theſe well together without fire, and when you will bring an Impoſthume to ſuppuration and break it, lay on this plaiſter morning and evening a little warm, and in ſhort time it will draw forth the Impoſthume, and break it, and heal it, without any other help. Keep this as a ſecret.

Chap.

CHAP. XXXI.

A compoſition of great vertue, againſt all Ulcers and Sores.

TAke Oil of Vitriol that is perfect, as much as you will, and put it in a glaſs, with as much oyle of Tartar made by diſſolution, and ſo let it ſtand ten daies. Then take ℥. i. of that and ℥. i. of pure *Aqua vitæ*, and mixe them together, and therewith waſh the hollow Ulcers, and they will heal in ſhort time. It helpeth any crude kinde of ſcab or ſore that is cauſed of the evill qualitie of Nature.

CHAP. XXXII.

A ſtrange compoſition of great vertue.

THis Compoſition is divine in his operation, becauſe it healeth many indiſpoſitions in our bodies, when it is applied rightly, and the order to make it is thus.

Take water of *Carduus Sanctus* one pound, Oyle of Honie, one ounce, oyle of *Sulphur*, ℥. ß. Mixe them together, and let it ſettle till it be cleer: for this helpeth Ulcers in the mouth, and maketh the teeth fair and white, if yee waſh them therewith. It cauſeth a ſweet breath, and preſerveth the Gums, and maketh the hair and beard fair, if ye waſh them therewith. And this it doth becauſe the water of *Carduus Sanctus* preſerveth where it is applyed: Alſo the oyle of Honie hath a vertue preſervative and retentive of the hair, and the oyle of *Sulphur* mundifieth, and cleanſeth, and incarnateth, ſo that by theſe means the ſaid water hath theſe vertues aforeſaid.

CHAP. XXXIII.

To make an Unguent of great Vertue againſt Ulcers.

THis Unguent hath a great vertue in healing all ſores that are putrified and corroſive, except they be Cankers or *Noli me tangere*, the which are counted among the uncurable cures;

cures: But when they are other ſores, this will heal them quickly, and the order to make it is thus.

Take a good quantity of *Calex vive*, and put it into a great Tub, and cover it with water four fingers high, and ſtir it well together, then let it ſettle, and thereon will come a thin ſcum the which ye ſhall gather together with a Scummer, and keep it untill ye have ſufficient quantitie, then take oyle of Linſeed, oyle of Nuts, oyle of Almonds, and of the ſaid ſcum that is gathered, of each one pound, then diſtill it in a Retort, untill all the ſubſtance be come forth, then ſeparate the oyle from the water, and then make this compoſition.

Take of the ſaid oyle diſtilled one pound, Tallow ſuch as they make candles of, Hogs greaſe, new Wax, Mercurie precipitate of each two ounces, fine *Aqua vitæ* iii. ounces, mix them all together in a Copper pan on a ſoft fire, untill the *Aqua vitæ* be conſumed, and that it remain a liquid Unguent, then take it forth, and keep it in a cloſe veſſell, that it take no ayre: and this ye ſhall apply cold unto Ulcers, upon a fine linnen cloth, for firſt it doth mundifie, and then incarnate, and laſt ſiccatrize, it helpeth ſores, ſcabs, *ſcrophule*, *mall de Formica Setole* on the Nipples of womens breaſts, Emeroids, pains in the privie members, and ſuch like, for it is temperate.

Chap. XXXIV.

A Diſcourſe upon ſundry ſorts of Unguents, and their qualities.

THere are many ſorts of Unguents that are found out, of which I beleeve that many Chirurgians are greatly abuſed of their operation, but for that which I doe finde, that ſome ſorts of Unguents are occupied for one effect, and they work another; as for example, *Unguento Camphorato* which many doe occupie to cool hot ſores, in ſtead of cooling heateth them more then they were before, which cometh by means of the *Camphire* which is a hot ſubſtance, as I will prove by ſufficient reaſon that it cannot be denied. For you ſhall underſtand, that into *Unguento Camphorato*, is put *Camphire* and

oyle

Chap. XXXI.

A composition of great vertue, against all Ulcers and Sores.

TAke Oil of Vitriol that is perfect, as much as you will, and put it in a glass, with as much oyle of Tartar made by dissolution, and so let it stand ten daies. Then take ℥. i. of that and ℥. i. of pure *Aqua vitæ*, and mixe them together, and therewith wash the hollow Ulcers, and they will heal in short time. It helpeth any crude kinde of scab or sore that is caused of the evill qualitie of Nature.

Chap. XXXII.

A strange composition of great vertue.

THis Composition is divine in his operation, because it healeth many indispositions in our bodies, when it is applied rightly, and the order to make it is thus.

Take water of *Cardnus Sanctus* one pound, Oyle of Honie, one ounce, oyle of *Sulphur*, ℥. ß. Mixe them together, and let it settle till it be cleer: for this helpeth Ulcers in the mouth, and maketh the teeth fair and white, if yee wash them therewith. It causeth a sweet breath, and preserveth the Gums, and maketh the hair and beard fair, if ye wash them therewith. And this it doth because the water of *Cardnus Sanctus* preserveth where it is applyed: Also the oyle of Honie hath a vertue preservative and retentive of the hair, and the oyle of *Sulphur* mundifieth, and clenseth, and incarnateth, so that by these means the said water hath these vertues aforesaid.

Chap. XXXIII.

To make an Unguent of great Vertue against Ulcers.

THis Unguent hath a great vertue in healing all sores that are putrified and corrosive, except they be Cankers or *Noli me tangere*, the which are counted among the uncurable cures;

cures; But when they are other ſores, this will heal them quickly, and the order to make it is thus.

Take a good quantity of *Calix vive*, and put it into a great Tub, and cover it with water four fingers high, and ſtir it well together, then let it ſettle, and thereon will come a thin ſcum the which ye ſhall gather together with a Scummer, and keep it untill ye have ſufficient quantitie, then take oyle of Linſeed, oyle of Nuts, oyle of Almonds, and of the ſaid ſcum that is gathered, of each one pound, then diſtill it in a Retort, untill all the ſubſtance be come forth, then ſeparate the oyle from the water, and then make this compoſition.

Take of the ſaid oyle diſtilled one pound, Tallow ſuch as they make candles of, Hogs greaſe, new Wax, Mercurie precipitate of each two ounces, fine *Aqua vitæ* iii. ounces, mix them all together in a Copper pan on a ſoft fire, untill the *Aqua vitæ* be conſumed, and that it remain a liquid Unguent, then take it forth, and keep it in a cloſe veſſell, that it take no ayre: and this ye ſhall apply cold unto Ulcers, upon a fine linnen cloth, for firſt it doth mundifie, and then incarnate, and laſt ſiccatrize, it helpeth ſores, ſcabs, *ſcrophule*, *mall de Formica Setole* on the Nipples of womens breaſts, Emeroids, pains in the privie members, and ſuch like, for it is temperate.

Chap. XXXIV.

A Diſcourſe upon ſundry ſorts of Unguents, and their qualities.

THere are many ſorts of Unguents that are found out, of which I beleeve that many Chirurgians are greatly abuſed of their operation, but for that which I doe finde, that ſome ſorts of Unguents are occupied for one effect, and they work another; as for example, *Unguento Camphorato* which many doe occupie to cool hot ſores, inſtead of cooling heateth them more then they were before, which cometh by means of the *Camphire* which is a hot ſubſtance, as I will prove by ſufficient reaſon that it cannot be denied. For you ſhall underſtand, that into *Unguento Camphorato*, is put *Camphire* and oyle

oyle, both hot materials, as for experience: Take *Camphire* and lay it by the fire, or ſet it nigh a candle, and thou ſhalt perceive, that aſſoon as it feeleth the heat, it will flie into the fire and burn fiercely; and the like will the Oyle do; for if you wet a cloth therein and hold it over the fire, preſently it will burn, which are manifeſt ſigns that they be both hot, becuſe they are friends unto the fire; whereas if they were cold and moiſt, the fire would not burn them with ſuch force. As for example, take water, earth, ſtones, and mettals that are cold and moiſt, and lay them on the fire, and you ſhall ſee that the flame of a candle ſhall not be able to kindle the fire with ſuch eaſe as it doth with the *Camphire* and oyle. So that you may ſee that *Camphire* and Oyle are hot and friends unto the fire which is moſt hot, and earth, ſtones, and mettalls, are moiſt and cold, and are enemies unto the fire, and therefore I conclude, that *Unguento Camphorato* is very hot, and cannot by any meanes cool hot Ulcers. Alſo *Unguentum Apoſtolorum* is a compoſition in which there is put *Verdigriece*, a materiall which is moſt enemie unto the ſore, for laying it thereto cauſeth great pain, as you may underſtand of thoſe that have proved it, and in my judgement this is no Unguent to be laid on a ſore, becauſe they cannot ſuffer it, neither is it poſſible to heal the ſore with that Unguent, for that it corrodeth the fleſh and will not let it heal. Alſo *Unguento de minio* is a mixture not very profitable for Ulcers, becauſe it is too much drying; for applying it unto a ſore that is not mundified, it drieth it in *Superficie*, ſo that if Nature ſend humours unto thoſe parts, and they find no exhalation or vent by reaſon of that drying, it will cauſe the gathering of abundance of humours, and be a means of greater miſchief: But if the ſore be well mundified and cleanſed, you ſhall have little need of that Unguent, becauſe Nature will doe it alone without any other help, ſo that this Unguent is of ſmall profit to be uſed of any. But to the contrary, there are many ſorts of Unguents which are moſt neceſſary to dreſſe ſores, as *Unguento di Raſino*, which by his Nature is friendly to the ſore, becauſe it mundifieth and healeth, helping Nature that it may work with greater ſpeed. The *Dia-*

chilon

ehilone commune is alſo an Unguent very profitable to mundifie or purge ſores, and likewiſe to ſiccatrize them. The Unguent of Litarge is refriſcative and drying, and healeth ſcabs, and cooleth the heat of the fleſh alterated. *Unguento Roſato* doth mittigate the pains of foul Scabs. And thus diſcourſing from time to time, there are many ſorts of Unguents very hurtfull, and not to be uſed, and alſo there are many ſorts that are wholeſome and good, without which in a manner they cannot work. Nevertheleſſe, it were neceſſary to know how and where to apply them rightly.

Chap. XXXV.

Medicines appropriate againſt all kindes of Poyſons, as well Vegetables as Minerals.

THere are an infinite number of Poyſons, and they are differing in their operation, but yet they work in manner one effect, as you may ſee by experience in thoſe that are poyſoned, for after that they be dead, they are ſwollen and become black, and in their Stomack is abundance of aquoſitie: And the cauſe is this, that if a poyſon have power to kill or ſtrangle a man or woman, of neceſſitie it muſt be corroſive, and being corroſive, it will work this effect, that is, aſſoon as it arriveth at the ſtomack, it beginneth to make alteration and quickly congealeth the blood, and enflameth the parts round about it, it draweth unto it great quantitie of water; and it cauſeth the congelation of the blood on the one part, and the inflammation of the ſtomack on the other part, and the gathering of the water on the other part. And in a manner all poiſons work one effect, and there are great number of theſe Poiſons, of which I would ſhew their qualities, but that I fear I ſhould cauſe ſuch as are ignorant to know them, and therefore I leave them. But I will write the order wherewith thou ſhalt help all thoſe poyſons that are curable, with as much facilitie as is poſſible. Poyſons, as I ſaid before, do work three evill Effects, they inflame the ſtomack, congeal the blood, and draw unto them great quantity of water, which three

things being in a man killeth him out of hand; and the neceſſarieſt cure in that matter of poyſon is this. Firſt cauſe the poyſoned perſon to vomit ſo much as he can, and as ſoon as he can, and that thou ſhalt doe with ℥. ß. of our *Electuario Angelica*, which provoketh vomit, and evacuateth the ſtomack of the poyſon, and of the matter drawn by the poyſon into the ſtomack, and it is excellent againſt all kind of poyſons; that being done, annoint all his body with our *Balſamo artificiato*, the which will keep the bloud liquid, and will not ſuffer it to congeal by any meanes: after that let him take every morning 3. iii, of our Pills againſt poyſon, which are written in my diſcourſe upon Chirurgery; and when he hath taken thoſe Pills, let him drink thereon a little good wine: and after let him drink the decoction of *Diptamo bianco*, and dreſſe his meat with hearbs that are good againſt poyſon, as there are a great number: And this doing, by the help of God thou ſhalt help all thoſe that are curable, for it is a rationall Medicine and experimented, which worketh incredible operations.

Chap. XXXVI.

A water that preſerveth the Face and Teeth.

THis water is miraculous, for if yee waſh the face therewith, and rub the teeth, it will make the face ſhining and bright, and the teeth like fine Ivory, and the order to make it is thus.

Take Mother of Pearl in powder one pound, the juyce of Lemmons preſſed with their pills and all three pound, put them in a glaſſe, and let it ſtand fifteen dayes, then put thereto ſo much ſtrong diſtilled Vineger as there was of the juyce, and diſtill it in a Retort of glaſſe, with a ſmall fire, untill the ſpirits doe appear, then preſently change thy Receiver, and keep it, wherewith thou ſhalt waſh thy face and rub thy teeth: Note, that when yee will occupie that water, it were neceſſary that the face were waſhed ſo clean as is poſſible, and to rub the teeth with a clean cloth, for with this I have ſeen many goodly experiences in thoſe matters.

Chap. XXXVII.

To Clarifie and take away ſpots out of the Face.

TAke *Lac virginis* two parts, pure Oil of Tartar one part, fine *Aqua vitæ* ſix parts, mix them, and when thou goeſt to bed annoint thy face therewith, and in the morning waſh thy face with the decoction of Bran, and dry it well, then annoint it with the Oil of Almonds, and ſo uſing this order, in ſhort time thy face will be bright and clear without any ſpot. For this Compoſition is of marvellous vertue to preſerve the fleſh, and to defend it from all impediments of Nature, and preſerveth the head from many infirmities.

Chap. XXXVIII.

The order to make a goodly Remedy, to cauſe the hair to grow.

THe beard and hair commonly doe fall through two cauſes, the one is, when the Patient hath a Peſtilent Fever, that is, *Mal di Mazzucco*, for when they are cured, all their hair will fall away, and many times moſt of them doe change that ſubtile skin, called of the Doctors *Epiderma*, and this is one of the cauſes: The other cauſe is, when they accompany with unclean women, and that they get thoſe *Carvoli* on the Yeard, the which as ſoon as they are cured, there cometh an alteration in the throat, ſo that they cannot well eat their meat, then after that in ſhort time the hair will begin to fall, and theſe are the two cauſes of falling of the hair. In that which commeth after *Mal di Mazzucco*, ye ſhall need nothing elſe but to annoint the head when yee goe to bed, with our *Oleum Philoſophorum* a little warm, and that will cauſe the hair to grow, reſtore the ſight and hearing, the which thoſe commonly doe loſe when they are ſick, through their long ſickneſſe. But when the hair doth fall through the other cauſe, yee muſt uſe forcible Medicines to cauſe it to come again, and that thou ſhalt doe with this Cerot. Take Turpentine, Ship-pitch, Roſin of the Pine tree, and new Wax, and make thereof a

Cerot, the which ſpread upon a cloth, and ſtrew thereon *Cantharides* in powder, then lay it upon the head, and there let it remain five dayes without moving it, and when yee take it away, take *Magno liquore*, and our *Oleum Philoſophorum*, of each alike, and therewith annoint the head once a day very hot. And while yee uſe this Unction, take Sinaber ℥. i. Olibanum, Mirrh, and Colles, of each two ſcruples, and grinde them together, and divide them in ſix parts, and every night when yee goe to bed, perfume the bed with one of theſe parts, the which thou ſhalt doe in this order: Take Coals in a Chafing-diſh, and caſt it therein by little and little, and then cover thy head with a cloth, and receive the fume, and then goe to bed with the ſaid cloth about thy head, and this thou ſhalt doe ſix evenings, and continually uſe the Unction untill it be helped, the which will be in ſhort time.

Chap. XXXIX.

To make our Sirrup of Bayes.

THis Sirrup being well made, is of marvellous vertue for thoſe women that are troubled with pains of the Mother, and pains cauſed of wind and cold, becauſe the Bayes of their nature are hot and drying, and reſolveth the wind, and warmeth the cold, and drieth the humidity, ſo that whoſoever doth uſe this Sirrup oftentimes, ſhall be free from the ſtitch in the ſide, and gravell in the Reins, becauſe it doth mundifie the Reins, and reſolve the humour hanging, and therefore this would be uſed in *Polonia*, and *Almaign* with great profit, becauſe thoſe Countries are cold, and they feed on moſt meats which are contrary to thoſe aforeſaid infirmities, and the order to make it is thus. Take a branch of Bayes weighing one pound, and put it in a glaſſe with eight pound of white Wine, and two pound of purified Hony, and diſtill it in *Balneo* three hours, then take it from the fire, and keep that by it ſelf, then take that which remained in the glaſſe, and diſtill it by a filter three or four times untill it be clear, then take two pound of Sugar, and clarifie it with the white of an Egge,

and

and then mix it with that which yee diſtilled by a filter, and give it a little walme or two, but not too much, then when it is boyled, before it be cold, put therein the ſaid water that yee diſtilled in *Balneo*, and aromatiſe it with ſix graines of Muſk, and ℈. i. of Cloves, and another of Saffron, and ʒ. ß. of Cinamon, and ℥. iii. of Roſewater, and then keep it in a glaſſe cloſe ſtopped, and it will preſerve a long time: The doſe of this Sirrup is from ℥. i. to ℥. ii. and no more. And therefore if any will ſweat for any indiſpoſition in the body, let them take four ounces as warm as they may ſuffer, and lay them down to ſweat, and it will reſolve great infirmities.

Chap. XL.

The order to make a Sirrup of Cinnamon and Ginger.

THis Sirrup is exceeding hot, and preſerveth a weak ſtomack through cold, reſolveth the Cough, and the Catarre cauſed through want of naturall heat: but yee ſhall note, that if the indiſpoſition were of a hot and dry cauſe, in any wiſe ye ſhall not uſe this. It eauſeth digeſtion, and provoketh venereous acts, and killeth many that oppreſſe themſelves therewith, for they will doe more then Nature is able to carry, and ſo fall into a diſeaſe called *Apoplexia*, and die, or elſe live with great pain; and therefore I would wiſh thoſe that have no great need thereof, not to uſe it for Lechery ſake, for better it were to leave it in *Vaſe ſpermatico*, but as for thoſe that have need thereof, it will revive them if they were in a manner dead, and the order to make it is thus.

Take Ginger, Cinnamon, of each one pound, beat them in powder, and infuſe it in half a pound of Roſewater, and there let it remain four or five daies, and then put thereon ℥. iiii. of the water of a Herb called *Mortella*, in the Italian tongue, and ſix pound of the beſt white wine, and diſtill them altogether untill all the ſubſtance be come forth; then take as much white Honey as the matter purified weigheth, and while it is yet hot on the fire, put therein the ſaid Water which

you

you diſtilled, and ſix grains of Muſk powdred with Sugar, and incorporate them well together, and keep it in a glaſſe cloſe ſhut, and when ye will uſe this, ye ſhall take it in the morning warm, faſting thereon four or five hours, becauſe it may pierce the better, and doe his operation; the quantitie that you ſhall take ordinary is ℥. i. but if it doe not work his operation well, augment the quantitie, and take ſomewhat more or leſſe according to thy ſtomack, and the time ſhall be two or three weeks, or more or leſſe, according as thou feeleſt thy ſelf, for it is of ſo much vertue that it will not be credited, except it be of thoſe that have ſeen the experience thereof, therefore keep it as a thing of value.

Chap. XLI.

Our Sirrup of a Capon, that is made with Conſumato.

THis Sirrup is a reſtorative of great vertue, never ſeen or heard of before, and is of ſuch vertue that it is able to ſuſtain a ſick perſon many dayes without taking any other meat, becauſe it is of fleſh and blood, for the fleſh ſuſtaneth the fleſh, and the blood ſuſtaineth the blood, and the order to make it is thus.

Take a great fat Capon that is well-fleſhed, and pull it while it is alive, and take forth onely the gutts and the belly, and when he is dead, ſtamp it in a Morter groſſely, and put it in a diſtilling glaſſe with twente pound of good white wine, and ℥. ß. of Salt, and four ounces of Sugar, and ℥. ß. of Cinnamon, then diſtill it in *Balneo* untill the two thirds be conſumed, then keep that which is diſtilled, and that which remained in the glaſſe ſtrain through a cloth, and preſſe out all the juyce of the fleſh with a Preſſe, then paſſe all that through a filter, and then with Sugar make it in form of a Sirrup, but boil it not too much, then put therein that which ye diſtilled from the Capon, and aromatiſe it with Cinnamon half a dram, Saffron one ſcruple, Muſk four grains, Roſewater ℥. ii. then keep it in a glaſſe cloſe ſtopped, and this hath no doſe, becauſe it is taken onely to ſuſtain a weak nature; you may put

it

it in broth, or in any other meats, or by it ſelf, and alwaies it will work his operation, in ſtrengthening thoſe that are weak.

CHAP. XLII.

A Magiſtrall Sirrup of Quinces, the which is Reſtorative.

THis Sirrup of Quinces is of great vertue, becauſe it reſtoreth ſtrength, helpeth digeſtion, comforteth the Stomack, and maketh the heart merrie, as you may ſee by the Ingredients; it comforteth alſo the ſight, and quickeneth the memorie: And the order to make it is thus.

Take of the beſt Quinces you can find, and cut them in ſmall peeces, with ſeed and all three pound, Cinnamon half an ounce, Cloves, Saffron, of each a ſcruple, Lignum Aloes, ℥ i. ß. Bengewine ℥. i. ſtamp all theſe and infuſe them in ſeven pound of ſtrong white wine, then diſtill it in *Balneo*, untill all the liquor be come forth, and when it is in manner done, take it from the fire, and put it into an earthen veſſell well glazed, and put therein that which ye diſtilled, and mix them well together, then ſtrain it hard through a Canvas, and paſſe it by a filter, or a linnen cloth, and make it as clear as you can poſſible, then take that, and with refined Sugar, make a Sirrup according to Art, and when it is made, aromatiſe it with Muſk, and Roſe-water, and keep it in a glaſſe cloſe ſtopped, that it take no air, giving your charge that it be not over-boyled. And this thou ſhalt give unto thoſe that cannot digeſt their meat, becauſe it warmeth the ſtomack, with a temperate heat, the which reſolveth the eruditie of humours, that are in the ſtomack, and diſpoſeth Nature to digeſtion, for becauſe the Quinces by nature are hot, and helpeth it to digeſt, the Cloves and Saffron make the heart merrie, and the *Lignum Aloes*, preſerveth from Corruption, in ſuch ſort, that all theſe being together, worketh wonderfull effects in the bodie of many, the quantitie thereof is ℥. i. in the morning, and two hours after ſupper cold.

CHAP.

Chap. XLIII.

A Magiſtrall Sirrup of Lignum Sanctum.

THis Magiſtrall Sirrup is of ſuch vertue in his operation, that it will help the *Mal' Franceſe*, if it be made according to the order, and taken as it ſhould be: And the order to make it is thus.

Take *Lignum Sanctum* raſped ℥. vi. the Bark of the ſame ℥. iiii. and lay it to infuſe in twelve pound of good white wine, with one pound of white honey, then diſtill it untill ye have received three pound, then take it from the fire, and keep the water by it ſelf; then take that which remained in the glaſſe, and diſtill it by a filter untill it be clear, then put thereto the water that ye diſtilled away, and for every pound of that water put thereunto ℥. iii. of Julep ſimple, and mix them well together, and keep it in a Bottle of glaſſe well ſtopped, for this is marvellous in the cure where Sweatings is needfull: For if ye give five or ſixe ounces of this, as hot as he may ſuffer it, and cover him in the bed, he ſhall ſweat marvellouſly, the which ſweating reſolveth cold tumours, pains, and divers other indiſpoſitions, that are to be reſolved by ſweat. And as for the cure of the Pox, this is a moſt ſoveraign remedie, when there are tumours, or pains, or inflations. But when there are Ulcers, Scabbs, or Inflammations, in that caſe you may not uſe it by any means, becauſe it is very hot, and will cauſe greater inflammation. And therefore if any will uſe this Sirrup to cure pains, ſwellings, or inflammations, it were neceſſarie firſt to take our *Aromatico*, written in this Book, with divers other Medicines of our Invention, that being done, let him take ſeven or eight times our *Sirrupo ſolutivo*,, and then begin to take this Sirrup, and ſweat thereon morning and evening: His meat ſhall be roſt Mutton, or a Bird, Raiſins, Dates, Almonds, and ſuch like, but he muſt not eat too much. His bread ſhall be Bisket, and his drink good wine at meals, and if it doe happen that he be bound in the body, yee ſhall give him every week once our *Sirrupo Solutivo*, and ſo continue with his ſweating untill he be helped.

Chap.

Chap. XLIV.

A Sirrup of Juniper Berries.

THis Sirrup of Juniper Berries is of great vertue, becauſe it is one of thoſe fruits that continueth green all the year: of the which hearbs I have written a diſcourſe in my book called *La Phyſica del Phioravante*, and the order to make it is thus.

Take Juniper Berries when they begin to wax black four pound, and ſtamp them, and infuſe them in twelve pound of ſtrong white Wine ſix dayes, then diſtill it with two pound of white Hony, and ℥. i. of Cinnamon, untill yee have received two pound, then take it from the fire, and ſtrain out the Feſſes that remained with a preſſe, then ſtrain it by a filter again, then with Sugar make a Sirrup in good form, and when it is boiled, put therein the ſaid water diſtilled from the berries, and ſo without fire incorporate them well together, and keep it in a glaſſe cloſe ſhut that it take no air: the doſe is an ounce and a half to be taken warm. This is excellent for thoſe that are troubled with wind, or coldneſſe of the ſtomack, becauſe it warmeth, drieth, and helpeth digeſtion, and therefore this would work miraculous effects in *Almaign*, becauſe it is a cold Region, and that they eat many moiſt meats, the which Nature cannot well digeſt: It is alſo appropriate againſt pains of the Mother, becauſe it provoketh *menſtrua*, and purgeth the Matrix, and helpeth digeſtion, and cauſeth ſleep, with divers other vertues.

Chap. XLV.

To make a Sirrup of the Bran of Wheat.

THis Sirrup is of marvellous vertue againſt divers infirmities, for by nature it is hot, and provoketh ſweat, and urine, and ſerveth very much againſt the French diſeaſes, if you can uſe it in his time and place, and it is made in this order.

Take Bran one pound, and infuſe it in twelve pound of

white Wine, and ſo let it remain two dayes, then boil it in a glaſſe with a Head and Receiver, untill the third part be conſumed, the which yee ſhall reſerve to mix with it afterward, then ſtrein that in the glaſſe, and paſſe it by a filter, and when it is clear, put thereunto the aforeſaid which yee reſerved: Then take Hony and Sugar, of each alike, and therewith make a Sirrup according to art, and when it is made, aromatiſe it with a little Cinnamon, Cloves, Saffron, *Lignum Aloes*, and Musk, according to thy diſcretion, and for every pound of the ſaid matter, yee ſhall put thereto half an ounce of our *Vegitable Quinteſſence*, and it ſhall be finiſhed, the which keep cloſe ſhut, for it is of ſuch vertue, that it will not corrupt, the doſe is from ℥ ii. to three, to be taken warm, and then lie down to ſweat, for this will reſolve all infirmities that may be reſolved by ſweat. It is very profitable for thoſe that are troubled with any old indiſpoſition, as the Cough, the Catarre, indiſpoſition of the Stomack, and ſuch like: Yee ſhall note, that this would not be uſed in the Summer, for becauſe it is too hot for that time.

CHAP. XLVI.

To make a Sirrup of Sarſa-parilla, *of our invention.*

THe *Sarſa parilla* is a Root that cometh from the Indies, the which is hot and drying, of the which Phyſitians make Sirrups and Potions for divers infirmities, wherein it is needfull of drying by ſweat: but untill this time they have all abuſed themſelves in the order, becauſe all hot and dry things are ſpirituall, and ſo in making their decoction the ſpirits goe away in fume, and the decoction remaineth *ſenza anima*, and vertue, in reſpect: yee ſhall underſtand, that the *Sarſa parilla* is a root miraculous in his operation, becauſe it warmeth the cold, and drieth the humidity, and reſolveth tumours, and healeth ſores, and helpeth paines, when it is made according to our order, and becauſe it is a Medicine in ſo common uſe, I will ſhew thee the order to make this Sirrup, that ſhall have both

both *anima*, and vertue, in ſo much that the world ſhall wonder at it: and the order to make it is thus.

Take one pound of the beſt *Sarſa parilla* that yee can find, and cut it very ſmall, and put it in a glaſſe with one pound and a half of Hony, and ℥. i. of Cinnamon, and ℥. ii. of *Lignum Aloes*, and put them in twelve pound of white Wine, and ſo let it ſtand four and twenty houres, and then diſtill it, untill yee have received three pound of water, giving you charge, that the Receiver be great, and lute not the mouth but ſtop it with Tow leaſt it break, then take it from the fire, and let it wax cold, and when it is cold, pour forth that which is clear, and put it unto the water that yee diſtilled firſt, and keep it cloſe, for it is a bleſſed Sirrup: this being done, put upon the Feſſes twenty pound of white Wine, and one pound of fine Sugar, and let it boil half an hour, and then ſtrein it, and when the Phyſitian will give it, he may give ℥. viii. at a time as hot as he may ſuffer it, and then lay him down to ſweat as much as he can. And with his meat let him drink the laſt decoction, and thus the Phyſitian ſhall reap honour, and the Patient health, and therefore if any will have his intent, let him not break this our order in any reſpect.

Chap. XLVII.

To make a Potion of China *as it ought to be.*

THis *China* is a root like unto the root of *Canna*, the which is brought unto us out of *India*, from an Iſle called *China*, from whence it took his name *China*, and there are of two ſorts: the one is white and heavy, the other is great, and red, and light, and of this I have made no experience at all: But of the other I have had great experience, and by the help of God have reſolved great and terrible diſeaſes, and the order to condite them after our order is this.

Take ℥. vi. of *China*, and ℥. iii. of *Lignum Aloes* of the beſt that yee can finde, and ℥. iiii. of *Pollipodie*, and ℥. i. of *Coloquintida*, beat all theſe groſſely, and put them into a diſtilling glaſſe, with twenty pound of good Wine, then give

it fire untill ye have received three pound of water, then let it cool, and ſtrain it, then put therein the water that yee diſtilled firſt, and incorporate them well together, and of this give ℥ iiii. at a time warm, then caſt away the Feſſes, for they are unprofitable. But the Sirrup is of ſuch vertue, that it reſolveth tumours, ſores, pains, and all other indiſpoſitions cauſed of the Pox. It ſerveth alſo for *Doglie Artetich*, for pains of the Gout, and for many other indiſpoſitions cauſed of cruditie, and coldneſſe of the humours, becauſe it is of nature hot and drying, and his vertues are to drie: I have ſeen of this Sirrup great experience in divers and ſundry cauſes.

Chap. XLVIII.

A Potion of Alchachengie, and wherefore it ſerveth.

THis Herb *Althachengie* with his fruit is aperative, and moſt profitable for thoſe that cannot make water, by reaſon of alteration of the pores that are altered through cold, for this is hot and drying, by the which means, it reſolveth the alteration of the aforeſaid cauſe, and cauſeth the Urine to paſſe with eaſe; It helpeth the digeſtion, and comforteth the ſtomack, when it is grieved through winde or cold: And the order to make it is thus.

Take that Herb, with Root, Leaves, fruit and all, and lay it to infuſe in the water of Mallows, with the Herb Pelitorie, and there let them remain five or ſix dayes, then put thereunto courſe Sugar, and let it boil one hour and no more, and then ſtrain it, and put thereunto a little Cinnamon, and then it is finiſhed; and when you will occupie it againſt difficulty of Urine, give them thereof ℥.iiii. and keep them warm in bed, and they ſhall feel great eaſe.

Chap. XLIX.

A Pectorall Potion, of our new Invention.

THis Potion is appropriate againſt the indiſpoſition of the Breaſt and Stomack, and is of a marvellous operation, becauſe

cauſe it is aperative, ſoftning the ſtomach, and mundifieth the breaſt, and maketh the heart merrie: And this is moſt ſoveraign for the Cough, Catarr, and all the other indiſpoſitions, that come unto the breaſt through cruditie, and viſcoſitie of humours, and the order to make it is thus.

Take *Pomi Calimani*, and *Pomi Apii*, of each one pound, Quinces half a pound, common Honie, ℥. iiii. fine Sugar one pound, ſweet white wine ten pound, water of Bugloſs four pound, boil all theſe together in a Copper Veſſell, that is well tinned within, untill the Apples doe begin to fall in pieces, then take it from the fire, and ſtrain them through a ſtrainer, without preſſing of the Feſſes, then put into that two drachms of Cinnamon, and then ſtrain it by a filter four or five times, untill it be clear, then keep it in a veſſell of glaſſe cloſe ſtopped, that it take no aire. The quantity is ℥. iiii. as warm as ye may, take it in the morning, faſting at leaſt five or ſix hours after it, and if it be poſſible ſleep thereon in your bed, for it is a thing of great vertue, in reſolving the indiſpoſition of the breaſt and ſtomack.

Chap. L.

To make a Potion of Camedrios, *and* Iva Artetica, *which diſſolveth all Fevers that come with cold.*

THe Herb *Iva Arteticа*, as I have ſhewed in another place, is of marvellous vertue, alſo the *Camedrios* is of great vertue, and is hot and dry by nature. The *Iva* is good againſt the accident of the Fever, and the *Camedrios* diſſolveth the melancholie humour; and therefore when a decoction is made of theſe two Herbs, it will work a marvellous effect in the cure of the ſaid Fever, becauſe it provoketh ſweat, and aſſubtiliateth the groſſeneſſe of the humour, and extinguiſheth the accident of the Fever in ſuch ſort, that the Fever ſhall reſolve with good ſucceſſe, and the order to make that Potion is thus.

Take *Camedrios*, and *Iva Artetica*, of each one pound, and dry them in the ſhadow, *Lignum Aloes* ℥. i. the ſeed of Wal-

wort

wort ℥ iiii. common Honey ℥. vi. fine Sugar one pound, ſtrong white wine xvii. pound: Mix all theſe together in a diſtilling glaſſe, and ſo let it ſtand three daies, then diſtill forth three pound, and let it cool, and ſtrain it through a Searce, and put thereunto the water that ye diſtilled out before, then paſſe it by a filter three or four times untill it bee clear, then keep it in a Glaſſe cloſe ſhut, that it take no aire, and it will laſt a long time without corruption, and when any will take it againſt the ſaid Fever coming with cold, give him every morning faſting ℥. v. warm, and let him lie down to ſweat as much as he may, and faſt thereron at the leaſt four hours, and take heed yee eat no things that are cold, and moiſt, for they will hinder the cure very much, and at night when he goeth to bed, give him ℥. iii. warm, and if it hap that in his ſleep he ſweat, dry him well with warm clothes, and thus doing, in ſhort time he ſhall be delivered of that infirmitie, for this I have uſed divers and ſundry times to my great honour, and profit of the Patient.

Chap. LI.

To make a Potion that is good againſt all Infirmities.

THis is a Magiſtrall Potion, the which helpeth againſt all Infirmities, by reaſon that it deſtroyeth all the evill qualities in our bodies, it comforteth Nature, helpeth digeſtion, provoketh Urine, and looſeth the bodie, the which things are moſt comfortable to our bodies, and the order to make it is thus.

Take the ſeed of Quinces, ℥. x. the Pills of Citrons, ℥. vi. Balm, Nettles, of each, ℥. iiii. beat all theſe groſſely, and infuſe them in twelve pound of ſtrong white wine, and there let it remain ſix daies, then diſtill it with ℥. vi. of Honey, and ℥. xv. of Sugar, untill ye have received two pound of water, then take it from the fire and let it cool, and ſtrain it by a filter, and then put therein the firſt water, and eight grains of Muſk, diſſolved with a little Roſewater about ℥. ii. and then for every pound of the ſaid matter, put thereunto ℥. i. of Oyle of Vitriol,

Vitriol, and incorporate them well together, then keep it in a glasse close stopped that it take no air, and of this yee shall take ʒ. i. in the morning cold, and fast thereon; for whosoever doth use this in his health shall seldome be sick, but live in health. For in this composition there entereth the seed of Quinces, that resolve the evill quality of the Stomack, and make the heart merry: The Pomcitrone pills preserve and help digestion: The Balm purifieth the bloud, healeth the Liver, causeth good digestion, and comforteth the Heart: The Nettles warmeth, provoketh Urine, and mundifieth the Reins, and resolveth the malignity of the Sinews: The Wine comforteth Nature, strengtheneth the Head, and sustaineth the strength: The Musk is warm by Nature, and resolveth the windinesse, and purgeth the bloud: The Oil of Vitriol healeth all the *Scorbutiones* of the Mouth, the Breast, and Stomack, and preserveth the body from all corruption: So by this yee may see of what importance this Composition is, through the vertue of the Simples that are therein: so to conclude, I say, that this is one of the best Compositions that can be made, because of his nature: It letteth alteration in our bodies, and helpeth against all diseases or infirmities, and prolongeth life.

CHAP. LII.

An Infusion with Wine most precious against the Gout.

THe Gout is a putrified and rotten disease, as I have written of in divers places, and the cure thereof is hard, because it were needfull to help many inconveniences before yee come to the cure. Nevertheless, it is a strange thing to see divers, that after they are cured they have no care to preserve them: so that look which way they got it, that way it will come again, but if they would use defensives and preservatives, they may remain well, and therefore I have devised this Wine, the which they shall continually drink: for as long as they use this Wine, the Gout shall never trouble them, and the order to make it is thus.

Take

Take *Vinh negri* that is sweet and pleasant, about twelve gallons, and put it in a vessell that is well seasoned, and in that Wine put fine *Lignum Aloes* in powder ℥. iii. *Pollipodie* of the Oak ℥. iiii. Sena of *Leuant* ℥. ii. Musk dissolved in Rose-water ten grains, common Hony two pound, then let it repose untill it be clear, and then begin to drink thereof; for this Wine purgeth, the which if it purge too much, yee shall refrain it now and then, according as yee find your body: This doth not onely help the Gout, but all kinds of pains caused of corruption of humours, because it drieth, resolveth, and preserveth, the which are convenient to preserve the body.

CHAP. LIII.

Another artificiall Wine, against the stitch in the side, and gravell.

THe stitch in the side, and the gravell in the Reins, are somewhat of kin together, because they are caused of one cause, that is, of vapours corrupt and rotten, and of grosseneſse, and evill qualities of the humours, the which, one with the other, ingender that infirmity, which in some men is no other then an evill indisposition inwardly, the which is very hard to be helped, for if thou wilt resolve it, it were necessary, first to remove the evill quality, and then cure it, and after they are cured to preserve them, that the said indisposition return not again, and in so doing thy cure shall have good successe, and therefore I have made this Wine to preserve thee from that indisposition, and the order to make it is thus.

Take as it were a Hogshead or a Barrell of good white Wine, that containeth about eighteen gallons of Wine, in the which yee shall put *Cardus Benedictus* ℥. ii. *Saxifrage* ℥. vi. *Walwort* ℥. iiii. *Pollipodie* ℥ iiii. Cinnamon ℥. i. *Spikenard* half an ounce, *Lignum Aloes* ℥. ii. fine Sugar three pound, then let it repose three or four dayes, and then begin to drink it, for yee may use it with small wine, or water, or in what order yee will. And in the mean time that yee take this drink, yee shall not eat fat Pork, nor any other fat meat, nor Butter, Milk,

Milk, Cheeſe, or Pie-cruſts, or ſuch like things, that are of groſſe and hard digeſtion, becauſe they will let the operation of this wine. For whoſoever doth uſe this wine, ſhall never be troubled with thoſe kinds of infirmities, becauſe it doth loſen the belly, mundifie, cleanſe, and preſerve from all evill qualities. I call to remembrance that in the City of *Naples*, where I dwelled ſix yeares, I cauſed divers and ſundry perſons to uſe this Wine, and they found ſuch profit thereby, that it was to be wondered at, for in that City there were many troubled with the ſaid indiſpoſition, in reſpect of Hogs fleſh, fiſh, and ſuch other moiſt things as they commonly eat in that City, and therefore whoſoever uſeth this Wine ſhall not be troubled with the ſaid infirmities.

CHAP. LIV.

To make a Quinteſſence *of marvellous vertue.*

THe *Quinteſſence* is ſo called, becauſe it is an eſſence taken from the Elements without corrupting the ſaid Elements; and therefore it is called *Quinta-eſſentia*: for it is an eſſence above the four Elements, the which hath a marvellous vertue in preſerving, and conſerving all things from putrifaction, and is of ſo much vertue, that drinking thereof every morning half an ounce when they riſe out of their bed, it preſerveth them for ever in health. It healeth wounds and all ſores, waſhing them therewith. It preſerveth all fleſh, fiſh, and fruits, that is put therein, and the order to make it is thus.

Take good ſtrong Wine fourteen pound, common Hony one pound, Anniſeed, Coriander, *Lignum Aloes*, *Calamus Aromaticus*, of each ℥. iii. Roſewater ℥. iiii. Beat all the aforeſaid things groſſely, and infuſe them in the ſaid Wine two daies, and then put them in a Goord of glaſſe, and diſtill it by *Balneo*, ſo long untill the water that cometh forth doe burn, and when it will not burn, diſtill no more, then keep that which is diſtilled in a glaſſe cloſe ſtopped that it take no air, and ſo keep it untill thou have occaſion to uſe it, for it is a moſt rare

liquor, becauſe, as I have ſaid before, it reſolveth all the indiſpotions that happen unto mans body. For of this Compoſition the antient Doctours had ſmall knowledge, nor of many things more written in this book. If any man deſire to have this *Quinteſſence* more perfecter, let him take a tenth part of good Hony, with a little fine Cinnamon, and diſtill it again by *Balneo*, and the Flegm will remain all in the bottome of the veſſell, and the *Quinteſſence* will be ſo fine, that the air will take it away, and therefore he that can make this well, ſhall work ſtrange cures therewith, ſo that the world will wonder thereat:

Chap. LV.

To make Diatartaro, *the which is marvellous in divers infirmities.*

THis *Diatartaro* is good againſt pain of the ſtomack, of the body, and for thoſe that are ſlipticke of body, that cannot goe to ſtool, and ſuch like matters, becauſe it is of nature temperate and lenitive, and hath vertue to heat and diſſolve the evill quality, and it is made in this order.

Take Pears of what ſort yee will, and cut them in four peices, then boil them in water till they be ſoft, and that the water be almoſt conſumed, then paſſe it through a ſtrainer, and put thereunto as much white Hony purified as it weigheth, and thereof make an Electuary in good form, and when it is made, aromatiſe it with Muſk, then for every pound of the ſaid Electuary, put thereunto ℥. i. of perfect oil of Tartar, made by diſſolution after it is calcined white: But yee ſhall note, that the Oil muſt be put in when the Electuary is cold, and ſo mix it together, then keep it in a glazen veſſell: The doſe is from ℥. ß. to an ounce in the morning faſting, and eat no meat in four hours after: for this, as I have ſaid, will cure the indiſpoſition of the Stomack, pains of the Milt, pains of the Body that have continued long, pains of the Mother, and ſuch like things that are cauſed of cold and moiſt humours.

Chap. LVI.

A Compoſition of great value to comfort the Stomack.

AMong all the compoſitions that the Apothecaries have, this is one of the beſt and moſt perfecteſt, becauſe it comforteth the ſtomack that is weak, and ſpoyled through a long and faſtidious infirmitie, for it is of a temperate heat, and helpeth to digeſt, cauſeth ſleep, and comforteth the breaſt, and the compoſition is this.

Take the beſt Honey that ye can get, and clarifie it with Roſe-water and the white of an Egg, as ye would doe Sugar, and ſcum it very well, then take as much fine Sugar as yee have of Honey, and incorporate them together on a ſmall fire, and when it is come to the thickneſſe of an Electuarie or thereabout, for every pound of the ſaid matter, yee ſhall put ℥. i. of our Quinteſſence Vegitable, and ℥. ii. of Oyle of Almonds newly made, and ſtir them well together being cold, then put thereto a little Muſk and Cinnamon to give it a pleaſant ſmell, then keep it cloſe: The quantitie is ℥. i. more or leſſe, according to the ſtrength of the ſtomack; yee may temper it with good broth if ye will, and faſt thereon four houres at the leaſt, and thou ſhalt ſee ſtrange effects of this compoſition.

Chap. LVII.

To make a ſtomachall Emplaiſter to cauſe digeſtion where it wanteth.

THere are many cauſes that hinder digeſtion, as through coldneſſe of the Stomack, through heat, through moiſtneſſe or dryneſſe, or through ſuperfluous choller, or flegm, or melancholy, of the which things the Phyſitian cannot certifie himſelf which it is, ſo by that meanes many proved divers Remedies for that indiſpoſition, and cannot find the way to help it. And therefore I will ſhew thee a plaiſter that hath all theſe four principall intentions; that is, to help digeſtion, ſtrengthen the ſtomack, make the heart merrie, which things

are all neceſſarie to preſerve a man within good temperature and health, and the Remedie is this.

Take theſe Hearbs gathered in their times and dried, that is, Sage, Roſemary, Wormwood, Balm, Saint Johns-wort, Nettles, of each as much you will, beat them finely, and ſearce them: then take for every pound of that powder of Cinnamon, ℥. i. half an ounce of Cloves, and as much *Lignum Aloes*, and ten grains of Musk diſſolved in Roſewater; then take for every pound, of good Honie ℥. ii. and as much Vinegar, and make them into the form of a liquid Plaiſter, and when thou wilt occupie it, ſpread it upon a cloth warm, and lay it to the ſtomack, and in the mean while eat reſtorative meats, and drink ſmall wine.

Chap. LVIII.

A rare Secret to help the Eyes.

THis is a great Secret for thoſe that have loſt the ſight of their Eyes, and was never written of before of any man, but of me; and the order to make it is thus.

Take Swallows and ſtamp them feathers and all in a Morter, then take for every pound of that, ℥. iiii. of bread, and four pound of white wine, and ſo let it ſtand ſix daies to infuſe, then diſtill it by *Balneo* untill all the ſubſtance be come forth, then keep that water in a glaſſe cloſe ſtopped, and ſet it in the Sun twentie dayes, and then uſe morning and evening to drop it in the eyes, and thou ſhalt ſee ſtrange operations of the ſame Experiment, for it taketh away the dimneſſe of the eye, quickneth the ſight, and comforteth the brain, that it cannot be hurt by any means.

Chap. LIX.

To make a Liquor to comfort the Smelling, and to preſerve the Head.

THe Smelling is one of the five Senſes of our Bodie, of the which four-footed beaſts have great uſe; for they will not receive

receive any thing into the bodie before they have ſmelled unto it, and then if it be againſt their nature, they will not eat it, and therefore this ſmelling is that which preſerveth the hearing, the ſeeing and the taſte; for if the noſe take an evill ſmell, all the other ſenſes have part: For if yee ſmell to Onions or Scallions, the taſte will be troubled, the eyes will weep, the eares will alſo be troubled: And to the contrary, when a man ſmelleth a good ſmell, it comforteth the eyes, the hearing, and taſte, and for that cauſe I have made this liquor, to comfort the Smelling, for by that the whole bodie is comforted, and the order to make it is thus.

Take *Lignum Aloes* ℥. ii. Anniſe ſeed, ℥. iiii. *Calamus Aromaticus* ℥. i. *Calaminte* dried, three ounces, common Honey two pound, ſtrong white wine twelve pound, let all theſe be infuſed for four dayes, and then diſtill it in *Balneo*, and when yee diſtill it, put into the Receiver ſix grains of Musk diſſolved in two ounces of Roſewater, and diſtill away but three pound, the which keep in a glaſſe cloſe ſtopped, and when yee will comfort the ſmelling, waſh the face and beard therewith, and thou ſhalt ſmell a ſavour of marvellous effect, the which comforteth Nature marvelloufly: It comforteth the Stomack, and helpeth a ſtinking breath: It helpeth the mouth being ulcerated, and thoſe that have the Rupture in ſhort time, if yee waſh it twice a day therewith. It helpeth alſo women that are troubled with diſſention of the Matrix, if ye wet a cloth therein and lay it upon the Mother, in ſhort ſpace it ſhall receive great health. Alſo it helpeth thoſe that are troubled with the Meagrum, or pains in the Head coming of cold or winde, if ye waſh the Head with the ſaid Liquor, preſently they ſhall feel eaſe, with divers other vertues, the which I will leave untill another time.

Chap. LX.

A Decoction of the Vine, and wherefore it ſerveth.

This Decoction is a compoſition of our Inveution, and may be made in the ſame order as ye doe with *Lignum vitæ*, or

or *Sarſaparilla*, and hath no leſſe vertue againſt contagious diſeaſes, and hath ſo great vertue in drying and reſolving, that it is to be wondred at, and may be uſed in all cauſes in ſtead of *Sarſaparilla*, or *Lignum vitæ*, or *China*, and this I have found out by great travell and experience, and the order to make it is thus.

Take the Roots of the Vine, or the ſtalks, and cut them ſmall, then take thereof two pound, and infuſe them in ſtrong Vinegar untill they be covered, then put thereunto xii. pound of common water, and one pound of white Honey, and boil them untill the conſumption of the third part, ſo that there remain eight pound, then ſtrain it, and put thereunto ℔ ß. of Julep ſimple, then keep it in a glaſſe cloſe ſhut to thy uſe, for it ſerveth againſt many diſeaſes or infirmities, and for thoſe that have loſt their appetite, if they take thereof four ounces morning and evening warm, and faſt thereon four or five houres, in ſhort time they ſhall recover it again. It is alſo good for thoſe that are troubled with the Collick: It alſo ingendereth Milk in womens breaſts; it ceaſeth pains of the Matrix, and alſo the Cough, Catarr, and paines of the Reins, and ſuch like, the which I will not ſpeak of at this time. Alſo of the ſeed of the Grape I have made an oyle by Expreſſion, as they make oyle of Linſeed and other ſeed, the which is of ſo much vertue, that it helpeth in manner againſt all indiſpoſitions, and eſpecially againſt Ulcers and Wounds by his proper qualitie, for unto this oyle yee can neither attribute heat, nor drineſſe, moiſtneſſe nor cold, but onely a temperate thing, the which thou mayeſt know by his experience. If ye uſe to eat of this oyle, it mittigateth and healeth all the indiſpoſitions of the bodie, for it is of ſo much ſuſtenance and vertue, that it preſerveth the bodie in temperature: And theſe have I found out by experience.

Chap. LXI.

To make a compoſition of the Hearb Mercurie.

THis Hearb Mercurie is of ſo much vertue that the tongue cannot expreſſe it, and many Philoſophers have aſſigned unto

unto it Celeſtiall vertue, becauſe it preſerveth a man in a youthfull ſtate a long time, and from infirmities: It maketh the heart merrie, the which it doth by his ſecret and hidden vertues, and the order to make the ſaid compoſition is thus.

Take the Juyce of this Hearb in *May* when it is with flour, and ſtrain it through a filter untill it be clear, then take of that juyce i. pound, Julip ſimple half a pound, fine rectified *Aqua vitæ* without flegm ℥. vi. Pure Oyle of Vitriol, ℥. ii. fine Musk two Carrets; Mix theſe together in a glaſſe, and ſtop it very well, and ſet it in the Sun fortie daies together, and look that yee take it in every night: that time being expired, you may uſe it when ye will, and the order to uſe it is thus. Ye ſhall take in the morning ℥. i. with two or three ounces of the broth of a Capon, or other fleſh, and faſt thereon four or five hours at the leaſt, and thus uſing it two moneths together, it will be unpoſſible to have any infirmitie a long time after, by the vertue of the ſaid compoſition. Among the reſt I ſaw once a Gentleman that had the Palſie one and twentie moneths, the which by uſing of this compoſition the ſpace of ten moneths was perfectly whole. Another Compoſition alſo I have made, the which is of marvellous vertue, and is in this order.

Take the Hearb Mercurie when it is floured, and accompany it with Wine and Honey, then diſtill it, and ſeparate the Elements according to Art, and thou ſhalt have a moſt rare Medicine, wherewith thou mayeſt help many infirmities. But firſt I would counſell you, ere you uſe this, to prepare the bodie with taking once our *Aromatico*, the which cleanſeth both the ſtomack and body, and thus doing thou ſhalt reap fame.

Chap. LXII.

A Medicine of Lappaciole Minor, *the which is marvellous in curing any ſort of Catarre.*

THere are four kinds of theſe, according to the writing of *Dioſcorides*, but that which the Author doth write of in this place.

place, is that which *Dioſcorides* calleth *Xanthium*, and in the Shops it is called *Lappa Minor*, and *Lappa Inverſa*, and in the Italian *Lappaciole Minore*, and in Engliſh it is called the Ditch-Bur, and Louſe-Bur. Take that hearb with the root and all, what quantity yee will, and diſtill thereof a water, the which keep unto thy uſe, and when yee will uſe it againſt the Catarre, take of that water four ounces, with white crude Hony half an ounce, mix them well together, and drink it in the morning warm as ſoon as yee riſe, and faſt thereon four or five hours, and uſe a reaſonable diet in your meat and drink, and eat nothing that may offend the Catarre, and ſo uſing this remedy for a moneth together, thou ſhalt help any ſort of Catarre perfectly, by vertue of that hearb. For this I have experimented divers and ſundry times in poor and ſimple Catarres. But if they come of the Pox, or Hectick, in that caſe it may pleaſure them much, but yet not cure them. Yee ſhall note, that it would be neceſſary for the Patient to take a doſe of our *Aromatico* before he take the ſaid Medicine, becauſe our *Aromatico* diſpoſeth the Catarre to ſolution, whereby it may be the ſooner cured.

Chap. LIII.

Of Pollipodie, *and his vertues.*

THis hearb is well known to moſt men, and hath great vertue againſt old greifs, and opilations, and all indiſpoſitions that come through diſtemperment of humours, becauſe it evacuateth the body, cleanſeth the head, and purgeth the bloud: and the order to make it is thus.

Take *Pollipodie* two ounces, Sene one ounce, *Lignum Aloes* half an ounce, mix theſe well together in a ſtone morter, then take white Wine as much as yee will, and for every pound of Wine put thereto ℥. i. of that mixture, and ſo let it ſtand four and twenty hours, and then drink it, for it will purge without any pain, thoſe that have any indiſpoſition of the ſtomack, weakneſſe of the legs, and faintneſſe of the body, and ſuch like. For yee ſhall underſtand, the *Pollipodie* purgeth

geth Flegm, and the Sene purgeth Choller, as by the viſcoſity is known: The *Lignum Alces* preſerveth nature, ſo that by the ingredients yee may know the vertue of this compoſition. Yee ſhall underſtand, that this root would be gathered when the Sunne is afarre off; and that the cold time of the year doth begin to draw on, for then they are of moſt force.

Chap. LXIV.

Of the Olive, and his vertues.

TAke common Oil, the which is made of the Olive, two pound, Frankincenſe one pound, Turpentine one pound, diſtill them together in a Retort two dayes long, then ſeparate the oyle from the water, and keep each alone, then take forth the Feſſes out of the Retort, the which is a miracle of Nature, becauſe it ſerveth againſt all Infirmities, where it is applyed. It helpeth broaken bones wonderfully, and theſe ſecrets I have found out by experience. There is alſo drawn out of the wood a liquour by diſcention, the which is black of colour, and is of marvellous vertue againſt paines. A little of this Oil being mixed with Oil of Sulphur, helpeth all putrified and corroſive Ulcers that are cauſed of putrifaction of humours. The Lye made of the Aſhes of Olives, preſerveth the beard and hair in their naturall colour, if yee waſh the head often therewith. Of this Oil I have made a great diſcourſe in my Chirurgery.

Chap. LXV.

Of Ciperous, and his vertues.

THis hearb being put into new Wine, when it worketh in the Hogſhead, giveth it a pleaſant ſavour, and whoſoever uſeth to drink of that Wine, it will defend him from all interiour paſſions that are cauſed of ventoſity, and helpeth thoſe that are troubled with the Rupture, becauſe it reſolveth the wind,

and hath a reſtrictive vertue. It purgeth the bloud marvellouſly, and cauſeth digeſtion, and of this I have ſeen the experience. Alſo I ſaw one, that in the moneths of *April*, *May*, and *June*, took the roots of Ciperous and beat them to powder, and made thereof a plaiſter, and laid it upon the Rupture, changing it every day once: and alſo he eat of the ſaid roots, and ſo in ſhort time he was helped; and that experiment I have ſeen divers times. Alſo if yee take thoſe nodes or knots that are on the roots, and ſtamp them, and boil them with common Oil, Frankincenſe, and yellow Wax, untill it become black of colour, it will cure wounds marvellouſly, it mittigateth the pains in all old ſores, it cureth all pains coming of humidity and wind: Moreover, if yee annoint the body with the ſaid Oil, and drink the Wine wherein hath lien infuſed the ſaid root, it will preſerve it marvellouſly. And among all other things that I ſaw of this Ciperous; there was a Merchant called *Nicolo Carbolo*, the which was of the age of thirty yeares, and was troubled with a kind of ſcab like a Leper, and had carried it long, the which I cauſed to make this Oil, and he did not onely annoint him therewith, but alſo drunk thereof every morning ℥. ß. with wine, ſo that in ſhort time he became ſo whole and ſound, that it was to be wondered at.

CHAP. LXVI.

Of Rew, and his vertues.

TAke Rew when it is ſeeded, but yet not dry, and ſtamp it in a Morter, and for every pound of Rew, put thereto ℥. vi. of Turpentine, and as much of the yolks of Eggs hard ſod, and incorporate them well together; then put it in a glaſſe cloſe ſtopped, and ſet it to putrifie in warm dung five and twenty dayes, then diſtill it by a Retort according unto art, untill all the ſubſtance be come forth, the which will be both Oil and water, the which yee ſhall ſeparate. The water ſerveth againſt all pains of the belly that are cauſed of cold and moiſtneſſe; the doſe is ℥. ß. in ſome warm broth, and

and may be taken at any time. Alſo giving it to any that hath a Fever coming with cold, it will help him in ſhort time: yea, ſome have been cured at once or twice taking the ſame. Moreover, the Oil is moſt ſoveraign againſt cold greifs, as well inward as outward, it preſerveth thoſe greatly, that take every morning a drachm with ſweet wine, and faſt thereon four or five hours. Alſo for outward griefs it is moſt excellent, if yee annoint them therewith cold, becauſe it reſolveth and drieth all evill qualities of our bodies: beſides theſe experiences, I have made an Oil of the ſeed of Rew by expreſſion, the which is of ſo much vertue, that if yee annoint the head therewith, it cauſeth a good memory unto thoſe that have loſt it, or are weak by reaſon of humidity, or cold.

Chap. LXVII.

Of Wormwood, and his vertues.

THis hearb Wormwood is of great vertue, if yee can uſe it well: for if any lean perſons or evill coloured uſe the ſame, it will bring them to their perfect health and colour, and the order to make it is thus.

Take Wormwood and diſtill it in *Balneo*, then put thereunto Oil of Vitriol, as much as will ſuffice to make it tart, and thereof uſe every morning one ſpoonfull faſting, and in ſhort time it will reſtore thee to perfecter health than ever thou waſt before, and bring thy colour again.

Chap. LXVIII.

Of Gratia Dei, *and his vertues and operation in divers infirmities.*

THis *Gratia Dei* is an hearb well known unto moſt men, and is like unto Germander, and bitter in taſte, and it ought to be gathered in *July* and *Auguſt*, and muſt be dried in the ſhadow, hanging ſo that it may touch nothing, and

then ℥i. of this powder will provoke vomit, and eaſe Nature. It helpeth alſo putrified Ulcers, if ye make a decoction thereof with Lye, and then wet clothes therein, and lay them upon the ſore; for as it cauſeth to vomit and evacuateth the ſtomack, ſo neither more nor leſſe it cauſeth the Ulcer to vomit, or purge, and healeth it with great ſpeed: It helpeth much thoſe that are Phrenzie, by reaſon that it mundifieth the ſtomack and bodie from ſuch putrifaction.

A moſt excellent compoſition of this Hearb. Take thereof in fine powder, ℥.i. Cinnamon, ℥.i. Cloves, ℥.i. Wheat flower one pound, *Zucche compoſt condit.* ℥. iii. Oranges condited, one ounce, beat them altogether, and make thereof a paſt with Honey, and form it like a loaf, and ſet it in an Oven to bake, but take heed it doe not burn, and when thou wilt uſe it, give thereof one ounce, and it will purge gallantly, and is very delectable to be eaten. This Purgation is divine in many infirmities, but above all other againſt *Scrophule*, the white Scall, and Scabs, becauſe it evacuateth onely the ſuperfluous humiditie, and drieth, and is appropriate for theſe infirmities: For ye ſhall note, that all Soluble Medicines doe not ſerve in one infirmitie, becauſe one is Cholerick, the other Sanguine, one Flegmatick, and the other Melancholie, and for that cauſe it is neceſſary to find the proper Medicine for the infirmitie. The Rhabarb purgeth Choller: The *Eleborus* Melancholie; the *Ebulus* or Wallwort Flegm, and the *Gratia dei* the blood, ſo that every one hath his propertie.

Chap. LXIX.

Of Wallwort and his Vertues and Operations.

WAllwort is an Herb well known, and groweth in a fat ground, and hath leaves, flouers, and ſeed like Elder, and is of ſuch vertue that it is to be wondred at, for if it were brought unto us from farr Countries, it would be accounted above all other hearbs, but being ſo familiar among us, we make no account thereof. This Herb called Wallwort or Dainwort, by his propertie and nature provoketh vomit

and

and diſſolveth the bodie, if ye drinke the juyce thereof, or eat the Hearb green: The water diſtilled of this Root being drunke, and applied outwardly with wet clothes unto the Gout, it taketh away the pain. If ye give the juyce of this Hearb with Sirrup of Acetoſe to drink, it will help frantick Fevers. The pouder of his leaves hath great operation in all ſorts of putrified Ulcers, becauſe it taketh away the pain, mundifieth, and incarnateth, with divers other vertues, the which if I ſhould write them they would not be credited, and therefore I leave it to the Experimentor.

Chap. LXX.

Of Millefolie or Yarrow, and his great vertue.

THis Hearb *Millefolie*, is well known unto moſt men; and of many is little eſteemed, becauſe it groweth ſo commonly amongſt us. This Hearb being green, is a miraculous and divine remedie, to help any ſorts of freſh and bleeding wounds, if ye ſtamp a handfull thereof, and lay it thereupon the lips being cloſe joyned together, within the ſpace of four and twentie houres it ſhall be perfectly whole. If yee drinke three ounces of the juyce of this Hearb with new Milk, morning and evening, it will help *Gonorrea* in ſhort time. It is alſo an excellent remedie for thoſe that have their Liver and Lungs ulcerated, for this I have proved divers and ſundry times in Goats, the which are troubled with a certain infirmitie, the which is called *Biſſole* of the Goat-keepers, for they are certain Impoſthumes that doe ingender in the Liver and the Lungs, and cauſeth them to die. I then ſeeing that in the interiour parts of the Goats, made this experience, I took *Millefolie* made in powder, and gave it unto the Goats with Salt, and for the moſt part they were helped; and after that I cured a number of men and women of that diſeaſe, for of that infirmity there die a great number in the world. And with the ſaid order aforeſaid, thou mayeſt ſave a number, but it muſt be mixed with *Sal artificiato Leonardo*. Thoſe that are *Ettici* and *Teſici* die commonly through Impoſthumes

and

and Ulcers that are caused in the Liver, for of this I have seen above an hundred. For after they were dead, I have caused them to be opened to see the experience. You shall understand, that this Hearb *Millefolie* hath a great propertie to heal those Ulcers. And therefore the Chirurgian that understandeth not Physick, can ill help those Ulcers inwardly, because he cannot apply his Unguents and Plaisters, as he doth outwardly. And those kind of Ulcers cannot be known, but of those which have seen them, and have seen the successe of their diseases, and therefore I may well discourse thereof, because of them have passed a great number through my hands, and I have seen them with mine eyes. So that I conclude, that all which I have said is two things, the one is, to see the thing in fact, the other, to have approved Medicines to help them. A most excellent composition of this Hearb, the which helpeth wounds in very short time.

Take this Hearb when it is floured, and readie to seed, and put thereunto Bdellium, Frankincense, and common oyle, and make thereof as it were Mustard, then distill it with a gentle fire, with great diligence, as ye distill our *Oleum Benedictum*, and thou shalt have a rare Secret against all manner of wounds, so that it causeth the world to wonder at his operation.

Chap. LXXI.

Of Gentian and his Experiments, approved by mee many times.

THis Hearb is well known, and his vertue is most in the Root, and is a miraculous and divine remedie for those that have pains within the bodie caused of winde, and also for those that have the Stitch in the side, if yee give the powder thereof in sweet white wine, for presently it taketh away the pain, because his nature is to dissolve winde, the which is caused of oppilations of the Pores through abundance of humiditie, and the Gentian hath vertue to drie and dissolve wind,

and

and ſo Nature doth evaporate the ventoſitie: And this is the reaſon why the Gentian doth that effect.

CHAP. LXXII.

Of Imperatoria *and his great experience that it doth againſt pains of the Mother.*

THis Hearb is of great vertue in his operation, if his Root be made in powder, and given to eat with Honey unto a woman that is troubled with the Mother, either through cold or heat. For if they be grieved through cold, the *Imperatoria* which is hot, doth diſſolve it, and they ſhall be delivered. If it be through heat, the heat is alwaies windie, becauſe the heat is none other thing, then a humour retained in thoſe parts, the which this hearb by his proper vertue and qualitie doth reſolve. So that whether it be cold or hot, this vertuous hearb helpeth them with great ſpeed, for this I have proved an infinite number of times. Moreover this hearb hath great vertue to comfort the ſtomack, and cauſeth digeſtion, and to preſerve all the bodie, and for that cauſe the Ancients have called it *Imperatoria*.

CHAP. LXXIII.

Of Cardo Sancto *and his vertues particular, the which I have proved.*

THere are many kind of hearbs, the which are called *Cardi*, but unto that which they call *Cardo Sancto*; they have added *Sancto*, becauſe the people ſhould know, that it is an hearb of great value in certain diſeaſes, ſo that it is to bee wondred at for his operation. And that which I have ſeen, thereof will I write in this place, that is, if yee ſtamp this hearb when it is green, and lay it upon the wound, it will heal it miraculouſly, and with great ſpeed. Alſo the juyce or powder of the ſaid hearb being given to drink unto thoſe that have worms, preſently it helpeth them. This Herb being dried

and

and infuſed in *Aqua vitæ*, and given to drink to any that is grieved with any grievous pains, in ſhort time he ſhall bee whole. This Hearb is alſo good for the ſight of the eies: If ye make a paſt thereof with Bread and Honey, and diſtill it with white wine, it is moſt excellent. It hath alſo two great Vertues to preſerve humane bodies, the which I have proved, the one is outwardly, and the other inwardly, and they are made in this order.

Take *Carduus Benedictus* when it beginneth to flour, and ſtamp it groſly, and infuſe it in common oyle and *Aqua vitæ*, with a little Frankincenſe, and there let them remain, untill they be macerated, then boil them and ſtrain it, then take thereof a third part, and put thereto a little Virgin waxe, and let it boil, untill it begin to fume, and turn to a black colour, then ſtrain it, and keep it in a glaſſe cloſe ſhut, that it take no aire, then if yee take one drachm of the oyle with ſweet wine cold, it will reſolve any infirmitie, and preſerve them that uſe it in health; with the black liquor yee ſhall annoint all the body when yee go to bed, cold, the which doth not onely reſolve the evill qualitie, but preſerveth a man in good ſtate. It maintaineth the hair black, ſo that it ſhall not waxe white: It killeth worms in the bodie, with divers other things, that I will leave untill another time.

Chap. LXXIV.

Of ſweet Marjoram, and of his Secrets the which I have proved.

Marjoram hath great and rare vertues, the which I have proved, becauſe others might know them and uſe them, when occaſion ſhall ſerve. And firſt I will write of the juyce, the which is of ſuch ſtrength and vertue, that one ounce thereof being mixt with one drachm of Oyl of bitter Almonds, and one ſcruple of Maſtick in powder, being ſnuffed up at the noſe, untill it come unto the mouth, it purgeth the head of all pains, diſſolveth tumours, quickneth the ſight, and cauſeth ſleep, and helpeth the head of all infirmities: Alſo Marjoram

joram put into Vinegar, with Cloves and Cinnamon, and make thereof an *Epithema*, it diſſolveth the evill diſpoſition of the ſtomack, and quickeneth the appetite, and provoketh ſleep, and being eaten in Sallets, it comforteth the Stomack marvellouſly, with divers other vertues, the which I have not ſeen.

CHAP. LXXV.

Of the Hearb called Laciola, *or* Ophio Gloſſen, *of ſome Adders tongue, or* Lancea Chriſti.

THis Hearb is of marvellous vertue, for if it be laid upon a wound, either green or drie, it healeth it marvellouſly, and with ſpeed, and that it doth by his hidden and ſecret vertue. The decoction of this Hearb healeth wounds inwardly, and alſo other offences, it helpeth the Rupture in young children, being new done, if yee lay it thereon, and bind it hard with a Truſſe, theſe Vertues I have ſeen of this Hearb.

CHAP. LXXVI.

Of Hypericon or Saint Johns-wort.

THere is an Oyle made of the Seed of this Hearb by expreſſion, the which being annointed upon a wound, it doth heal it with great ſpeed. It is alſo excellent for thoſe which have the *Pitechie* that is, a certain diſeaſe ſo called in the Italian tongue, it is alſo moſt excellent againſt all Poiſons. This Hearb is alſo good againſt ſcabbs, if ye annoint them with the juyce, and drinke his decoction, becauſe it quencheth and cooleth the ſuperfluous heat. And this it doth by his proper qualitie, and hidden vertue.

Chap. LXXVII.

Of Nettles, and his vertue in many operations.

THis hearb is commonly known among us, and is of marvellous vertue, and his effects are uncredible. Nevertheleſſe, I will not let to ſhew one experiment of it, the which is marvellous, and is this: Take a Capon, and pull away all his feathers from his breaſt, and beat him with Nettles, and he will call in the young Chickens, and govern them like the Hen. Nettles being dried and made into powder, and given to eat unto a man, it will provoke venereous acts, being uſed to be eaten in meats, it purgeth the Matrix, it helpeth ſcabs, if you waſh them with his decoction, and mittigateth all pains coming of cold, making a bath thereof; his decoction helpeth the tooth-ach, with many other vertues that I have not proved. But truly I beleeve, that if any would give himſelf to ſeek experience in this hearb, he ſhould ſee ſtrange things. For I have alwayes ſeen that in theſe kind of hearbs, that naturally will not be touched, God and Nature hath given great vertue.

Chap. LXXVIII.

Of Hyſſop of the Mountain.

THis hearb hath great vertue, for if his decoction be given to drink unto thoſe that have the flux of Urine, in ſhort time it will help them: The like doth his decoction in wounds impoſthumated, for if yee waſh them therewith, it will mundifie, and reſtrain, and bring it preſently to be whole. Alſo if yee make powder thereof, and lay it upon a freſh wound, it will help it preſently, and that it doth by his great eſtranged vertue. It helpeth the Cough, being infuſed in Wine and drunk.

CHAP. LXXIX.

A great ſecret of a kind of Betonie.

THere is found in the field a certain kind of Betonie, the which is the length of an arm or more, and as big in the ſtalk as a Gooſe quill, and it is four ſquare, and the leaf is much like unto the Oaken leafe, and his flour is much like the colour of a Violet, and his ſeed is black, and much lik unto the grains of Gunpowder, and this hearb in *Lumbardie* is called *Betonica*, and in the Realm of *Naples* it is called *Centra galla*, and of this hearb I have ſeen great vertues and experience, and eſpecially when it beginneth to flour untill it be ſeeded: for if yee diſtill it with ſweet Wine, and receive thereof onely the fourth part, it will reſtore the ſight unto thoſe that are almoſt blind: It comforteth a weak ſtomack very much, if yee drink thereof every morning three or four drachms. The Feſſes which remain in the glaſſe being mixed with Hony and a little *Zedoaria*, helpeth women that are troubled with the Mother, if they drink thereof every morning ℥. viii. warm. This hearb being bruiſed with Wine and Salt, and laid upon a freſh wound every three dayes once, helpeth the ſame with ſpeed: Alſo if yee put one of his ſeeds into the eyes, and there let it remain ſo long as yee may ſuffer it, it will clear the ſight marvellouſly, for it hath been proved many times. It helpeth thoſe kind of Scabs the which are moſt evill to be helped, being mixed in this order.

Take the juyce of this hearb, although it be ſomewhat drie and hard to get forth, and for every ounce of that juyce, put thereunto ℥. iii. of the Oil of Frankincenſe that cometh forth laſt in the diſtillation, and boil them a little together untill it begin to fume, then take it from the fire and ſtrain it through a cloth, and when yee goe to bed annoint all the ſcabs therewith cold, and thou ſhalt ſee a moſt ſtrange cure, never written of before by any man, the which I have proved divers and ſundry times, and is a ſecret to be uſed on noble perſonages, becauſe it doth his effect without letting of bloud, and purging, moſt wonderfull to behold: So that it is to be

accounted rather a divine Medicine then humane; for truly I have done more cures with this hearb then with any other that ever I uſed.

Chap. LXXX.

Of the effects of Wine, and what cometh thereof.

FIrſt I will ſpeak of Wine and his qualities. You ſhall underſtand, that Wine is a liquour the which changeth into divers kinds differing from his own nature: And firſt it changeth into Vineger of it ſelf without any artifice, the which can never be turned into Wine again. Alſo they ſeparate from Wine *Aqua vitæ*, the which being ſeparated cannot be turned into Wine again. Alſo Wine maketh, by ſetling it ſelf, a certain ſtone called Tartar, the which can never be turned into Wine again, nor yet into Vineger. And thus when the workman doth tranſmute or change it, it cannot be turned again into his firſt quality. Wine is very apt to corrupt, and to change into other kinds, but after that it changeth or tranſmuteth, it is uncorruptible: for when it is turned into Vineger, it is apt to conſerve all things Vegetable and Animall that is put therein, but not the Minerals, for by nature it is enemy unto them. There is alſo ſeparated from Wine *Aquavitæ*, the which is conſervatrix of all Medicines; for when it is circulated and made into a *Quinteſſence* it becometh celeſtiall, as I have ſhewed in my other books, and therewith thou mayeſt help many infirmities, becauſe it mittigateth all pains, and diſſolveth in a manner all infirmities, and eſpecially when it is compounded in this manner.

Take of that *Quinteſſence* four parts, Oil of *Sulphur* and *Vitriol* of each one part, Julep of Violets ſixty parts: Mix them all together, and it will be of ſuch vertue, that if yee give ʒ. i. thereof to drink to one that lay at the point of death, it would recover him, becauſe it breaketh choller, preſerveth the ſtomack, cauſeth an appetite, and helpeth any ſort of Fever, and preſerveth both men and women in luſty ſtate, if they

uſe

uſe it oftentimes; for theſe experiences I have ſeen divers times. Alſo of the Tartar yee may may make Oyle, the which is of marvellous vertue, both in Phyſick, Chirurgerie, and Alchimie. There is alſo drawn forth of Tartar, his ſpirit and oyle in this order, as *Andernacus* writeth, the which is moſt profitable againſt ſundry infirmities, and the order to make it is thus.

Take white Tartar and beat it to powder four pound, and put it into a ſtone pot or glaſſe well luted, and ſet it in a furnace to diſtill with a great Receiver cloſe luted, leaſt all the fumes come forth or break the glaſſe, then give it firſt a ſmall fire, and ſo increaſe it as though thou wouldeſt draw a ſtrong water, and ſo continue it untill there come forth no more ſpirits, then let it wax cold, and take forth the liquor, and put it into an upright glaſſe with his head and receiver, and diſtill away the water in *Balneo*, then take that oyle which is in the bottome, and diſtill it in Sand or Aſhes, and there will come forth at the firſt a yellowiſh oyle, and ſo by little and little it will change colour, and become blacker and blacker, and thick like unto a Balme, or a Sirrup. You ſhall underſtand, that the firſt Liquor ſeparated in *Balneo*, is called *Liquor fecularum vini*, or *Spiritus Tartari*, the oyle which yee rectified in Sand, is called *Oleum fecularum vini*, *ſive Mumia fecularum vini* the which is moſt effectuall and profitable in curing all running Ulcers that goeth creeping upon the fleſh, and eſpecially thoſe that come *Ex lue venerea*, for this *Mumia* doth ſo cure thoſe malign Ulcers, that their malice can hurt no more, but ſhall be quite extincted: Being drunke with wine, it doth break and expell the Stone in the Reins and Bladder, it provoketh Urine and purgeth Ulcers. Furthermore, ℥. i. of the liquor or ſpirit of Tartar, being drunke with water of Fumitorie or *Hirundinaria* or ſuch like, as is moſt convenient for *Puſtulas gallicas ex anthemate ericipelas*, the Dropſie, Water betwixt the skin and the fleſh, Fevers, *Menſtrua*, and all obſtructions of thoſe parts; it will work all thoſe effects more effectuall if it be taken with water of Triacle, the which is made as hereafter followeth. Alſo yee ſhall underſtand that this ſpirit of Tartar muſt be rectified four or

five

five times from the calces of his Feſſes in *Balneo*, to take away his ſtinking ſmell, and then it will be the puter and more effectuall, and this is the making of *Aqua Theriacalis*.

Take Triacle of *Alexander* that is perfect good, ℥. v. red Myrrh, ℥. ii. Saffron, ℥. ß. mix them together in a glaſſe, and pour thereon, ℥. x. of the ſpirit of Wine, and then ſet them cloſe ſtopped to digeſt, then diſtill it according unto art; ſometime they put into this water ℥. ii. of Camphire eſpecially when it is uſed in hot burning Fevers and Inflamations, and and then it is called *Aqua theriacalis camforata*, this Compoſition following being drunk, hath a ſingular piercing vertue. Take *Spiritus calcanthi*, ℥. i. *Liquoris fecularum vini correcti*, ℥. iii. *Aquæ Theriacalis* ℥. v. give thereof ℥. i. in ſtrong wine or other convenient liquor both for the aforeſaid defects, and alſo to prevent and cure infinite other diſeaſes.

Chap. LXXXI.

Of the qualitie of Vinegar, and his Secrets.

Vinegar is made of wine, and of water. Whereas there is wine, they make it of wine, but in thoſe Countries where there groweth no wine, they make it of beer and ale, in ſtead of wine, the which Vinegar is very ſtrong. Nevertheleſſe, it hath not the vertue and qualitie of that which is made of wine, becauſe his nature is to preſerve thoſe things which are put therein, as is ſaid before. If yee doe diſtill Vinegar in *Balneo* untill it remain drie, and then burn thoſe Feſſes untill they come white, and then lay them in a moiſt place, it will turn into Oyle, the which is of ſuch vertue for mans bodie, that it is not to be credited, for if yee give thereof a ſmall quantitie to drink, it will diſſolve the Gravel, and Stone in the Bladder. And therefore this is a worthy ſecret to be known, the which was never revealed before to any man: As for his other vertues, they are known to all men. Diſtilled Vinegar being mixed with a little oyle of Tartar and *Aqua vitæ*, preſerveth the face, and maketh it fair, but if it were not a ſin to offend God, I could ſay ſuch great and ſtrange things of diſtilled Vinegar,

Vinegar, that it would cauſe the world to wonder at it, but for troubling my conſcience, I will hold my peace for this time, and leave this to be ſufficient, which I have written already.

CHAP. LXXXII.

Of the Feſſes of Wine, and of his Secrets that I have found out.

THat which is called *Alum du Feſſe*, is the Feſſes of Wine burnt, the which I have ſpoken of in other places, but here I will ſhew thee a great and rare Secret, never written before by any man, the which ſhall be to the honour of the Phyſitian, and this is the Secret.

Take the Feſſes of *Aqua fortis*, made with Roch Allom, *Sal Niter*, and *Vitriol* two pound, *Allum du Feſſe* two pound, mix them well together, and put them into a Furnace to calcine, until it become to a hard ſtone: and when it is calcined, make it preſently into powder, and ſet it four or five nights in the ayre, and it will turn moiſt, then take ſix pound of pure *Aqua vitæ* without flegm, and put therein the ſame powder, and ſo let it remain eight daies, every day ſtirring it once, then pour of that part which is clear, and keep it as a precious Jewell, then take the Feſſes and calcine them again, as yee did at the firſt, and make them in powder again: And this powder mundifieth all filthie and ſtinking ſores, and with this water thou mayeſt help them, if that the workman can apply it with reaſon. Alſo with this water may be done great cures in Phyſick, if it be given as it ought to be. Alſo of the ſaid powder there may be made Pills and Potions, that worketh miracles in the world, as I have ſeen divers times.

CHAP. LXXXIII.

Of Verjuyce made of Grapes, and his Secrets.

VErjuyce is the Juice of unripe Grapes, the which is kept to dreſſe and ſeaſon meats, to give them a better taſte,

and

and it is of great vertue, and appropriate for many things. But when it ſhall be diſtilled with Hony, and *Allum du Feſſe* in a Limbeck of glaſſe, it will be a miraculous remedie for Impoſthumes that are very hot. It maketh women fair and ſhining, if they waſh them therewith. But if this be mixed with oyle of Talk, it will reſtore the ſight unto thoſe that are almoſt blind. Alſo two drachms of diſtilled Verjuyce, with two drachms of the juyce of Betonie, and four ounces of Milk being uſed, will make a man very luxurious, and help a weak back. Alſo Verjuyce being diſtilled, will bring an appetite unto thoſe that have loſt it. And all theſe are with great reaſon, for yee ſhall underſtand that the Verjuyce without any other Artifice, doth mundifie the ſtomack, and looſe the bodie, and purifie the blood: The Honey is Cordiall, and is hot by nature, and diſſolveth winde, the *Allum du Feſſe* drieth, and deſtroyeth all the evill humours: The Talk is bright and ſhining, and his whiteneſſe doth penetrate very much: The Betonie comforteth the ſtomack, and is windie: The Milk is aperative and nutritive, and therefore conſider well thereon, and thou ſhalt find it reaſon and experience that I have ſaid.

Chap. LXXXIV.

Certain Secrets of Animals, and firſt of the Oxe.

THe fat of the Oxe is very appropriate to Unguents, to help all manner of ſores, becauſe it comforteth the place offended, and mittigateth the pain; but when this greaſe or fat ſhall be diſtilled with Turpentine and Wax, it will work Miracles in divers operations, of the which I will not ſpeak in this place. There is in the throat of divers old Oxen certain knots or kernels as a man may term them, the which are of the bigneſs of an Olive, ſome are bigger and ſome leſſer, according to the age of the Oxe. Take of thoſe kernells, and hang them up to drie in the ſhadow, and make thereof powder, and of that powder give every morning, ß. ⅓.

unto

unto those that have the Dropsie, and in short time they shall be helped. Also the sinnews of an Oxe being dried, and made lint to make tents or stoppings, is most excellent, and will work great effects, and this is one of the Secrets, the which I never meant to reveal untill death. The blood of a young Bull that is not gelded, being drunken as it is warm, is most strong poison; there are also divers other things, the which I would write of this Beast but for tediousnesse sake.

Chap. LXXXV.

Of the Goat.

THe fat of the Male Goat before he is gelded is of much vertue, because it comforteth all members that are offended, as well inwardly as outwardly: If yee annoint any that hath the Flux with the said grease, it will doe him great pleasure. Also the dung of the Goat is most excellent to mollifie sinnews that are indurated in any place, and therefore this dung being put into Unguents appropriate, of force must work great Effects.

Chap. LXXXVI.

Of the Horse and his Vertues.

THe Dung of the Horse is of great vertue, for if a man were lame, and indurated through grosse and viscous humours, let him be buried in fresh warm Horse dung two hours, and in ten or twelve daies he shall be helped. The fat of the Horse is very hot and penetrative, and especially that in the neck, where the Main groweth. Also the fat being distilled with the rosin of the Pine tree and Myrrh, is miraculous against shrunk sinnews.

Chap. LXXXVII.

Of the Dog and his Secrets.

THe Dog is an amiable Animall above all other unto man, for he understandeth in a manner what a man doth say; and from the Dog is taken many wholsome things for man, for of the skin they make Gloves, and such like, the which are wholsome for them that wear them. The fat of the Dog is very hot and piercing, and dissolveth all pains that come of cold. The dung of a Dog is profitable to dresse Leather withall, also his blood mixed with Hogs grease, and the Ashes of a Vine, dissolveth all manner of swellings, that come in divers parts of the bodie.

Chap. LXXXVIII.

Of the Cat and his Vertues.

THe Cat is very hot above all other animals that appertain unto the house, and his fat is of such heat, that it is uncredible to be spoken of, and he is never in love, or goeth a catterwalling, but in the coldest weather. The Brain of the Cat is of such a heat, that if any doe eat thereof, it will make him mad; if yee annoint certain places of the house with the fat, it will cause the Mice to run away, fearing least the Cat were there, and that is by a hidden propertie. There ingenderth in the flesh of a dead Cat certain putrified Worms, the which afterward become a kinde of Flie, that are called *Tabani*, the which is a very great enemie to the Oxe, and all other Cattell, for they will run away from them, for if they be bitten therewith, they will in a manner be mad.

Chap. LXXXIX.

Of the Hare and his Secrets.

THe blood of the Hare being dried in the Furnace, and made into powder, helpeth those much, which are troubled with

with the stone and gravell, giving it to drink with the juyce of Pelitory. The haire of the Hare serveth to stench bloud in wounds. The Testicles of the Hare dried in a Furnace, and made into powder, and being drunk, provoketh venereous acts. The Gaul of the Hare being distilled with Hony and *Aquavitæ*, is a miraculous remedy for the sight of the eyes, putting therein every night one drop when yee goe to bed. There is yet a great vertue in the Hare, that if I should reveale it, the world would wonder at it, and therefore I omit it unto the ingenious.

CHAP. XC.

Of the Frog and his secrets.

THese Frogs are of great vertue in divers operations; for their fat helpeth the Leprosie if ye annoint them therewith, and is a most miraculous thing for those that are burnt, or scalded with water; for if yee annoint them therewith, it will help them quickly, and leave no scar. But if this fat be distilled with *Mirrh*, and *Aquavitæ*, and accompanied with *Aloes*, and the juyce of *Brassica Marina*, called *Soldanella*, and thereof made Pills, they will be of so much vertue, that one scruple or two of those Pills being given oftentimes unto one that hath the Dropsie, they shall be helped quickly, and hereof I have had great experience, to my great honour and profit of the Patient.

CHAP. XCI.

A discourse upon certain stones, and their qualities in Physick and Chirurgery: and first of the Marble stone.

THere are a great number of stones that the Majesty of God hath created in the world, of the which I will make mention of some, as well Minerall as Artificiall, because the Physitian as well as the Chirurgian, may be served therof in their affairs, although it be hard to have knowledge of those

things, becauſe they are much differing one from an other, and grow in divers parts of the world; yea, and although they be brought unto us, yet they are ſo unknown, that we cannot know the thouſand part of their vertues and qualities. And to begin, I will write of the Marble, the which is a white ſtone, like unto Sugar when it is broken, and it is of great vertue in Chirurgery, for when it is brought into calkes, thereof may be made an Unguent of great vertue in this order. Take of that calkes, and lay it to ſteep in fair water, ſo that it may be covered four fingers, then ſtir it eight or ten times a day, and then let it wax clear and ſettle, then pour it off, and put on more, and doe as yee did before, and when the water is ſettled clear pour it off again, then take of that calkes what quantity you will, and with Oil of Roſes make it into an Unguent, the which is marvellous for ſuch as are troubled with heat, for it drieth, and cooleth, and ſetteth it in good diſpoſition, ſo that with eaſe it may be healed.

Chap. XCII.

A Diſcourſe upon Lapis Ematites, *and his vertues in Chirurgery.*

THis *Lapis Ematites* is a ſtone like unto the Mine of Iron, the which if it be ground into powder will be red like unto Sinaper, and thereof thou ſhalt make an Unguent in this manner. Take Oil of Roſes four ounces, Axungia two ounces, new Wax half an ounce, Turpentine one ounce, *Lapis Ematites* in moſt fine powder three ounces, mix them well together in a Copper pan with a ſmall fire, untill it begin to give certain fumes, or ſmell, and it will be black, then take it from the fire, and alwayes ſtir it untill it be cold; and then it will be hard like a Cerot, the which is miraculous in healing corroſive Ulcers. Alſo this ſtone being in fine powder, and made into a Lineament with Vineger, Oil of Roſes, and a little Litarge, helpeth Scabs, and quencheth their heat, and cooleth the blood. Alſo two drachms of this powder being eaten with Sugar roſate, helpeth thoſe which have inflamma-

tions

tions in their ſtomack with ſpeed. This ſtone hath alſo divers other vertues, the which I will leave at this time.

Chap. XCIII.

Of the ſtone of Iron, which ſome call Loppa.

THeſe ſtones which the workmen take from the Forge, that are called *Loppa diferro*, are of great importance, if we may beleeve the *Alchimiſts*, becauſe they ſay, that this ſtone is the beginning of their Stone, &c. Yee ſhall underſtand, that this ſtone is moſt neceſſary both in Phyſick and Chirurgery, when it ſhall be well prepared as it ought to be: and his preparation is in this order. Take that maſſe of matter and ſtamp it, and ſearce it very fine, and then put it into a veſſell that is apt to reſiſt the fire, and ſet it in a glaſſe Furnace for twenty or thirty dayes, and then it will be a red maſſe, the which yee ſhall beat into an impalpable powder, the which if thou wilt uſe in Phyſick thou maiſt diſſolve in Vinegar, and when it is diſſolved keep it for inflammations of the Liver and Stomack, the which thou mayeſt give with any kind of Sirrup appropriate, for this is a miraculous Medicine againſt the flux of the body. Alſo if yee make an Unguent of the ſaid powder with Oil of Wax, of Frankincenſe, and Eggs, it will work ſtrange operations in Contuſions and Diſlocations of bones, laying it thereon very warm, becauſe it reſolveth all alteration, mittigateth the pain, and comforteth the place offended. Yee ſhall underſtand, that it was never made of none but of us, which ever ſeek new Medicines and goodly experiences, to pleaſure the world with that Art.

Chap. XCIV.

Of Lapis Judaicus *and his forms, and wherefore it ſerveth in Phyſick and Chirurgery.*

THis *Lapis Judaicus* is a certain ſtone, the which is like unto the ſimilitude of the Cuckows Egge, and is of a grayiſh colour

lour and rough, and within it is another ſtone like unto a Nut, and this ſtone is of a great vertue in his operation; for if it be beaten into powder, and diſſolved in diſtilled Vineger, and then mixed with Sirrup of *Saxifrage*, and given to drink to thoſe that are troubled with gravell, it will cauſe them to avoid it in their Urine: and to break the ſtone, they ſhall mix the powder with Hony, and lay it on plaiſter-wiſe upon the Reines, and it will break the gravell with ſpeed. Moreover, this Stone hath two rare vertues, the which I will not write of in this place, but I would counſell thoſe that carry them upon their bodies to have two, a Male and a Female, and look upon them every day once, for of this ſtone I have ſeen great experience.

CHAP. XCV.

Of Lapis Lazuli *and his operation.*

CErtain wiſe men in the world that have made great conſideration of this ſtone, ſay, that this is the ſtone of gold, becauſe it is mixed with Azure, white and yellow, and alſo other colours; but I find that in many places of the world, they have the Mine of gold, and yet they find no *Lapis Lazuli*; and therefore it is a ſigne that it groweth in places where Nature doth produce it in that form. And for that which I have ſeen of *Lapis Lazuli* is, that if yee give it inwardly it provoketh vomit, and helpeth the Quartain Ague: And I have proved to calcine it in the Furnace where they bake Bricks, and when it was calcined to diſſolve it in *Aqua vitæ*: the ſolution helpeth many infirmities, giving it inwardly, and eſpecially maligne Fevers. Alſo being put in maligne ſores, it bringeth them to ſo good a temperature, that it is miraculous, and not credited, except of thoſe that ſee the experience. And at this time I am ſeeking to bring it to a certain perfection, the which ſhall work miracles, and hitherto I have had good ſucceſſe, for thereof I have ſeen great miracles that cauſeth the world to wonder: And yet of late I have found an Oil made of the ſame Stone, that provoketh ſleep, and cauſeth

quiet

quiet rest, and is marvellous for the sight of the eyes, annointing the head, the eyes, and the stomack therewith when yee go to bed: For of this I have seen an infinite of experiments, and I swear by that I am, that with all the travell that I have had, I never found a better thing then this Oil; for if yee annoint the Gout therewith, presently it taketh away the pain, and inflammation, or alteration, but the reason thereof I know not, because as yet I had no leisure to consider thereof: But by the grace of God, at the next impression I will set forth some notes of their experience that I have seen in the Art.

Chap. XCVI.

Of the Flint-stones and their vertues.

THe flint is a stone, the which if it be stricken with Iron or Steel it will give fire, and his vertues are great both in Physick and Chirurgery, and also in divers other Arts. First in Physick it hath vertue to dissolve the gravell in the Reins and Bladder, if ye give thereof two drachms with unriped Wine, and this it doth by his proper quality and hidden vertue. In Chirurgery it hath great vertue, for being ground into most fine powder, and made into an ointment with Oil of Roses, and Wax, it mittigateth all inflammations, and taketh away the pain of the sore, because it cooleth and drieth. Moreover, this stone is used of those that make Glasse, to make their composition with their Ashes and *Maganese*. There are yet a great number of vertues, the which I leave unto the Experimentour.

Chap. XCVII.

Of the white stone which some call Allum, Scaleola, *or* Gesso.

THis *Allum*, *Scaleola*, or *Gesso* is used much in *Italy* to make Lime of, I suppose it to be that which is called Muskovie Glasse, or *Lapis Specularis*, this is very necessary both in Physick

Physick and Chirurgerie, because it is by vertue attractive and drying, and helpeth much against burning Fevers, tempering it when it is burnt like flower with Vinegar, and when it is tempered, lay it presently upon the Reins, and lay it just the length and largenesse, and so let it remain three or four houres, because it draweth like Boxing Glasses, and so deaveth the Reins cold and eased: and so by that effect it doth great pleasure in those kind of Fevers. It helpeth also in Ulcers if yee make a paste thereof with common lye, and lay it thereon eight or ten houres, and then change it, for of this I have seen strange effects.

Chap. XCVIII.

Of the Stone called Lapis Amiante.

THis Stone called *Amiante*, as all they which have written thereof say, is a stone like unto *Cycile*, or *Allum du plum*, but not so white, of the which stone there is found great quantitie in *Cyprus*, and there they spin it like as it were Flaxe, and doe make thereof Napkins and such like, and when they are foul, in stead of washing them, they make a great fire, and lay them thereon, and so make them clean and white, for the experience thereof I have seen, and that which I have said, is in the *Lapidarie* of *Dioscorides* and *Plinie*, and *Petr Andrea, Mathiolus Saneste*. And hereof I will shew thee a marvellous strange secret, the which I have proved, and is this. Take of the said stone and make it in powder, and mix it with crude Lead being in powder, as I have shewed in my *Caprici Medicinale*, with Tutia prepared, the composition thereof is this. Take of the stone ℥. iiii. Lead, ℥. xii. Tutia ℥. ii. Mix them and calcine them in the fire, and when they are calcined, beat them to powder, and lay them to steep in strong Vinegar in a glasse, and so let it stand a moneth stirring it every day once, and then at the moneths end let it boil on the fire a quarter of an hour, and then let it settle untill it come clear, then take of that Vinegar as much as yee will, and mix it with as much oyle of Roses, stirring it untill

untill it come to a bodie, the which is a precious liniament and rare, for if ye annoint the white ſcall or ſuch like ſcabs on the heads of young children, it will heal them with great ſpeed. Alſo for Scabs and Itch in the legs it is excellent, if ye annoint them therewith every night when you go to bed. This Stone ſerveth alſo when it is diſſolved by it ſelf in *Aqua vitæ* and Sugar, for thoſe women that are troubled with the whites; for if they drinke thereof every morning a little, it helpeth them quickly. I beleeve this Stone hath many other vertues which I know not.

Chap. XCIX.

Of the Saphire, and his vertues in Phyſick.

SAphires are certain ſtones, like unto Azures, ſmall, and are tranſparent, the which if thou wilt uſe, it were neceſſary to be cunning in the knowledge of them, for otherwiſe yee may be deceived. And furthermore, above that which many Philoſophers have written thereof, I have found two goodly experiences never known before, and are theſe. Firſt to make the heart merrie, and to help the paſſions of the ſame, the which ye ſhall uſe thus.

Take thy Saphire, and ſtamp it very finely, and diſſolve it in Vinegar, or with the juice of Limons, and when they are diſſolved, take thereof ʒ i. with as much of our *Elixar vitæ*, and of Oyle of Honey ʒ i. and a little of the Julep of Violets, and give it to drink unto thoſe that have the aforeſaid infirmities, and thou ſhalt ſee miracles of their operation. I hope ere it be long, to ſet forth a great and ſtrange ſecret of theſe Stones.

Chap. C.

Of Red Corall.

REd Corall is a ſtone, the which moſt commonly doth grow upon baked ſtones or bricks, and to approve it to be ſo, there is a certain Iſland of *Barbarie*, the which is called Tobacco, the which was ſometimes inhabited, but ſithence the Sea hath over-run a great part thereof, and ſo the ſtones of the houſes, and the Bricks were ſcattered in the bottome of that Sea, and

at this time the *Genoes* gathered a great quantitie of Red Corall, the faireſt in all the world. I call to remembrance that in the yeer 1549. I being in *Meſſina*, a famous Citie in the Realm of *Cicilia*, I ſaw a Fiſherman caſt his Net in the gate hard by the tower called *Salvatore*; and he took up a branch of red Corall that was grown upon a Brick, and was of ſuch greatneſſe and beautie, as had not been ſeen in two hundred yeers before. So that by this I have proved, that the Corall doth grow upon Bricks, or baked ſtones, and theſe have great vertue in Phyſick and Chirurgerie, when they be diſſolved in the juyce of Limons, or diſtilled Vinegar. For howſoever it be taken inwardly, it comforteth the ſtomack, and maketh the heart merrie, diſſolveth the Fever, and not without great cauſe. For it is ſo good of nature, that our nature doth deſire it. Corall being calcined and diſſolved with *Aqua vitæ*, or with our Quinteſſence of Wine, helpeth very much againſt Ulcers, becauſe it taketh away the pain preſently, and mundifieth, and incarnateth, and cicatrizeth. Of this Corall ye may make Lozenges, or ſuch like, the which are very Reſtorative.

Chap. CI.

A Diſcourſe upon the Stone Salt.

THere is found a Salt in the Realm of *Naples*, in the Province of *Calabria*, in the ſtate of the Prince of *Beſignano*, in certain Mountains that are of the Mine of Salt: I doe verily beleeve that this Salt is a fifth Element, becauſe Salt would be called no other then wiſedome, as a man may ſay, taſte. And to prove that which I have ſaid, yee may ſee that the world cannot live without it. Moreover this Salt ſerveth much in Phyſick and Chirurgery, for they put it into Cliſters, and lay it alſo upon wounds. But I have found a way to prepare this Salt ſweet like Sugar, but yet Salt, and is of ſuch a pleaſant taſt, that it comforteth them that uſe it, and this is called *Sal conditum Leonardo*, the which Salt is good againſt Worms, and comforteth the ſtomack, cauſeth an appetite, purgeth the Urine, with a number of other

other vertues. And the order to take it is thus. Yee ſhall take thereof half a ſpoonfull in the morning at one time, and alſo uſe it in ſtead of Salt to your meat, and ſeaſon your meat therewith. Alſo if any have pains in any part of their bodie, annoint it with this Salt, and bind a cloth thereon, and it will be helped.

Hereafter followeth the Vertues of certain Mineralls, and mean Mineralls. And firſt of Vitrioll.

Chap. CII.

Certain Secrets of Vitriol.

IN Vitriol are many Secrets which untill this time have been hidden, by meanes of which there may be done many ſtrange and great matters in divers operations, not onely in Phyſick and Chirurgery, but in many other things. Ye ſhall therefore take Vitriol and put it in a pot, and make him ſweat untill yee ſee him weep; the which ſweat being taken from him, is a mortall enemie unto ſharp Fevers, when it is drunk with ſodden or diſtilled waters. Alſo if thoſe that have the *Etica* or Tiſſick doe drinke it with *Mel Roſarum*, it will doe them great pleaſure, it ſerveth alſo to make the hair of the head or beard black. Then if that by force of fire yee cauſe him to vomit a black liquor, it will be a thing very apt to diſſolve any humour, the which in ſhort time will diſſolve any pain. For if ye put it into Gangrena, or other putrified Ulcer, it doth mundifie it with great ſpeed: It mortifieth Warts Chaps, Fiſtulaes, and any kind of thoſe humours. If it be drunken with Wine or other liquor, it is good againſt Fevers of any qualitie. Then his Feces being reduced into water with Vinegar, and his Salt being taken out, it is of ſuch vertue, that in a manner it will make men immortall. And above the aforeſaid matters, in Alchymie it worketh ſtrange things, for by the meanes thereof they may make the great *Amalgam* of *Mercurie* and *Mars*, wherewith may be done great matters, and happie ſhall he be that goeth to work that way. For with *Vitriol*, *Mercurie* and *Mars* is made full glad the Maſter of the Art.

CHAP. CIII.

Strange secrets of Roch Allum.

IN Allum are great vertues, and especially in Roch Allum; for the water being separated from the Feces, and accompanied with our Quintessence, worketh most strange cures, and especially in desperate diseases: And the Feces which cannot dissolve, when with fire they shall be brought to perfection, and accompanied with *Mars*, they shall be apt to heal any sort of Ulcer inwardly, and with speed take away the pain, and not without great reason: for the Roch Allum is *Anima Terræ*, a firm Element, and that which dissolveth and turneth all things into his nature. *Mars* also is *Anima Terræ*, and is that, in which is found all vertue and richnesse: But he that is not expert, let him not settle himself to this enterprise, least it fall not out right; for he that cannot prepare, calcine, dissolve, and congeale, shall never doe any thing that is ought worth, therefore it were better to leave then meddle.

CHAP. CIV.

Of Orpiment and his nature.

THis Orpiment is a stone, as it were, made of scales, and is of divers colours; there is white, and yellow, and red like bloud; nevertheless, they are all of Sulphurous matter, the which burneth visibly like Sulphur, of the which I know no use, neither in Physick nor Chirurgery, although that some Chirurgians doe lay it upon sores to dry them, the which they doe for want of reason or knowledge: With this Orpiment, being mixed with *Calx viva*, and strong Lie, and so made into an Unguent, they use to take away hair: It serveth also for Painters to make a yellow colour like Gold, the which if it be burned, it changeth into another colour. This serveth for infinite uses in *Alchimie*; for his sublimation being made with *Sal niter*, and *Tartar*, when it is white, and Amalgamed with Quick-silver and fine Silver, and given in projection upon *Venus* purged, it will make it very fair and white, and much

like

like Lime. Orpiment is dissolved, by way of calcination with strong Vinegar, until such time as his substance be taken away; then let it settle and wax clear, and vapour away that clear part, and in the bottome yee shall find the whiteneſſe of Sulphur, the which being fixed with sufficient order, it doth blanch all metals, and this is called the Quinteſſence of Sulphur Minerall: This serveth for many other uses in *Alchimie*, the which I will leave until another time: But this which I have written is most true.

Chap. CV.

Of Cinaber Minerall, and wherefore it serveth.

THis Cinaber is of two kindes, Mineral and Artificial; the Mineral is a stone of the colour of Iron, the which being ground into powder it will be red like bloud, the which is of a great drying nature, by the reason that it containeth in it Sulphur, it drieth maligne Sores, and being made in a Perfume, it helpeth the mouth being ulcerated, and being made into an Unguent, it cooleth greatly; also being dissolved in Vinegar, it mittigateth the pain in maligne Ulcers, and healeth them in short time; his sublimation being made with Salt and Tartar, blancheth Copper and Lattin like to Silver.

This stone serveth also to burnish Metal or Silver therewith. The artificial Cinaber is made of *Sulphur* and *Mercury* by way of sublimation, the which serveth for divers uses; as for the Painters, or to write with; also to make drying Unguents, and for fumes against the Pox, with divers other uses, the which I leave at this time.

Chap. CVI.

Of the secrets of Salt, and his royall vertue.

THere is in Salt a great vertue, and his secrets are of great force, for if Salt be dissolved in the mighty water of *Vitriol*, together with *Mars*, and then caused to vomit with great heat, until it remain in a dry powder, and then circulate it with our Quinteſſence of Wine and Honey the space of a moneth,

the

the which if the workman can doe, he ſhall make a miraculous Medicine, which by his vertue and hidden quality, will ſerve againſt divers great infirmities, becauſe his nature is to preſerve the body in his ſtrength, and to diſcharge all evil humours that may offend Nature. But to ſpeak of ſome particular thing, I ſay, that this glorious Medicine doth help the Fever Hectick when they are new begun, giving thereof a little quantity with water of *Vervane*, *Agrimonie*, and *Betonie*; with the water of Fennel and *Selandine*, it reſtoreth the ſight unto thoſe that are obſcure; it helpeth alſo the flux of the body, with divers other things, the which I will not utter in this place.

Chap. CVII.

Of five ſecrets of common Salt, and his vertues.

THere are three ſorts, or kinds, found of common Salt, the one is natural, the which is found in Mountaines, as in *Naples* in the Province of *Calabria*, where are great Mountaines of it, and alſo in *Spain* in the Iſle of *Anviſa*, and this is the Mineral Salt. The ſecond kind is Artificial, as is made in *Germany* in their Cauldrons. The third kind is alſo natural of the Sea, which is made upon dry ſands in pits, by force of the Sun; but the moſt ſweet and ſavoureſt is that which is made with fire, becauſe it is purified and clean: The Salt of the Mountain is of more vertue then all the reſt in Phyſick; for when it ſhall be calcined forty dayes together in a Furnace, and then diſſolved with our Quinteſſence of Honey, ſo that there remain no Feces, it will be of ſuch vertue, that in manner it will revive the dead, if you give them thereof a ſpoonful. With this the antienteſt Doctors did marvellous things, and they called it the Salt of Wiſdome, for he that knew well his vertues would marvel thereat. This Salt ſerveth alſo againſt the infirmities of Oxen.

Chap. CVIII.

Certain ſecrets of Salt-Peter.

SAlt-Peter is a certain kind of ſalt of Urine, the which is taken out of the earth by art, and is moſt wholſome againſt

divers

divers infirmities; for when it ſhall be calcined thirty dayes together in a Furnace, with as much Tartar, and then diſſolved with our Quinteſſence, accompanied with the ſpirits of Cinnamon, Ginger, and Cloves, it will be a moſt wholſome Medicine, and will cauſe the Profeſſors of the Art to be amazed at his operation, for it helpeth the Hectick, and Dropſie, and divers ſuch like infirmities, the which I will not ſpeak of in this place, fearing that they will not be credited: Nevertheleſſe, thoſe that are diſpoſed to travel on that matter ſhall find their deſire, and reap great fame in the world.

Chap. CIX.

Certain ſecrets of Allum *du Fece.*

THis Allum is made with the Feces of Wine, in this manner. You ſhall underſtand, that in thoſe Countries where they make Wine, they put it in veſſels, and lay them towards the Eaſt, and then in certain ſpace there ſettleth great quantity of Feces, the which being put into certain bags, and hanged up to dry, the humour runneth out, and the Feſſes remain in a hard maſſe, the which afterward is dried and burned, and the aſhes thereof is called *Allum du Fece*, in the which are found great ſecrets; for without this certain colours cannot be dyed: It maketh alſo womens hair yellow, and taketh away all ſpots or ſtaines, and the like vertue it hath in our Phyſick, if that the workman were able to prepare it as it ſhould be, for it will tranſmute one complexion into another.

Chap. CX.

A great ſecret of Gold.

GOld, which *Alchimiſts* do call *Sol*, is a metal of ſuch importance, that it is ſuperiour of all the reſt in vertue, weight, and priſe, and of brightneſſe and fairneſſe, and is that, with the which may be made a Medicine, that in manner giveth life unto the dead, when it is prepared with the fire, and accompanied with *Mercury*: Then with our two Quinteſſences it may be diſſolved by and by, and by way of circulation it may be ſeparated

ſeparated from all companie, and when it ſhall be diſſolved, you may give it to help againſt any great infirmitie, if thou knoweſt how to apply it conveniently.

Chap. CXI.

A great Secret of Silver.

Silver, which we call *Luna*, is a Metal very bright in whiteneſſe and next unto gold, for of it may be made marvellous things, eſpecially in dangerous infirmities that are of importance. For being prepared and reduced into his firſt matter, it may be accompanied with our Quinteſſence, and make thereof a drink that will be very profitable againſt the Leproſie, and this compoſition ſhall be given in the broth of a Chicken unto thoſe that are *Aſmatick*, for it will doe them great pleaſure, and cure all thoſe that are troubled with the Leproſie. It maketh alſo womens faces ſhining and marvellous fair. But when it ſhall be further prepared, it will reſtore the ſight unto thoſe that are almoſt blinde through debilitie. Alſo if it be uſed in Alchymie, it will work ſtrange effects.

Chap. CXII.

Certain Secrets of Saturn.

Saturn is that metal which we call Lead, in the which is found great ſecrets both in Phyſick and Chirurgery. For when it ſhall be brought into pouder without fire or other mixture, but onely grinding it in a brazen morter with the ſpittle of a man, untill it become into fine pouder, it comforteth much againſt all corroſive and malign Ulcers, becauſe it cooleth and drieth miraculouſly, but when *Saturn* ſhall be calcined and diſſolved in Vinegar, and his Salt taken forth, and then that Salt diſſolved in our Quinteſſence, will help many infirmities, and eſpecially thoſe that are cauſed of humiditie, and caliditie, becauſe it dryeth and cooleth by his Nature. Alſo an Unguent made of the calx of Lead, ſerveth againſt divers ſorts of Sores. Alſo if the Workmaſter were diligent, with Lead, *Feretto* of *Spain*, Vitriol, and *Tutia*, he might

might make a metal like unto Gold of the Ducket, of the which he might receive a great benefit.

CHAP. CXIII.

Of the secrets of Copper.

WHen *Venus* shall be well prepared, and with art of fire shall be well calcined, and done thereunto what is convenient, it will be valiant in his operation. For of it is made an unguent, that mundifieth sores with great speed. Also therewith is made a water, that helpeth all kind of crude infirmities in the eies: It helpeth Scabbes, and is of great profit against the white scall, warts on the privie parts, and sores in the secret parts. For it resolveth them very well. Moreover if the workman be his crafts master, he may bring it into such an extream whiteneſse, that it shall appear like *Luna*. Also if he can amalgam it with *Mars* and *Mercury*, and give him his cocture, he may draw forth a great quantity of *Sol*.

A great Secret of Copper, as concerning Chirurgerie.

Take *Sal Niter* ℔ i. Roch Allom half a pound, *Sal Gem.* four ounces, *Vitriol Romane* one pound, Soot of the Chimney three ounces, mix these together, and distill thereof a strong water according to art, that being done, put the water into a Retort, and for every pound of water, put thereto four ounces of Verdegrieſe finely cearsed, then set thereunto a Receiver, and give it fire according to art, untill all the fumes be come forth, then let it coole, and break the glasse, and take forth that which remained in the bottome, and beat it to powder, then put that into another Retort, and put thereon as much distilled Vinegar as the powder weighed, and distill it againe, untill there come no more fumes, then let it coole, and break the glasse, and take forth the matter, and grind it to powder, and keep it in a glasse that it take no aire. For this is most marvellous in ulcerated and putrified sores, because it mundifieth, cleanseth, and incarnateth, and with great speed bringeth them to be whole with small paine, or none at all: If ye make an unguent thereof with oyl of Roses, Wax, and Frankinsence, it helpeth all manner of sores with speed.

Chap. CXIV.

Of the Secrets of Jupiter *or Tin.*

Iupiter is a ſhining Metall, by the means of which all the other Metals become ſhining, and are preſerved, and in this is found great vertue and experience, both in Phyſick and Chirurgerie, and alſo in Alchimie. For when it is well prepared, and reduced into a potable water, it will be a glorious Medicine for the ſolution of the Hectick, Tiſſick, and Dropſie. But if it be brought into a Quinteſſence, and accompanied with our Quinteſſence, and the Quinteſſence of Honey, it will be a precious Medicine to reſtore the ſight of the eyes. Alſo if the Chirurgians could well prepare it, after it is calcined, and make thereof an Unguent with things appropriate, they might doe ſtrange cures therewith. Moreover if the *Alchymiſts* could reduce him to his perfection, it would be a Medicine of great price. For if they could joyn it with *Venus* purged and well prepared, it would be as white as *Luna*, and then he that had a Medicine appropriate, might bring it to a perfect bodie.

Chap. CXV.

Certain Secrets of Iron.

Iron, which the Alchymiſts doe call *Mars* is a Minerall, the which is appropriate againſt divers and ſundry infirmities when it is well prepared and diſſolved, the which is done in this manner.

Take Iron filed in pouder, and diſſolve it in ſtrong water, the which ſolution will be red like bloud, then vapour away that water untill it remain in a red ſtone that hath no moiſture left in it, then break the glaſſe, and grinde it to fine pouder, and waſh it with fair water, untill the water remain ſweet, then dry it on a great fire, and grinde it again, then put it into a glaſſe with a long neck, and put thereon Vinegar diſtilled likewiſe, and ſet it in warm horſe-dung thirtie or fourtie dayes, and the pouder ſhall be diſſolved into clear water,

clear water, of the colour of bloud. And when that thou seest it all dissolved into water, vapour away the Vinegar, and there will remain a stone blackish of colour, which take forth of the glasse, and grind it to pouder, then dissolve it in rectified *Aqua vitæ*, and then shall be finished the solution of Iron Physically, the which thou maist give safely when need shall require, and chiefly against Fluxes of the body, against spitting of bloud, the Emeroids, Scabs, and also for the Leprosie, and Tissick, and Hectick. And this is the true solution of Iron devised by me, and I promise thee, that this is one of the greatest Secrets that may be found in the world: and his vertues are such and so many, that I cannot expresse them. And therefore I would wish all Physitians and Chirurgians, to follow this glorious enterprize worthy of praise, by the which meanes men may come to great perfection in Physick and Chirurgerie, if they can use it when time and place shall serve.

Chap. CXVI.

Of the Secrets of Mercurie.

Quicksilver is a liquid Minerall and Volatile, the which the Alchymists call *Sulphur volatilis*, and will accompanie with all other Mettals, but with small fire they may bee separated again, and will flie away in Fume, and for that cause the Philosophers call it *Servus fugitivus*, as a man would say, it can hold friendship with none, but so soon as he hath done his service he flyeth away, as it is seen by Goldsmiths that gild Plate. For when they have laid him on with the Gold, they put it to the fire, and he flyes away, and the like it should doe when any man doth occupie him in any sort of infirmitie, and the order to calcine it is thus.

Take a long pot of stone that is very well glazed, and that hath a neck of a foot and a half long, and that hath a very narrow mouth as is possible, and put therein two or three pound of Quick-silver, then set the same pot in a Sallet of Iron, and lute them close together, and set it upon a Furnace, and

give them fire according to Art, until the Quick-silver remain calcined; giving you charge, that your head and receiver be very well luted, least you loose some part of the Quick-Siver; and thus in eight dayes it shall be finished, the which shall be apt unto solution: Also this calcination serveth to divers and sundry Medicines: It mortifieth corrosive Ulcers without any pain; the solution is made in this order.

Take the said Calx, and put it into a glasse with a long neck, and put thereon distilled Vinegar, and set it in warm sand four and twenty houres, and then give it one walm, and when it hath boiled, pour out the Vinegar, and then if there remain any feces in the bottome, put thereon fresh Vinegar, and doe as thou diddest before, and this thou shalt doe so often, till it be dissolved into water, and when all is dissolved, evaporate away the Vinegar, that there remain but little in the bottome; then put thereto water of Honey made by distillation according to our order; and so the solution of *Mercury* shall be finished, the which is miraculous in many infirmities: It serveth against the Cough, Catarhe, and for those that have their stomacks putrified with the Pox, causing them to use it with other Sirrups or Potions: It helpeth those whose Milt is indurated; and also for those, that have any sort of Fistula in any part of the body: It is also good for divers other things, the which I will not write in this place, because I would have other men to exercise themselves in the practise thereof, whereby they may find out divers other secrets as I have done.

The vertue of the Balm.

It preserveth all things from putrefaction that is put therein, or annointed therewith, as the natural Balm doth in all respects.

If any be touched with the Pestilence, so that the heart or brain be not yet infected, give them 3. ii. thereof to drink, and annoint his stomack with the same, and lay him down to sweat, and in once or twice using it, by the grace of God they shall be helped, for it will suffer no venome to remain within the body: Being taken in the aforesaid order, it helpeth those that have surfeited by any meanes.

Being annointed on the stomack morning and evening, it raiseth an appetite, and consumeth cold humours: Also if yee drink thereof every morning 3. i. fasting, it will purge the head and stomack of all superfluous moisture, and sharpeneth the sight, if yee drop now and then one drop into the eye.

Being drunk as is aforesaid, it helpeth those that are troubled with the Rheum, Catarhe, and Cough, and Stitch of the side caused of winde.

Being put into the eare, it comforteth the sight and hearing marvellously, and all impediments in the head, and consumeth all evill humours by his proper quality and nature, so that if yee use it, yee shall wonder at the operation.

It helpeth all manner of Wounds, in what place of the body soever they be, if yee wash them therewith, and lay thereon a cloth wet in the same.

If yee wash the Sciatica therewith, and lay thereon a cloth wet in the same, it taketh away the pain presently.

It expelleth gravel in the Reins, being drunk with Parsly water.

It is good against the Fever quartain, if yee drink thereof ten or twelve dayes together every morning 3. i. or ii. after that the stomack hath been evacuated.

It

It resolveth aches and swellings coming of cold, if yee bath them therewith.

It helpeth the tooth-ach, if yee hold it in your mouth so long as yee may suffer it.

It helpeth those that are troubled with the Cramp, or that have their mouthes drawn awry by that meanes, if yee drink a small quantity, and hold the same in your mouth, and then annoint the parts therewith.

FINIS.

A TREATISE OF CHIRURGERY:

PUBLISHED

Wih many EXCELLENT

EXPERIMENTS AND SECRETS;

Found out by the Same Author.

LONDON,
Printed by G. D. 1652.

A TREATISE OF CHIRURGERY:

PUBLISHED

With many Excellent

EXPERIMENTS

AND

SECRETS.

2305:10

How that our Physick and Chirurgerie is better than that, the which the Ancients have commonly used.

THere is no doubt, but that our new Physick and Chirurgerie, is better then that the which the Ancients have used, because it helpeth the sick with more ease and speed, and much more safer, and to shew the truth, the Ancients had never knowledge of our *Dia Arcmatico*, nor of *Electuario Angelica*, nor of our *Pillole Aquilone*, nor did not make our *Sirrupo solutivo*, nor yet our *magno liquore*, with a number of other Medicines found out by me, the which are written in the end of this Book, with the which I have done wonderfull cures, as thou mayest read in my *Thesauro de la vita humana*, and truly most necessary for all Professors of this Art, because therein thou shalt find so many goodly experiences, as it would cause the world to wonder thereat: But to return to our purpose, I say that the Ancients, which had not knowledge of our remedies, they wanted also knowledge of the true Physick and Chirurgerie, as by the experience thou mayest see; I say not this to speak evill of those wise and Ancient Doctors, that were Inventors thereof, but I say it to say the truth, and many shall be my testimony of this truth. Because in many countries, where our works that are Imprinted are come, they begin to practice after our order. And this order of curing, I repute it not to my Science, but a work that God would reveal unto the world through my meanes, and to shew the truth, there hath been none, that hath found the Medicines for wounds with so much ease and brevitie, as I have done.

Who hath ever found the true Remedie for the Gout, for the Quartan, for Huxes, and all sorts of Fevers, as I have done? Or what is he that ever brought the whole Art of Physick and Chirurgerie into eight small Volumes, as I have done? What is he that ever writ of the Pestilence, and of his qualitie, and remedies, and orders to be used in the same, as I have done? And if there be any that doth not credit me, let them make experience of all that I have said; and I promise

mise you, and swear as I am a true Knight, they shall finde more truth then I will write at this time, being as I have said, a Work given of God, for a universall benefit of all the World, and therefore I exhort every one of the Profession of Physick and Chirurgerie, to follow this our truth, because they are of so great experience, that it seemeth miraculous unto man, as I have seen many yeers ago, to my great honour, and satisfaction of the people of the world, and thus doing and working, thou shalt come to know that our Physick and Chirurgerie is better and wholesomer, then that which hath been used of the Ancients untill this present time.

Certain Remedies for all Captains and Souldiers that travel either by Water or Land.

THere are three Infirmities, that offend the Souldiers in the camp above all the rest, the which are these, Fevers, Wounds, and Fluxes of the body, the which thou maiest help in this Order following, with these Medicines, that is, our *Quinteſſence* of Wine, our *Ballsame*, *Magno liquore*, *Quinta eſſentia ſolutiva*, and *Specie Imperiale*, and the order to use them is thus. When any hath a Fever or a Flux, then presently, when the disease beginneth, let him blood in one of the two Veins under the tongue, cutting it overthwart, and this thou shalt doe in the evening, then the next morning take a dose of our Imperiall powder mixt with wine, and this ye may do without any diet or straight order, that being done, give him three mornings together, half an ounce of our *Quinteſſence* ſolutive with Broth. But if it be a Flux, and that the Patient is not cured, let him stand in a cold bath of salt-water of the Sea, three or four hours or more, and he shall be perfectly helped.

Then as concerning wounds, as well cuts as thrusts, and as well gallings with arrows, as Harquebusse-shot, and other sorts, thou shalt cure them thus. The first thing that ye shall doe to them is to wash them very clean with Urine, and then dry them well, then put therein our *Quinteſſence* of Wine, and presently joyn

joyn the parts together, and sow or stitch them close, then put thereupon five or six drops of our *Balsame*, and upon the wound lay a cloth wet in our *Magnæ liquore*, as hot as he may suffer it, and this yee shall doe the first day. Then the next day follow this Order: First put thereon our *Quinteſſence*, and a little of our *Balsame*, and then our *Magnæ liquore*, very hot, and never change that Medicine, and thus doing the wound shall heal with great speed, and in a quarter of the time, that the common Chirurgians are able to doe it, by the grace of God.

A ſhort diſcourſe of the moſt excellent Doctor and Knight *Leonardo Phioravante Bolognese* upon Chirurgery, with a declaration of many things neceſſary to be known. Never written before in this order; whereunto is added a number of notable ſecrets found out by the ſaid Authour.

The Preface.

IT is to be underſtood, that when the Almighty Creator had made the world, he alſo created all manner of Beaſts, as well on earth as in the water, with other Foules; after which, ſaith the holy Scripture, he created man after his own Image and ſimilitude, and to him gave power over all things created, and with the ſame grace and reaſon, through the which he was apt to rule, and have knowledge of all through the Spirit of God, as to have knowledge of all things whereunto he gave his mind and underſtanding, as it is at this preſent to be ſeen among men in the world, that have knowledge of divers and ſundry things, all neceſſary for thoſe that will live in the world with honour: For ſome underſtand the Art of Husbandry, which was the firſt Art uſed in the world, for ſo much as without it we cannot well live, as it is plainly ſeen. There are others that have knowledge in keeping beaſts of all kinds, apt or meet for mans body, as Goats, Kine, Hogs, Hens, Geeſe, Horſes, Mules, and ſuch like. There are others that have knowledge in Navigation, without the which alſo the world would be unperfect, as it is ſeen by experience. There be others that have knowledge in Coſmographie, *whereby they know divers parts of the world whether men may travell. There be others that have knowledge in the Art of Warres, whereby they may help to defend their Prince and Countries in executing of juſtice. There be others that underſtand* Aſtrologie, *by the which they know the courſe of Planets, and their effects: Others underſtand the* Mathematicks, *whereby they meaſure land and all other things: Others ſtudy* Muſick *to accord voices together: And others underſtand Phyſick, to help the diſeaſed bodies of humane Creatures, and alſo Animals of divers and ſundry infirmities. There be others that underſtand Chirurgery, to help all manner of ſores that happen unto*

man:

men: upon which Chirurgery we will write a breif discourse, and pleasant reason, and will leave apart the Science that is doubtfull, because there is no Science in the world wherewith a man may doe good, if therewith be no practise or experience, as a man may say. The which experience is master of all things, as it is plainly seen; and therefore we will give you to understand, which of those parts be best or most necessary in this Chirurgery, either to help those that are hurt, or the Science, or experience. And we will shew the meer truth without any dissimulation or fraud, as I have alwayes done in my Works which are printed, and at this present doe intend to doe, if Almighty God give me grace, and quicken my spirits or wits, in writing that which shall be to his honour, and profit to the world.

Whae

What Chirurgery is.

Chirurgery is both Science and practiſe, and to ſay the truth, he that will know the compoſition of mans body, muſt of neceſſity have ſome Science, and be Anatomiſt, although the ſame Science be a thing to be learned by practiſe, for I have ſeen many times, thoſe which were unlearned, to be expert in the Anatomy of mans body, and thoſe were Painters and Drawers, the which was neceſſary for them to know to frame their figures accordingly: and therefore I take not that for Science, but practiſe: For Science is onely that wherewith the cauſes of every infirmity is found out, and is of ſmall effect to our purpoſe, becauſe Chirurgery helpeth not onely the cauſe, but alſo the effect after it is known, and therefore I may ſay, that Chirurgery is no other then a pure and meer practiſe, and that it is onely neceſſary for the Chirurgian to know how to ſtitch a Wound well, to mundifie an Ulcer, and to keep it from putrifaction, and keep it from alteration, ſo that there run neverill humours unto the place offended, and to know all kind of Unguents that are apt to heal all kind of Wounds and Ulcers, which thing muſt be known by practiſe, And likewiſe to make all manner of Unguents neceſſary for Chirurgery, and for that cauſe I conclude moſt truly, that our Chirurgery is onely practiſe or experience. And that which cauſeth me to beleeve it is, that I have alwayes ſeen the moſt part of Chirurgians, when they ſhould have any caſe in Chirurgery, they knew not what Unguent would help the ſore, but many times they prove this, and that, and ſo continue untill they have found one that is convenient for the ſore, whereunto it is applyed, and therefore this is a certain ſigne, that they know not by Science their Medicine to help the ſore, but with experience they ſearch it. Therefore if it be ſo,

it

it is a ſign that I have ſaid the truth, and ſo conclude, that Chirurgery is a practiſe to help ſores on mens bodies, and alſo on beaſts, when occaſion ſhall ſerve.

What Wounds are.

WOunds are thoſe which in Latine are called *Vulnus*, and of the vulgar *Vulnera*, and they are of two kinds, that is, ſimple, and compound. The ſimple are thoſe that are onely in the fleſh, the compound are thoſe where are cut Sinewes, Veins, Muſckles, and Bones, and theſe are of divers and ſundry kinds. And the difference that is among them is, by the variety of the place where they are wounded, and by the difference of the weapon wherewith they were hurt, for ſome goe right, ſome overthwart, ſome long, ſome broad, ſome are thruſts or ſtocate, that offend divers parts of the body. The ſimple are of ſmall importance, becauſe if yee keep them clean and cloſe ſhut, nature will heal them without any kind of Medicine. But thoſe where Veins are cut, have need of ſome art or practiſe, with the which they may ſtop the bloud, and in any wiſe not to ſuffer the wound to remain open, but to ſow it up very cloſe, ſo that the Vein may heal. Alſo thoſe where Sinews are hurt are of great importance, and would be healed with great ſpeed, ſo that the Sinews may joyn with more eaſe. But thoſe where Bones are hurt, are of greater importance, for if the Bone be ſeparated from the other, of neceſſity it muſt be taken forth before the Wound be healed. So that by this means every one may know what Wounds are, and their kinds.

Of Ulcers, and what they are.

ULcers are of divers and ſundry kinds, and are ingendered of many cauſes, as hereafter I will ſhew. But firſt I will write of thoſe kind of Ulcers that are cauſed of Wounds. You ſhall underſtand, that Wounds, in what part of the body ſoever they be, being impoſthumated, or cancrenated, they change their names, and are no more called Wounds; although

though the originall was a wound. For when it is cancrenated, it is called *Ulcera corrosiva*, because it goeth eating and creeping on the flesh. But when the wound is impostumated and full of matter, it is called, *Ulcera putrida*, that is putrified, and it is because it is filthy and stinketh. But when it is neither cancrenated, nor yet apostumated, but that through some evill disposition the wound is closed, and that there cometh in it evill qualities without alteration, then it is called *Ulcera sordida*, because therein is evill qualitie, and it appeareth but a little, but it is evill to heal. There be other sorts of Ulcers also, the which are caused of divers and sundry kinds of tumours, and the most evill and mischievous are those that are of tumours caused of the Pox, for unto those there runneth abundance of evill humours that augment the Ulcer, and they be the worst sort, for they cannot be healed by themselves, except the body be well purged and evacuated of all the humours that are offensive. There is another kind of Ulcer the which cometh of an Impostume, as well hot as cold, and those are more gentle and easie to be helpt, if yee know the Medicines that are apt to help and dissolve those kind of Ulcers.

These are the three kind of Ulcers that commonly happen unto men and women through divers causes, as it is said before, so that these are the principall causes of those malign Ulcers.

Of Impostumes, and their kinds.

IMpostumes are a certain kinde of Tumour that are called after divers manners, because they come in divers places of the bodie, as those sorts of Impostumes that come in the Groin, which in *Venice* are called *Pannoche*, in *Rome*, *Tencone*, in *Naples*, *Dragonselly*, in *Spain*, *Incordi*, and the Ancients called them *Buboni*, and some with other names. There are other that come in all parts of the body, and when they come they cause great pain, and then they ripen and break of themselves for the most part, and these in *Naples*, are called *Autrax*, and in *Rome*, *Chicholini*, in *Venice*, *Un-nasito*, in *Lumbardie*, *Un bungo*, and in *Spain*, *Un nacido mui viliaco*. There is another

another kind of Impostume, that is ingendered of a contusion or bruise, and is properly called *Apostema per Contusura*. In the Head there grow certain kinds of sores that are called *Talpæ*, or *Topinaræ*, the which are of small importance, for they may be healed in short time, and these are seen in childrens heads, that are often troubled therewith, and sometimes in their throats, and for the most part about the eares.

Of Fistulaes, and their kinds.

ALl manner of Sores that doe not ciccatrize perfectly, and have communication with the inward parts, are called Fistulaes, and we term them in Italian *Sasio*, or *Spiraculo*, as yee may see by experience, and this is perillous, when a Fistula closeth, being in the body, and specially those Fistulaes that are in the Fundament, for Nature her self doth ingender it for ease. But these Fistulaes that come in divers parts of the body are troublesome, but not perillous: Also all such sores as tarry long before they be incarnated come to Fistulaes; and many times it cometh through their being long curing, by tenting with their tents, which are the causes that Nature maketh a *Callow*, and leaveth the sore so hollow, that it will never be filled with flesh, but so remain hollow, as it is seen easily by experience. There be other sorts of Fistulaes in form of a sore, and they be those sores that most commonly come on the leggs, the which doe purge a long time, and are also very hard to heal, because if yee heal one of them presently, there will rise another hard by it, and that is a kind of Fistula. There is another kind of Fistula that is caused of those sores that are upon the bone, the which by his continuance doe break and consome the skin and the bone, and these many times remain Fistulated, but who so taketh away the cause of the sore, nature it self will prevail mightily, and will heal it, as may be seen daily by experience, in those that be so troubled. The Fistulaes that come in the eyes, are called *Fistula Lachrymosa*, and they have

some communication with the inward parts, and are evill to be healed. Because first the cause must be taken away inwardly, and then nature will heal it by it self, as I have seen by experience, so that these are the kinds of Fistulaes most known unto all men, and the causes of these Fistulaes are two, and for my part I am fully perswaded it is so. The First is of wounds evill healed, that remain Fistulated. The Second cause, I find to be of sores caused of the Pox, and to shew a truth, yee shall cure them of the Pox, and their Fistulaes will heal of themselves without any other help, as it is daily to be seen. There may be many other causes the which as yet I know not, but these two are a sufficient reason, and to be considered of the Professors of this Art, if they desire to come to any excellency; and therefore I will reason no more of the matter, because the Science, and my experience will reach no further.

Of all sorts of Scabs.

THere be divers kinds of Scabs, but I will onely treat of those in which I have had most experience, and will set them forth as plainly as I can, that every one thereby may have profit. The first kind of Scab is that which is caused of *Riplasion* of the body, by eating much meat of great nourishment, and then not to digest it, so in that cause nature, to ease it self, sendeth forth that humiditie, and when it joyneth to the skin, it ingrosseth and causeth an Imposthume, and passing to the outward parts, it is alreadie corrupted, and so causeth the Pustulaes, as by experience may be seen, and this kinde is a viscous and fat humour with great humiditie. There is another kind of Scab that is alwaies dry with rednesse, and is small, with great heat and itching, and the same in my judgement is caused by much heat of the Liver, and aduction of blood, and may be healed easily. There is another kind of great scab that hath a great dry crust on them, and they grow big, and the same is of the French Pox being new taken. There is another kind like *Serpigo*, that goeth creeping, and

hath

hath a dry crust, and hath no matter under it, and the same is also of the French Pox inveterated. There are also divers other Kinds, the which I will leave at this time, because they are of small importance, and may be helped with those Medicines which are fit for the Kinds aforesaid.

Of Formicola, *and his Effects.*

THose kind of Ulcers that are commonly called *Mala Formica*, are so called, because they are a kind of malign Ulcers and corrosive, that goeth creeping upon the flesh, and maketh many holes that are lifted up on the sides, and are red, and these for the most part are caused of the Pox, as may be seen by experience, and these sores are evill to be healed, because thereunto runneth abundance of humours, the which cannot be resolved but with inward Medicines, that is, with exquisite Purgations that purifie the blood, and that cutteth away the evill humours that run thereunto, and cause great alteration with burning. This kinde of sore cometh many times in the head, and when it cometh in that part, it is called *Tigna*, or the white scall, and to shew that this is the truth, yee may see that those Medicines which heal *Formicola*, doth also heal the white Scall, for this is a kind of the Pox, as by the Effects yee may plainly see; for if any should say the contrary, I would answer him again, that this may well be, because the same infirmitie may be taken in the mothers womb, or as soon as the child is borne, it may take it of the Nurse that giveth it suck, if shee be infected with that disease, so that I conclude it may be so. But there are a number of that kinde of disease, which I let passe, because I have seen no experience of them.

A Discourse of Wounds, and their kindes of Inward Sores.

WOunds that are within the body, as in the stomack, or belly, or *Intestinals*, in the bladder, reins, or guts; The Milt, Liver, Lungs, Heart or other Muskles or Arteries, as there be a number, I confesse to know nothing therein; and

I will shew you the reason: You shall understand, that when a wound doth offend the Interior parts, the Physitian or Chirurgian, or great Anatomist whatsoever he be, cannot know all those parts offended in the body, for after the weapon is within the bodie, it may turn, and with the point hurt other parts afar off the wound, and offend divers particular parts one different from the other, and therefore I beseech you, excellent Chirurgians, when such a case cometh, how doe you know or discern which parts are hurt? but to say the truth, I beleeve in that case they know all alike, but what should I say of the cure of such a wound, if the Chirurgian know not where it is, nor of what importance, but worketh by imagination, and if that Nature doth prevail, and that the wound doth heal, it is by the good fortune of the Physitian, so that for wounds inwardly I conclude no other at this time, but will leave it to those that know more then I, and hereafter I will discourse of Ulcers and Impostbumes inwardly, what they are, and how to cure them with our order: yee shall understand that there are a number of kinds of Ulcers and Impostbumes that may ingender inwardly, but it seemeth to me so hard to understand, that I can determine nothing that were true, and the cause is this, that we have seen an infinite of Physitians and Chirurgians that have visited one Impostbumated, or Ulcerated, and the Physitian could not know the place, and particular of that Impostbume or Ulcer, if that the Patient do not tell him and shew him, and cause him to feel with his hand, and this is most true, and therefore if one cannot resolve him of outward things, that he may see and feel with his hand, how can he resolve him when one of those accidents is within the bodie, where the Patient knows not himself, which is grieved? Truly, I would gladly know what judgement they would give of that matter, for because if there be any Impostbume or Ulcer in any part of the bodie, the sick shall feel great offence and pain, nevertheless he cannot tell where it is, nor what part is hurt, so that I conclude, if that the Patient know not, much lesse the Physitian knoweth, and of this I have made a large discourse in *Caprici medicinale*, for as I have said before, in this case I know nothing. Nevertheless, when

it

it shall come to his place. I will write a discourse of the order to cure the most part of Ulcers, and Impostumes, and touching wounds, I will promise no more then I have said before. Also I will write excellent Remedies of great experience, with the which all wounds, so they be not mortall, may be helpt and healed, and also the reasons convenient in that matter.

An order to use in healing all manner of Diseases appertaining unto the Chirurgian.

WOunds and all other sorts of sores, are of sundry and divers kinds, as is aforesaid, nevertheless the order to helpe them is not much different one from the other, if we should say onely the truth without abuse. For yee shall understand, that Nature is the master of all things created, and the Physitian and Chirurgian are helpers of that Nature, as the antient Professors of the Art have affirmed. Then seeing this is so, what need we to make such adoe, having Nature that worketh so gently, if it be not hindered by the Minister, and therefore if we will speak of Wounds, I say, that the Minister hath three operations to doe and no more, and the rest leave to Nature that worketh gently. The three operations that the Master hath to doe are these: To defend the Wound so that there runneth no humours to it, and that it putrifie not, and to keep it clean, and when the Minister hath done that, let Nature work that which she will work well, and if any desire to see if it will be so in effect, yee may see by a Dog, for if he hath a great wound upon his body, he healeth it without any Medicine, onely with diet, and keeping it clean with his tongue, and this is most true, that those which doe help Wounds by inchantment, doe nothing but keep the Wound clean, and cause the Patient to keep a diet, and so nature worketh as well on a Man as on a Dog, therefore let none marvell of this authority of a Dog, although I approve the like of a Christian. But for so much as it would be good to help Nature, that it might work with more speedinesse, as Husbandmen and Gardners doe, who because they would have Nature to work the better, and quicker in their ground, doe cast thereon divers sorts of dungs, &c. The which is done onely

to

to help Nature to work the quicker, and to conclude, I say, that the Chirurgian should doe the same in helping of Wounds. But as for Ulcers of divers sorts, it were necessary to find out the cause, because they come of divers causes, for when the cause is found, it will be more easie to be helped, because Ulcers cannot come but by great distemperance of Nature in our bodies, as by great heat or cold, or by repletions of the body. Therefore in this case it is necessary to purge the body: First, to ease Nature which is offended, and to extinguish the superfluous heat or cold that is in the bodie: That being done, the minister or helper of Nature hath three things to doe. The first is to mortifie or kill the sore, the second to mundifie, and the third to incarnate, and then Nature will cicatrize it, and these three operations are to be used in Ulcers. Also Impostumes are caused of divers accidents, in the which it is also necessary to seek out the cause, whereby to know what purgations are fit to purge the body of the superfluous humours, and then the Minister hath three things to doe in that case. First to bring it to maturation quickly, then when it is ripe and broke, to mundifie it well, and thirdly to incarnate it, and these are the three operations that are to be done in an Impostume to help Nature to work well, and so following this order thy work shall prove well, and goe the right way, as hereafter I will shew in his place, the operations to use in the effects, with the order to help them, and also to make thy Unguents, shewing their quality and vertue, and will prove by reason those things that are doubtfull, so that every one shall be satisfied in that matter.

Of Medicines most used in all kind of Wounds outward, with ease and brevity.

HAving declared what outward Wounds are, it is also necessary to shew the order how to cure them, with as much speed and ease as it is possible, and therefore I will begin first with simple Wounds that are onely in the flesh, without offence of Veins, Sinews, or Bones, although these need no help, but onely to joyn the lips close together, and if need

need be, to ſtitch them cloſe, and then let Nature work, the which in ſhort time will heal them, but if thou by Art wilt help nature, thou ſhalt annoint them with oyle of frankinceníe once a day. But Wounds where Veines are cut, have need of preſent help, and artificiall meanes, and ſufficient remedies to help it, with as much ſpeed as may be, ſo that the Veins cut may joyn again together, without any great offence of the Wound, and that is done in this order. The firſt thing is to joyn the parts cloſe together, and ſtitch it well, not as the common Chirurgians doe, but as they doe uſe to ſtitch bags, and when it is ſtitched cloſe, annoint it onely upon the Wound with our *Magno Iquere*, and lay thereon a cloth wet in the ſame Oil very warme, then take *Hyperico* with the ſeed, *Millefolie, Kinicelle, ana.* and make thereof a pouder, the which thou ſhalt ſtrew upon the Wound being dreſt, and round about it, for this Medicine doth aſſubtiliate the matter that runneth unto the Wound, and taketh it forth with great eaſe, and without pain of the Wound, for this is the moſt ſoveraign Medicine in that caſe, that Nature with Art may unite, and hath been proved a thouſand times by experience in divers places. But thoſe Wounds where Bones and Sinews are hurt, have need of great artifice and cunning, becauſe they be of importance; But when the Sinews be onely offended, it were neceſſary to ſtitch them preſently, as I have ſaid of thoſe where Veins are cut, but not to dreſſe it with *Magno Iquere*, but inſtead thereof to take our *Oleum Brandinum*, and Oil of Frankincenſe, of each alike, for thoſe Oils doe exceedingly comfort the Sinews that are cut, and when it happeneth that a Sinew hath a puncture, or is cut half way, in that caſe it were neceſſary to cut it overthwart, becauſe it ſhall bring no *Spaſm* to the Wound, but if ſo be then that the Bone be hurt, and that there be any part to come forth, it were neceſſary to leave the Wound open untill the Bone cometh forth, and then to incarnate it, and this thou ſhalt doe with our artificiall Balm, for the ſame ſerveth for Wounds, and lay thereupon the Cerot of *Gualtifredo di Medi*, the which healeth it with ſpeed, and ſo with theſe orders thou mayeſt help all the aforeſaid ſorts of Wounds, and the defenſive to uſe in theſe

Wounds

Wounds is this. *Rec. Aqua vitæ* made of pure wine, and that will burne all away, and put therein *Hypericon*, *Millefolie*, *Viticella*, *Bennica*, and then wet a cloath in that infusion and lay it for a defensive round about the Wound, and so thou shalt have thine intent to the great satisfaction of the Patient. Wounds in the head are helped as those are where the Sinews are offended, there are also divers other sorts of Wounds which are helped with the Remedies by us formerly mentioned.

To help Ulcers of all sorts.

SEeing that Ulcers are of divers and sundry kinds, it were necessary to know of what kind and qualitie they are, so that thou mayest help them in form and order convenient, and first I will write of the corrosive Ulceras of a wound *cancrenated*, *mal di Formicola*, and other sorts of Ulcers that go creeping upon the flesh. The cure of these kinds of Ulcers is to apply quickly our *Caustike* to mortifie the evill, the which thou shalt doe thus, wet a little bumbaste in our *Caustike*, and therewith wash all the sore, and then leave it so open twentie four hours without binding it fast, and when twentie four houres are past, wash the sore with strong Vinegar and water, of each a like quantitie, with charge, that there remain none of the *Caustike* in the sore, then lay thereon butter washed, with a colewort leaf untill the asker or dead flesh fall away, then take our *Cerot Magistrali*, with a little Precipitate strewed thereon, and then annoint it with *Magno liquore*, and lay it upon the sore, for this Cerot helpeth all manner of corrosive Ulcers without any other help, and every Plaister will serve three or four dayes, taking them off every twentie four hours, and make them clean, and then lay them on again, and as for the filthy Ulcer that I have shewed of in his Chapter, ye shall dresse them onely with our *Unguento magno*, the which without any other help will heal them quickly: But ye must every four dayes touch them with *Aqua fortis* drawn from Precipitate, the which water draweth forth the offensive matter, and leaveth it putrified and

and clean; and in all other sorts of Ulcers, our Balm artificiall, our *Magno liquore*, Oyle of Waxe and Turpentine, the Black Cerot of *Gualtrifredo*, *di Medi*, our *Cerot Magistrale*, with Precipitate, are able to help, be they never so evill.

The Order to be used in curing Impostumes of divers sorts.

THere be many sundry kinds of Impostumes that cometh to mans bodie, that are caused of divers and sundry accidents, and therefore must be cured by divers orders, and with sundry Medicines according to his kind, because some Impostumes are caused of a contusion or bruised flesh, some are certain griefs, that Nature would discharge her self of, and so sendeth forth that matter, some are caused of cold, others of melancholy humours, and others are caused of corruption of the Pox, and these are the kindes of Impostumes that commonly come, and hereafter I will shew the order to cure them one after another.

And first of those that are caused of a contusion, because it is bruised flesh, for every contusion must be putrified and brought to matter, therfore make a maturative, and bring it to suppuration, and when you know there is matter, presently launce them, and dresse them with this Medicine as well within as without, the which without any other help will heal any great contusion. But you must make the Unguent fresh every day, and with new Eggs, yee shall mix the yoalk of an Egg with our *Magno liquore*, and therewith dresse them. And as for those Impostumes that come by indisposition of Nature, are certain *Sborine*, a word so called in Italian, by the which Nature would prevail: it were necessary to let those have their cures according to Nature, untill they break of themselves, and when they are broken, dresse them within with this Unguent. ℞. Oyle of Roses, ℥. vi. Litarge of Gold in fine powder, ℥. ii. *Storax liquida*, ℥. i. Turpentine two ounces, yellow Wax, ℥. iii. mix them and boyl them one the fire untill it be black, and if it be too hard, put thereto more oyle of Roses, and make it in form of an Unguent, and therewith dresse those kindes of Impostumes,

and lay thereon the Cerot *Diapalma*, and therewith will be wrought miracles. Also for those Impostthumes caused of cold, yee shall use hot Medicines and attractives: The Cerot of *Oxicrocil* is excellent in those kind of Impostthumes, our Balm artificiall, or the water, and such like things as are temperate by Nature. But those Impostthumes that have their Originall of the French Pox, are evill and malign, because their cause is malign and evill, and therefore their cure is with great purging, and to let the Impostthume ripe of himself, and when ye launce it, dresse it within with our *Unguento magno*, mixed thus, R. *Unguento magno* ℥ ii. *Magno liquore* ℥ i. *Precipitati* ℥ ß. mix them well together, and therewith dresse the Impostthume, the which will heal quickly and well, and lay thereon our *Cerot Magistrale*, with this charge, that in all the cures aforesaid yee purge the body well, so that the humours run not unto the place offended, and use defensives according to the kind of Impostthume, as oyle of Frankincense, of Turpentine of Wax, of Honey, *Aqua vitæ*: all these are excellent defensives by themselves, annointing them round about the Impostthume.

The Order to cure all manner of Fistulaes.

Fistulaes, as I have said before, are of divers kinds, and caused of divers accidents, and so likewise they have need of divers Medicines, and first I will write of those Fistulaes that come of Wounds evill healed, and that have made a callow in that order that Nature cannot siccatrize, and so remain Fistulated, and the cure of these kind of Fistulaes is to put therein a Rupture that doth cut and mortifie the callow, and causeth it to fall away, and then with incarnating Medicines, incarnate them, and siccatize them, and this is the true cure of these Fistulaes. But those kind of Fistulaes that nature causeth to ease her self of some accident, commonly come in the lower parts about the fundament, and they be very perilous, and and not to be healed as they before were. But they must be with purging the body, stomack, and head, the which is to be done thus, First, purge them ten or twelve daies with our Ma-

gistrall

gistra Sirrup, then give them our *Aromatico*, and drink thereon a little white Wine, then purge the head with a perfume made of *Myrrha* and *Cinabar*, after these things be done yee shall rectifie the Liver with some decoction fit for that purpose, as of *Lignum Sanctum*, or *Sarsa parilla*, or such like that work effect, for this Medicine doth also help *Fistula lachrymosa*, that commonly come about the eyes or eares. There be other Fistulaes in form of a sore, which must be helpt with purging, and lay upon the sore our *Cerot Magistrale* with Precipitate, and annoint it with *Magno liquore*, for with this Cerot onely may all Fistulated sores be healed, for it doth mundifie and afterwards ficcatrize it, there be also divers such like matters that are easily cured, if ye apply thereunto those Medicines that are appropriate.

To help all manner of Scabs.

THe kinds of Scabs be many, and caused of divers causes, and their cures are also divers wayes. Those that are caused of repletion of the body, and of grosse blood, the which are caused by eating abundance of such meats as are of great nourishment, the which if thou will cure them, it were necessary to purge them with our *Sirrupo Solutivo*, ten or twelve daies, then give him or her one drachm of our *Aromatico* in the morning fasting, and drinke thereon a cup of sweet Wine, then let him sweat three or four times, and after annoint him with our *Unguento magno* two or three times, and it will heal him of those kind of scabs.

Now to cure that kind of scab that is red and small, and causeth great itching, you shall make a decoction of Hearbs, that cool the liver and purifie the blood, as Borage, Bugosse, Endive, Maiden-hair, Liver-wort, Harts-tongue, Agrimony, Citrach, Succorie, and such like Hearbs, then purge with *Ahet*, the juyce of Elder roots, *Hiera pigra solutiva*, and such like, as doth cool the Liver and Blood, and then annoint them with *Unguento di Litharge*, and therewith you shall help all those kinds of scabs. There be also certain great scabs over all the body, the which are very thick, and those

are a kind of the Pox, the which may be helpt with giving them our *Pillole contra il mal Francese*, the quantity is according to the discretion of the Physitian, and these Pills yee shall take three times every third day, and then annoint them with our *Unguento magno*, and he shall be helped. There is another kind of scab that goeth creeping with a dry crust like unto *Perigine*, and those are the meer Pox inveterated, and and the order to cure them is thus, give them our Sirrup against the melancholie humour, because it purgeth the blood and cooleth the Liver, and dissolveth that viscous humour that ingendereth that crust, that being done, give them our *Aromatico*, and annoint them with our *Magno liquore*, and he shall be perfectly helped in short space. There are other kind of Scabs that come through great cold, and those are healed onely with annointing them with oyle of Frankincense three or four times.

To help Mal di Formica.

THose be certain Ulcers which go creeping in the upper part of the flesh, and have many orifices or mouthes, and these are caused of the Pox being inveterated, the which are cured in that order that the Poxe is, and that is this: First, purge the bodie with our *Electuario Angelica*, the which purgeth away grosse and malign humours, and evacuateth the stomack of choler and flegm, this being done, cause the Patient to sweat, for that will assubtiliate the humours, and cause them to come forth, that being done, take our *Ceroti Magistrali*, and strew thereon Precipitate, and then annoint it with our *Magno liquore*, and lay it upon the sore, and there let it lye twentie four hours before ye change it, then make it clean, and lay it on again, for that Plaister may serve four daies, making it clean every 24. hours, and when the Plaister will draw no more matter, you shall use our *Unguento magno*, the which will help it in short time. But if it doe happen that this Order doe not cure them, then it would be necessary for them to be annointed with the Unction for the Pox, and to annoint them so long till the mouth be sore, and when that

sign

ſign doth appear, annoint them no more, for he will ſpit or vapour at the mouth for twelve or fifteen dayes, and as ſoon as he vapoureth make a Bath and waſh him well, and waſh the mouth with Wine, and without all doubt it ſhall help him God willing; now hereafter I will write of certain things which are uſed of common Chirurgians, with a brief diſcourſe upon them.

Of the Tow which is laid upon Wounds by common Chirurgians.

THe pleggits of Tow, which are laid upon Wounds when they are firſt ſtitched is made in this order. R. The white of an Egge, Salt, and Roſewater, and beat them together, and when the Wound is ſtitched then lay it thereon, becauſe the blood ſhould ſtint, and the Wound remain ſhut, ſo that it may be helped with more eaſe. Now touching this, I will ſhew thee a reaſon why they uſe it in their firſt cure, yee ſhall underſtand, that every like deſireth his like to ſuccour him, or keep company with him, and therefore the Antients, our antient Profeſſors of Art, willed the white of an Egge to be occupied in Wounds, becauſe it is a ſubſtance of fleſh like unto the other fleſh; and to declare the truth, I will prove it by naturall reaſon, for yee ſhall underſtand, that the white of the Egge is that part which ingendereth the fleſh, the skin, and the feathers of the Hen, and the yolk ingendereth onely the guts and other intrals of the Animall, then ſeeing the white is that which ingendereth the fleſh onely, it is like unto fleſh, as it is ſaid before; then the Salt is a materiall which preſerveth all things from putrifaction, as is ſeen by experience daily, and for that conſideration it was put in this Compoſition to preſerve the fleſh, the Roſewater by nature is cold and dry, and by his coldneſſe defendeth the inflammation, and by his drineſſe is repercuſſive, and mittigateth, ſo that theſe are the reaſons why the ſaid Tow is laid upon Wounds, but I would to God that ſuch things were uſed, as by their excellent operations would help and heal from the beginning to the latter ending, and to leave of ſuch triſling orders.

Of

Of the digestive with the which they dresse wounds after the sore hath purged.

After that the Tow is taken away from the Wound they dresse it with a Composition called digestive, because it digesteth the Wound, although this Medicine be somewhat scrupulous, and against Science, and the reason is this, yee shall understand, that when a man is wounded, the place before was sound, and therefore being wounded, our true duty is to help the same Wound, and not to digest or rot it, as commonly all Chirurgians doe, for by rotting of it in that order it is perilous, and more dangerous to be cured, as is daily seen by experience, and this no man can deny. But now I will follow our Regiment in shewing what this digestive is, the which is made thus.

℞ The yolk of two Eggs, Turpentine washed ℥ i. Oil of Roses ℥ ß. mix them in an Unguent, and this is the digestive wherewith they dresse it, until the sore have made matter enough, and then they use to dresse it with Medicines much differing from the same; but I marvell much at the diversity of this matter, that this digestive being applyed to a putrified Ulcer worketh divers effects, for it healeth it divinely: and moreover, yee shall understand, that if it be applyed unto when they be incarnated, it will cicatrize them marvellously, for truly these are things worthy to be known, and he that understandeth the reason, I accompt him to be wise, for if this digestive be laid on fresh wounds it putrifieth and rotteth them, again being laid on a filthy sore it doth mundifie and cleanse, and then if it be applyed on a Wound incarnated, it cicatrizeth and healeth it, for this I have done divers and sundry times, the which is to be wondred at.

Of the mundificative Unguent wherewith they dresse the Wounds after they are digested to mundifie them.

When Wounds are come to digestion, and that they purge, alwayes they change Unguents, and they apply

apply Unguents that have vertue to mundifie the Wound and make it clean, so that it may the better incarnate, and that Unguent is called properly a mundificative, the which is made of Early flower, and Honey, or Honey of Roses, and Oil of Roses, and this is the mundificative they use eight or ten dayes together, for if the Wound were not well mundified, it would never incarnate well, so that this Unguent is most necessary in that operation, in respect of the ingredient.

Of their incarnative, wherewith they dresse the Wound after it is mundified.

WHen that the Wound is mundified, so that thereunto cometh small quantity of matter, then it is necessary to apply Unguents that incarnate, so that they may ficcatrize with more ease, and this kind of incarnative is in the most use among the common Chirurgians, the which is made of Turpentine, Wax, and Frankincense, and a little Oil of Roses mixt on the fire, and this is their incarnative.

A rare secret, the which this Author did send unto a special friend of his, being in the warres in Africa, *the which helpeth all Wounds, either by cut, thrust, galling with Arrows, or harquibush-shot, or otherwise.*

THe first thing that yee shall doe is, to wash the Wound very clean with Urine, and then dry it very well, then put therein our *Quintessence* of Wine, and presently joyn the parts close together, and stitch or sow them well, but in any wise sow nothing but the skin, for otherwise it would cause great pain, then put thereon five or six drops of our *Balsamo*, and upon the Wound lay a cloth wet in our *Magno liquore*, as hot as he may suffer it, and this doe the first day, then the next day follow this order, first put thereon our *Quintessence*, and a little *Balsamo*, and then our *Magno liquore* very hot, and never change this Medicine untill it be whole.

Of those Unguents that ſiccatrize Wounds.

THe Unguents that ſiccatrize Wounds after they are incarnated be of divers kinds, although they work one effect in ſiccatrizing, or cauſing a skin. The digeſtion that is written of before, being applyed upon a Wound incarnated, doth ſiccatrize it with ſpeed, the like doth *Diachilon*, and *Unguentum de Tutia*. The Cerot called *Gratia Dei*, although theſe be ſundry Compoſitions one differing from another, yet in effect they ſerve all to this ſiccatrization, as yee may ſee by experience, and this they doe, becauſe they be temperate and of good qualities, and ſo they help nature to work more quickly, and they are called helpers of nature. But theſe kind of Unguents that work by themſelves, as *Unguentum Apoſtolorum*, the *Cauſtick*, *Egyptiacum*, the Rottery, and ſuch like Unguents as work with violence, and ſuppreſſe nature, and doe that which nature cannot doe by it ſelf without help, but all thoſe Unguents that are not violent neither in heat or cold, are apt to ſiccatrize Wounds, and all ſores, that are mundified and incarnated.

A Remedy to help a Wound with great ſpeed, of our invention.

WOunds of divers and ſundry ſorts are very perillous of life, but to help them quickly, becauſe the Patient may take no harm, yee ſhall uſe this ſecret, waſh the Wound with our water of Balm, and cleanſe it well, and lay thereon clothes wet in Oil of Frankincenſe made by diſtillation, and therewith thou ſhalt heal any great Wound in ſhort time, as I have proved divers and ſundry times, in ſundry cauſes.

An excellent ſecret to heal Wounds of Gun-ſhot, or Arrowes, without any danger.

IF thou wilt help the aforeſaid Wounds, it were neceſſary firſt to joyn the parts cloſe too, and waſh it with our

Aqua

Aqua celestis, and lay thereon our *Oleum Balsami*, and therewith thou shalt save the lives of many wounded persons.

A Discourse upon old Wounds that are not yet healed, and their soveraign Remedy.

WHen that Wounds are evill healed, and that they imposthumate, and that the Arme, or Leg, or other parts where they were wounded, is indurated and full of pain, thou shalt use this secret of our invention, never known before of old nor new Writers; for it is of great vertue, and many times proved: first yee shall wash the Wound well, and make it clean round about, then wash the Wound with our *Quintessence*, and make it to fume, because our *Quintessence* doth open the pores, and assubtiliateth the matter, and causeth the humour to come forth, that being done, annoint it all over with our *Magne liquore*, and thus doing, before three dayes end he shall feel great ease, and in short time it shall be helped, because this Medicine taketh away the hardnesse, and healeth the Wound, and comforteth the place offended.

To dissolve a Bruise in short time, when it is new done.

THese are called Contusions, unto the which nature sendeth quickly great quantity of humidity, and in that place it causeth imposthumation: But if our Chirurgians would be diligent and quick, all Contusions might be helped with great ease in short time, and therefore if thou wilt work miracles in the cure, use this our meanes, and it will turn to thy great honour, and the remedy is this.

℞. Liquid Vernish three pound, yellow Wax ℥. iv. common Ashes ℥. vi. *Aqua vitæ* rectified two pound. Put all the aforesaid matters in a Retort of glasse, and distill it with a gentle fire untill all the substance be come forth, the which will be Oil and water, the which yee shall separate, and keep them; and when occasion serveth, annoint the Bruise therewith, and lay thereon a cloth wet in the same, for this is a miraculous Medicine, experimented and proved by reason of

an experiment without reason is as a man without clothes, and therefore if thou wilt know great and rare secrets never written before, looke in my *Specchio del scientia universali*, and in my *Thesauro del vita humana*, and therein thou shalt find strange things proved by reason and experience, the which books God willing, I mean to set forth in the English tongue to the profit of my Country.

To help a wound quickly that is in perill of any accident.

WOunds in some parts of the body are very dangerous of life, and especially where Sinewes be cut or peirced, or Veines or Muscles hurt, or Bones broke, and by an infinite of other particulars, which being open or evill healed, the Patient may be in danger of life, because the winde entereth in, and they cause paine and inflammation, and therefore to avoid all these aforesaid matters, so that the Wound shall have no detriment, use this remedy. First joyne the parts close together, and put therein our *Quintessence*, and lay thereon a cloth wet in our Balm, and bind it fast that the air get not in, for it is very hurtfull; yee shall understand, that these are two of the excellentest Medicines that may be found, because our *Quintessence* doth assubtiliate the bloud, and taketh it forth, and taketh away the paine, and the Balm doth warm and comfort the place offended, and will not suffer any matter to run thereunto by any meanes, for this is most true, as I have proved divers and sundry times, and always have had good successe.

To stop the flux of blood in Wounds with great speed.

WHen there is any great flux of blood in Wounds, by reason of some vein that is cut, and that the Chirurgians would stop it, it were necessary to stitch it well, but not as the common Chirurgians doe, with wide stitches, but stitch it very close and hard, and put therein our *Quintessence*, and upon the Wound strew the bloud of a man dried in powder, and lay upon the bloud a cloth wet in our Balm

artificiall

artificiall very warm, and upon that bind the Wound with ligaments very ſtreight, and every day twice waſh it with our *Quinteſſence*, and round about annoint it with our Balm, and alſo caſt thereon our ſecret powder for Wounds, and that doe morning and evening every day, without opening of the Wound, and in that time the Wound will remain well, and the veins will be in a manner healed ſo that they will not bleed, giving you charge, that the Wounded man keep no diet, becauſe the vertue being weak relaxeth the veins, and that cauſeth the flux of blood.

Another Remedy to ſtay the flux of blood in a Wound.

WHen there is a great flux of blood in a Wound, the perfecteſt remedy is to ſtitch it very cloſe, then take mans bloud being dried, and made into powder, and caſt it upon the Wound, and bind it ſomewhat ſtreight, and ſo let it remain four and twenty hours, and when yee unbind it, take heed that yee remove nothing, and caſt on more dried bloud upon the Wound, annoint it round about with our *Oleum Philoſophorum de Turpentina & Cera*, and bind it up again other four and twenty hours, and then bind it gently, and annoint the Wound with Oil of Frankincenſe, and ſo in ſhort time it will be whole, giving thee great charge, that yee put in no tent or ſuch like, and then thou ſhalt ſee miracles.

Of our Cerot Magno, *that helpeth againſt all ſorts of Sores and Wounds.*

THis Cerot is of great vertue, and healeth all manner of Sores and Wounds, if it be ſpread on a cloth, and laid thereon, and the order to make it is thus.

℞ *Galbanum* ℥. i. *Armoniacum* ℥. ii. *Opoponax* ℥ ii. *Ariſtolochia longa* ℥. i. new Wax ℥. xvur. fine *Mirrh*, *Olibanum*, *Verdigrece*, *ana* ℥ i. *Bdellium* ℥. ii. Gum of the Iroin tree ℥ ii. *Acacia bernattas* ℥ ii. Turpentine, Frankincenſe, of each ℥ iiii. Oil of Wax ℥ iii. Bear all thoſe that are to be beaten,

and fearce them finely, and keep every one by himſelf, then diſſolve the Gums in diſtilled Vinegar, according to Art, and then vapour away the Vinegar again, and ſtrain the gums through a cloth, then take the Wax with as much ſweet oyle and melt them on the fire, and when they are melted, put thereunto ℥. ii. of Litarge of gold finely fearced, and ſtir them continually untill it be boyled, the which ye ſhall know by this token. Put a feather therein, and if it be boyled enough, it will burn ſtraightwaies, or elſe let it boil untill it burn it, then take it from the fire, and cool it a little, and then put in the gums and ſtir them well together, and ſet it on the fire again, and it will riſe with a great noiſe, and therefore let it boyl untill it do fall down again, then take it from the fire, and put thereunto all the aforeſaid powders, and ſtir it untill it be cold, and therewith thou ſhalt work marvellous cures, if it be made well, according to Art.

Of our Magiſtrall Unguent that helpeth divers ſorts of Sores.

THis Unguent is appropriate for many kind of ſores, becauſe it comforteth the ſore, and taketh away the pain, and draweth the matter from the lower parts or bottom of the ſore, the which matter is cauſe of the pain: It keepeth alſo from accidents, giving you charge that it be made artificially, for otherwiſe it will not be of ſo much vertue, and this is the Unguent.

℞. Litarge of Gold, four ounces, Oyle of Roſes, two pound; boil them in a Copper pan ſo long, as if yee put a feather therein, it will burn it, then it is ſod, then put thereto of new Wax, ℥. vi. *Storax liquida*, two ounces, common Honey, three ounces, then let it boil awhile untill they be well incorporated, then take it from the fire, and put thereto *Olibanum*, *Myrrha*, *Mercurie Preciptate*, Oyle of Wax, Oyle of Turpentine, Oyle of Frankincenſe, of each two ounces, mix them well till they be incorporated, then put thereto pure rectified *Aqua vitæ*, ℥. iiii. and mix them well,

and

and then it is ended; and this is of my invention, wherewith I have done very strange cures.

To make Oyle of Frankincense.

TAke a Retort of glasse well luted, and fill it half full of Frankincense, and for every pound of Frankincense, put thereunto ℥ iii. of common Ashes finely searced, then distill it in sand, and the first that cometh forth will be water, the which will be clear, then increase the fire, and there will come forth an oyle of the colour of a Rubie, the which keep close in a glasse, the first water is of marvellous vertue in divers operations, but one miraculous experiment I will not leave to write of, because it is a thing very necessary, and it is this. For those that have chilblains, or kibes, or chops in the hands or feet that cometh through cold, yee shall first perfume the parts that are sore over the fume of hot water, so that they may sweat, then dry them and wash them with the aforesaid water, and put on a pair of gloves, and in short time they shall be whole, it helpeth also the white scall and scabs, and such like things. The Oyle serveth in many operations, and specially in all cold diseases; if they be inwardly, give thereof every morning one scruple to drinke, and if they be outward annoint. Also it helpeth all manner of wounds be they never so great: If yee annoint them therewith, and keep them close from the ayre.

And in any wise use no tenting to keep them open, but wet a cloth therein, and lay it thereon, and in short space they will be healed, also it dissolveth a bruise in short space if yee annoint it often therewith, this oyle serveth also for Painters to make Varnish.

Of Oyle of Wax, and his Effect.

THis Oyle of Wax is marvellous excellent, for so much as it serveth for the most part against all diseases, which Oyle *Raymond Lulli* doth approve to be a more heavenly and divine Medicine then humane, and is most rare for wounds, but

it

it is not good for common Chirurgians, because it helpeth a great wound in ten or twelve daies at the most, but as for small wounds, it healeth them in three or four daies, annointing onely the wound therewith, and lay thereon clothes wet in the same. Also this oyle worketh miracles against divers diseases inwardly, if yee give thereof one drachm with white wine, and as for those whose hair and beard doe fall away, it is a rare thing and of great profit, and the order to make it is thus,

℞. A retort of glasse well luted, and put therein what quantity of Wax you will, so that it be not half full, and for every pound of Wax, put thereunto four ounces of the powder of Bricks, then set it in a furnace, and give it gentle fire untill all the substance be come forth, the which oyle will be congealed hard, the which is his perfection, for if you will distill it so many times that it congeal no more, it will be too hot and sharp, and not to be used within the body in any wise, but the first distillation you may use safely inwardly, and make Unctions for any kind of disease where need shall require, and alwaies it will be good, and doe no hurt in any wise in any disease, and therefore this Oyle ought to be had in great regard of all men.

To help the Tooth-ach, that is caused of rotten teeth, or that cometh of a defoction of the Head.

THe teeth being rotten or corrupted alwayes causeth great pain, and many times it cometh of a defection from the head and such like humours, as *Catarrs*, *Erisipelas*, but let it come of what cause it will, I will shew a remedie of great importance, and it is very short, yee shall take our *Aqua vitæ*, and hold it in your mouth a good while, and then spit it out again, and this yee shall doe for three dayes together every day once, then afterward it were necessary to wash your mouth in like manner with our *Aqua balsami* for the space of a moneth, and so the tooth-ach shall be taken away with ease, for this is our Secret, and may be used in all times of the year.

Against

Against a ſtinking Breath.

THe Breath may ſtink through many cauſes, as by Ulcers in the mouth, or by corrupt and rotten teeth, and ſometime it cometh of the ſtomack, and that is evill to be helpt, and therefore if thou wilt help theſe, thou muſt uſe divers Remedies, and firſt to help thoſe that have their mouthes ulcerated, yee ſhall give them a quantity of our *Pillule aquilone*, and then let them waſh their mouthes with our *Aqua reale*, and ſo the Ulcers ſhall be helpt, and the mouth ſhall not ſtinke. But when the ſtench cometh of rotten teeth, uſe the aforeſaid remedie or Medicine that is written for the toothach, the which will make the teeth as white as ſnow, and will ake no more, but when the ſtink cometh from the ſtomack, it were neceſſary to purge the body with our Sirrup *Solutiva*, ſix or ſeven daies, and then to take our *Aromatico*, that being done, take rectified *Aqua vitæ*, and the water of Honey, and oyle of Turpentine, of each alike, mix them well together, and every morning drinke thereof ℥. ß. faſting, for the ſpace of of a moneth or thereabout.

To help all ſuch perſons that have a great Cough in the Stomack.

THe Cough doth come of divers and ſundry cauſes, but let it come of what cauſe it will, it alwaies offendeth the ſtomack and the head, for alwaies when the ſtomack is offended, of neceſſitie the head is offended, becauſe it hath communication with the Stomack, ſo that the Stomack becauſe of the pains in the head, and therefore it is neceſſary to help the ſtomack firſt, and that thou ſhalt doe with our *Pillole aquilone*, the which is written in this Book following, and if ſo bee you cannot take Pills, take our *Aromatico*, this being done, if there be no Fever, give him every morning, ℥i. of our Electuarie *Magiſtrale per la toſſe*, and every night annoint his ſtomack with *Magno liquore*, and alſo his head and noſthrils, but if it happen that the aforeſaid things help it not, then take:

it is not good for common Chirurgians, because it helpeth a great wound in ten or twelve daies at the most, but as for small wounds, it healeth them in three or four daies, annointing onely the wound therewith, and lay thereon clothes wet in the same. Also this oyle worketh miracles against divers diseases inwardly, if yee give thereof one drachm with white wine, and as for those whose hair and beard doe fall away, it is a rare thing and of great profit, and the order to make it is thus.

℞. A retort of glasse well luted, and put therein what quantity of Wax you will, so that it be not half full, and for every pound of Wax, put thereunto four ounces of the powder of Bricks, then set it in a furnace, and give it gentle fire untill all the substance be come forth, the which oyle will be congealed hard, the which is his perfection, for if you will distill it so many times that it congeal no more, it will be too hot and sharp, and not to be used within the body in any wise, but the first distillation you may use safely inwardly, and make Unctions for any kind of disease where need shall require, and alwaies it will be good, and doe no hurt in any wise in any disease, and therefore this Oyle ought to be had in great regard of all men.

To help the Tooth-ach, that is caused of rotten teeth, or that cometh of a defcention of the Head.

The teeth being rotten or corrupted alwayes causeth great pain, and many times it cometh of a descention from the head and such like humours, as *Catarrs*, *Erisipela*, but let it come of what cause it will, I will shew a remedie of great importance, and it is very short, yee shall take our *Aqua vitæ*, and hold it in your mouth a good while, and then spit it out again, and this yee shall doe for three dayes together every day once, then afterward it were necessary to wash your mouth in like manner with our *Aqua balsami* for the space of a moneth, and so the tooth-ach shall be taken away with ease, for this is our Secret, and may be used in all times of the year.

Against

Against a ſtinking Breath.

THe Breath may ſtink through many cauſes, as by Ulcers in the mouth, or by corrupt and rotten teeth, and ſometime it cometh of the ſtomack, and that is evill to be helpt, and therefore if thou wilt help theſe, thou muſt uſe divers Remedies, and firſt to help thoſe that have their mouthes ulcerated, yee ſhall give them a quantity of our *Pillule aquilone*, and then let them waſh their mouthes with our *Aqua reale*, and ſo the Ulcers ſhall be helpt, and the mouth ſhall not ſtinke. But when the ſtenth cometh of rotten teeth, uſe the aforeſaid remedie or Medicine that is written for the toothach, the which will make the teeth as white as ſnow, and will ake no more, but when the ſtink cometh from the ſtomack, it were neceſſary to purge the body with our Sirrup *Solutivo*, ſix or ſeven daies, and then to take our *Aromatico*, that being done, take rectified *Aqua vitæ*, and the water of Honey, and oyle of Turpentine, of each alike, mix them well together, and every morning drinke thereof ℥. ß. faſting, for the ſpace of of a moneth or thereabout.

To help all ſuch perſons that have a great Cough in the Stomack.

THe Cough doth come of divers and ſundry cauſes, but let it come of what cauſe it will, it alwaies offendeth the ſtomack and the head, for alwaies when the ſtomack is offended, of neceſſitie the head is offended, becauſe it hath communication with the Stomack, ſo that the Stomack becauſe of the pains in the head, and therefore it is neceſſary to help the ſtomack firſt, and that thou ſhalt doe with our *Pillule aquilone*, the which is written in this Book following, and if ſo bee you cannot take Pills, take our *Aromatico*, this being done, if there be no Fever, give him every morning, ℥ i. of our Electuarie *Magiſtrale per la toſſe*, and every night annoint his ſtomack with *Magno liquore*, and alſo his head and noſthrils, but if it happen that the aforeſaid things help it not, then take

take the bloud of the Liver-vein, and purge the body with our Sirrup against the melancholie humour, and so by the grace of God they shall remain healed.

To help those that cannot hold their water.

THis proceedeth of two causes principally, the first is, of superfluous heat of the body, through the which heat, nature doth assubtiliate too much that humid part, and continually doth send it down into the Bladder. The second cause is, that the pores are too much relaxed or opened, by the which operation the Urine doth passe without retention, and these are the two causes why the Urine cannot stay, and this cometh commonly to young children, because they are very hot of complexion, and the order to help them, is this.

Give them our *Pilole Aquilone* three times, the quantitie is from 3. i. to one and a half; that being done, yee shall make them a decoction of Hysope of the mountain, and put therein Sugar, and this they shall use ten or twelve daies at the least, for this mundifieth the place offended, and disposeth it to solution. Then after this is done, yee shall give him for ten daies together half a drachm of Mastick, with a little Plantain water, for this is hot and restringeth the pores, and ingrosseth the Urine, and so the Patient shall remain whole of that infirmitie, by the vertue of the aforesaid three Medicines, and it is a very easie cure, and soveraign for that purpose. But sometime there happeneth a Flux of Urine somewhat like this, and it is not of the aforesaid causes, but of causes much differens from them, for this is in men and women of age, and this I find to be caused of the Pox that causeth the Flux, and they void certain threds which some call *Gouets*, and the remedie thereof is onely with great purging and sweating, and then to annoint them five or six nights with our *Vnguento magno*, and keep them warm in bed untill ye have ended to annoint him, and then go to the stow, and he shall be helpt of that infirmitie.

To

To help those that cannot make water.

THe Urine is staid through divers and sundry causes, and the principall are three, of the which one is the Stone that ingendereth in the Bladder, for alwaies it hangeth down in the neck of the Bladder, and stoppeth the *Meatus*, or pores that the Urine cannot passe, the which grieveth the Patient marvellously. The other is caused of gravell, or grosse and viscous humours that cannot passe the pores, and so cause that retention of Urine with great pain. The third is caused of an obstruction or restriction of the pores or conduits, where the Urine doth passe, and so keepeth the Urine within with great pain, so that these bee the three chiefest causes of the retention of Urine.

The cure of the first cause which is the Stone, is to purge them well, and then to use our most soveraign Remedie that is written in this Book following, the which is of great vertue to break the Stone, as I have proved many times, but when this Medicine is not able to break it, then it is necessary to cut it forth, and this is all concerning the first cause.

To help the second cause, it were necessary to use Purgations that purge the Reins well, and then to give them our *Aromatico*, and then to annoint the Reins six dayes every day once with *Unguento magno*, and with this Medicine thou shalt help him perfectly.

To cure the third cause it were necessary to purge with aperative things, and then to annoint his Reins, and under the members and belly with our Balm artificiall, and give him to drink the powder of Hoglice, or *Centum pedes*, that are found under stones, and by the grace of God he shall be perfectly whole.

To help those that have great burning of their Urine.

THe burning of the Urine may come of divers and sundry causes, but I find four principall, of which one is the Stone in the Bladder being great or small. The second cause

is a certain heat, the which corrupteth the place where it passeth and carrieth forth, as it were, certain long threds, the which causeth that burning. The third cause is a certain viscousnesse, the which holdeth to the bottome of the Urinall, and it will not well break, and this is called *Gonorrea*. The fourth cause is certain flures of Urine caused of some kind of the Pox, as yee may see by those that use company with evill women, and take harm, for presently this humour cometh, and therefore this sheweth me plainly, that it is the Pox that causeth the burning of Urine.

But if thou wilt help the aforesaid four causes, thou mayst doe it with ease having the true Art of a good Physitian, and the remedie of the first cause coming of the Stone, is to take it forth of the Bladder.

The second cause is to be helpt with purging with our *Syrupe Solutive*, and then after that, to use our oyle of *Vitriall* compound, taking thereof every morning, ℥. i. and so they shall remain helped.

The third cause is helpt with taking every ten dayes a quantitie of our *Arnoatico*, and so with this onely Remedie they shall be helped.

The fourth cause is helped with Medicines appropriate for the Pox, and to annoint them with *Unguento magno*.

To help those that have great pain of the Gout.

THe Gout is a corrupt and malign infirmitie, and properly ingendered of corruption, as it is plainly seen in those that are troubled therewith, and to prove it to be true, Nature doth shew it well, because you may see how great the alteration is of that accident, and seeing that humour is caused of a windie humour, and alteration of the bloud, as is seen by experience, I beleeve the same disposition hath his originall and beginning of the stomack, for so much as all those that are troubled with that disease, the first sign that appeareth unto them, is a great pain in the stomack, three or four dayes or more before the grief cometh, and then the pain increaseth exceedingly, so that by the said sign, I judge

this

this deadly tumor proceed of other place then the heart, and to utter it better, yee shall understand, that those which are troubled therewith can find no better remedy then to evacuate the stomack from all corruption, and therefore if thou wilt help them of that accident, the first thing that yee shall doe is, to give them a quantity of our *Aromatico* in the morning fasting, and drink thereon a little white Wine, that being done, it would be necessary to make a fomentation with Nettles that be well boiled in water, and then to annoint them with our *Balsamo artificiato*, and so for that time the Gout will be gone, and will remain away for a long time.

But if God permit me life, I will hereafter set forth the order to help the Gout that it shall never come again, with a certain order to be observed in the same, found out by this Authour, and hath been proved an infinite number of times in divers places, and on divers noble men, as yee may well understand in his *Thesauro della vita humana*.

A remedy against the Pestilence, that preserveth those that use it.

THe Pestilence is a certain corrupt humour, which is the cause of the evill disposition of the air that is corrupted and poysoned, and it is so contagious, that in six and thirty hours it corrupteth the body, and causeth them to dye, and therefore if any will defend them from that infection, they may doe it by the help of God and the Physitian with these Medicines; the first thing is to confesse our selves unto Almighty God, and to pray heartily unto him, and then as concerning Physicall Medicines, three things are to be used, which may save the lives of many. The first thing is to evacuate the stomack, the second to sweat, the third unction. And touching the first, yee shall use every three dayes our *Pillole Aromatiche*, for they evacuate the contagiousnesse, and will not let it corrupt the body. For the second, yee shall cause them to sweat by artificiall meanes, for that evacuateth certain matter very apt to corrupt. And the third is, to annoint all

the body with our Balm artificiall, for that preſerveth the body, and defendeth it from the contagiouſneſſe, ſo that by theſe three meanes men and women may be preſerved from that violent death.

To help Pellaria, *that is a diſeaſe which cauſeth the hair and beard to fall away.*

THis *Pellaria* is a certain kind of fantaſticall infirmity, of the which we by practiſe doe know the cauſe, which is by uſing company with women corrupted with the Pox, and by the ſame practiſe we ſee, that thoſe whoſe hair doe fall away, doe fall into great infirmities of the Pox, although not all, yet the moſt part, and therefore if thou wilt help that accident, it were neceſſary to purge them with our *Sirrupo Solutivo* eight or ten dayes together, that being done, give them our *Aromatico*, and then annoint the place where the hair is fallen away every evening with our Balm artificiall, ſo that with the uſe of theſe three Medicines the Patient ſhall remain perfectly whole of that matter, becauſe the Sirrup purgeth the whole body univerſally, and the *Aromatico* purgeth the ſtomack and the head, and the Balm comforteth and defendeth the place where the hair is fallen, ſo that it ſhall fall no more, for this I have proved an infinite of times. You ſhall underſtand, that there be two other kinds of *Pellaria*, the which will not be helped in the aforeſaid order, for the one cometh of a great fear, and the other cometh becauſe they have had *Mal di Maſſuca*, and their heads be corrupted by that meanes, and for theſe two I know no remedy, but to let nature have her courſe.

To help a Carnoſitie in the Yeard.

THe Carnoſitie that cometh in the Yeard hindereth the Urine ſo that it cannot paſſe, and groweth in the mouth of the bladder, and is a kind of matter ingendered in that place, the which is much like unto an *Emerode* that cometh in the neck of the inteſtine about the fundament, and becauſe it is a groſſe

grosse and ulcerated matter, the urine passeth with difficultie and great burning, the which is very painefull unto those that have it, but if thou wilt helpe that inconvenience, it were necessary to purge the body well, and to keep a diet, and to drink the Decoction of *Hypericon* made with Hony, and use to eat dry meats as much as is possible, and then make certain little wax Candles of Wax and Frankincense, and then make this Unguent.

℞. Red Lead ʒ. i. white Hony ʒ. i. Butter ʒ. ii. white Wine as much as will suffice to incorporate them in a liquid form on a soft fire, and then take ten quills that hath bloud in them, out of the wing of a young Pigeon that is fat, and therewith stir the Unguent when it boileth, and when one quill is dried take another, and so change them untill the Wine be consumed, and then it is made, and when thou wilt occupie it, take one of the said Candles of wax, and upon the end put of this Unguent, and put it into the Yeard untill it touch the Carnositie, and this thou shalt use day by day, untill the Candell passe without any impediment, and then the Patient shall be helped for this is most true, and I have proved it an infinite of times, to my great credit, and content of the Patient.

To help the white Scall.

THis disease being so odious is a corrupt humour, which is not onely in the head as many doe think, but it dependeth of the inward parts, and hath communication with the head, and this humour is like unto the Fume, for continually it vapoureth up, and when it can ascend no more because it is hindered in the skin, then it settleth, and ingrosseth, and causeth the head to break forth in that grievous order as is seen. But I will shew a secret to help it, so that it shall never come again, and the order to make it is thus. You shall give them our *Sirrupo Solutivo* eight or ten dayes together, that being done, give them our *Pillole Aquilone* three times, the which pills must be taken every three dayes once, that being done, take *Sinabri* finely beaten ʒ. ii. *Olibanum, Mirrha, ana.* ʒ. i. mix them together, and divide it into five parts, and make

thereof

thereof five perfumes in five mornings, and cover their heads with a cloth, so that it touch not the head, then let the powder be cast on by little and little untill it be spent, upon a chafing dish of coals, and so let them stand covered one hour without moving, and this doe every one of the times, that being done, annoint the head for the space of a moneth with Oil of Wax, and Turpentine, and they shall be helped, for this is a remedy that cannot fail, for I have proved it an infinite of times, in *Palermo*, in *Messina*, in *Naples*, in *Rome*, and in *Venice*, and alwayes I have had good successe, to my great credit, and profit of the diseased person.

To help those Carvoli *that come upon the Yeard, and their causes.*

THose *Carvoli* that come upon the Yeard are of divers kinds, as by reason and experience thou mayest see, but the most part are taken by using the company of lewd and corrupt women infected with the Pox, and those are the worst kind, for they are the first originall of the Pox, and of those *Carvoli* come, *Pannoni*, or Botches, and certain great Scabs, *Pellaria*, Aches, and Tumours, and an infinite of other evill effects, and these are the first kind. There are another kind, which commonly come of their own accord by reason of heat, and those are easie to be helped, and are not perilous or painfull. There is another kind, the which is as though it were scorched or burnt, the which cometh through debility of the Yeard, and having company with women, and these are also of small importance.

The first kind are certain Ulcers that come upon the end, and some upon the proper substance of the Yeard, and some upon the skin, and the order to cure them is thus. Yee shall mortifie them within and without with our *Caustick*, and when they are mortified yee shall dresse them with our *Magno ligne*, and they shall be whole quickly.

But yee shall well note, that many times after they are healed before fifteen dayes doe passe, there will come a certaine alteration in the throat, so that they can scarce swallow their meat,

meat, and this alteration many times endureth eight or ten daies, and then it resolveth by it self, and that is a certain sign of *Pellaria*.

And therefore if thou wilt avoid that inconvenience that the hair fall not off, assoon as yee feel any of the aforesaid griefs, then presently take a quantitie of our *Electuario Angelica*, and then take our *Sirrupo Magistrale*, four or five dayes, and annoint thy head ten or twelve daies with our *Magno liquore*, and so by these meanes the hair shall not fall. Because our *Electuario Angelica*, doth evacuate the stomack, and cleanseth the head, and drieth up the matter, the which is already alterated by that disease. Also our *Sirrupo magistrale*, doth evacuate the body, and purifie the bloud, and slaketh the fury of the disease. Our *Magno liquore* preserveth the hair from drying and falling.

There cometh many times, after those *Carvbi* are healed, certain Imposthumes in the groin, of the which we will speak in another Book particularly. The other kind of *Carvbi* that come upon the beard, are helped onely by washing them with some Bath, that is restrictive and comfortative. The other kind which are like scotching or burning, are helped by keeping them clean, and annointing them with a Liniment of *Tutia camphorata*.

And thus I make an end, giving to understand to those that practise, how that they may avoid that disease called *Pellaria*, or falling of the hair or beard, for this is one of my Secrets, whereof I mean to write a great number, if God permit me.

A Discourse of those Sores that come of the Pox, and how to help them quickly.

THe Pox, as I have written of divers times, being a putrified and corrupt disease, the sores coming thereof of force must be of his nature, that is corrupt and stinking, therefore if thou wilt help them, and take away their pain quickly, thou shalt use three operations, the first is to give them our *Pillole Aquilone*, and then to wash the sore with oyle

of

of Sulphur, and then lay thereon our *Cerot magistrale*, with Precipitate, and annoint it with *Magno liquore*, and therewith thou shalt help them quickly, because those Pills are appropriate for that disease, and the oyle of Sulphur draweth forth the filth from the Center, and the Precipitate draweth forth the grosse matter, so that of force it must heal.

The cure of one that had the Pox in his head.

BEing in *Naples*, among all other that I cured, there came unto me a Spaniard called, *Il Siegnior Diego di Menas*, a man of the age of 36 years, of complexion cholerick adust, the which had the Pox, and in his forehead he had a certain tumour, the which had perished a great part of the skull, and was open, and he had been taken in hand of divers men, and none could doe him good: I seeing that took him in hand, and gave him our *Sirrupo solutivo* eight or nine daies together, afterward I gave him our *Aromatico*, and then gave him the roots of *Cina* in decoction, and then perfumed him with *Olibanum*, *Mastick*, *Myrrha*, and *Sinaber*, and so by these meanes hee was helped of that infirmitie, but the bone remained bare, and I laid thereon our *Cerot Magistrale*, and so in short time, the bone did separate of his own accord, and one day I took it off altogether, it was so great, that it covered the fourth part of the head, then presently this *Seignior Diego* went abroad, shewing what was taken from his head, as divers can testifie.

The cure of a Wound in the Head, and in the Hand.

THere was a certain Gentleman called *Gionan Jacobo Veniciane*, the which had a great Wound one the head, and in one of his hands, the which being taken in hand of divers Chirurgians, was brought to a very evill case by reason of great alteration in the Wounds; and the Physitian that had him in hand, was one called *Realdo Polumbo cremense*, the which dressed his head with Wine and Oyle, and the hand with Turpentine and Oyle of Roses. Than I being in

company

company told him, that it were good to change thoſe Medicines, becauſe in wounds of the head, thoſe Medicines were not convenient, for the oyle being crude, putrifieth, and the Wine is repercuſſive, and will not ſuffer the Putrefaction to come forth that the oyle ingendereth, and for that reaſon the ſaid Medicine would not be uſed.

And as for the Medicine for his hand, I ſay that the Turpentine is not convenient, for where there is offence of skin, veins, ſinnews, and bones, Turpentine is not good, becauſe it is hot and putrefactive, by means of the Oyle, and cauſeth inflammation, and therefore it ought not to be uſed.

But if thou wilt help the head and hand both, yee ſhall uſe a kind of Medicine that comforteth the place offended, and that doth aſſubtiliate the matter, and incarnate, to the which the ſaid *Realdo* anſwered and ſaid my reaſon was good, if I could find Remedies that will doe that Effect, the which I ſent for to my houſe, and uſed them in this order.

Firſt, I did put our *Quinteſſence* into his wound in the head being cold, and then a little of our *Balſamo* cold, the which ſeemed ſtrange to *Realdo*, and then I laid thereon our *Magno liquore*, and upon the cloth I laid a little of our ſecret Powder, and the like I did to the hand, and ſo in fourteen dayes the wounds were whole, to the great marvell of a number.

A great Secret particular for the Flux, and Diſſenteria.

THe Fluxes of the body are no other but a diſtemperance of Nature, and are of two kinds, the one is cauſed of an evill qualitie and diſtemperance of the Liver, and that is called *Fluſſo Epatico*. The other is cauſed of great heat, Fever, and diſtemperament of Nature, and this is called *Diſſenteria*, that is a diſtemperament of the guts, and both theſe ſorts are hard to be helped of the ancient Doctors, as it is well ſeen by experience of thoſe that practiſe, for they will help them with repreſſion and reſtrictives, but that is not the way if wee ſhall beleeve *Galen*, the which writes, *Fluxus Fluxum curat*, the which is moſt true, for I have cured a thouſand of the

Flux with giving them our *Aromatico*, and three or four doſes of our *Sinrapo ſolutivo*, therefore *Galen* ſaith true.

But the *Diſſenteria* is cured with giving them our *Electuario Angelica*, and then every day after dinner ſtand in a bath of water of the Sea cold two hours at the leaſt, and ſo in this order thou ſhalt help any crude kind of *Diſſenteria* in ſhort time, and with great eaſe, uſe this as a Secret.

The cure of one that was poyſoned with Arſenick.

THere was a certain man poyſoned with Arſenick given him in a meſſe of Rice-pottage in an evening at ſupper, and as ſoon as it was in his ſtomack, he began to groan, and ſweat, and vomit, in ſuch order as it was ſtrange to ſee, and it happened that at the ſaid time there was a learned man in the houſe, who ſeeing this man in that caſe, ſuſpected him to be poyſoned, and ſo ſent for me, and when I came, the poor man was almoſt dead, then preſently I called the wife of the houſe, and told her that her husband would die, and that ſhe ſhould have the Law for poyſoning of him, but if that ſhee would tell him what poyſon ſhee had given him, perhaps he might recover him again, with many words more: ſo to conclude ſhee told him, that ſhee had given him two grains of Arſenick in Rice-pottage, then preſently I called for a cup of Sack, and cauſed him to drinke, and then he vomited and went to the ſtool, and then I annointed him with our oyle of *Hypericon*, and *Scorpions*, all the body over, and ſtill cauſed him to drinke that he might evacuate that poiſon, but all his mouth and throat remained ſwollen, and he did ſpit great abundance, and I cauſed him to uſe that Unguent, and every morning gave him Triacle with Wine, and every three dayes, I gave him a quantitie of *Pillule Aggregative*, and laſt of all I cauſed him to uſe *Aqua vitæ* compound, and ſo ere fortie daies he was perfectly whole, and rid of a terrible diſeaſe, the which he had before he was poyſoned.

The cure of an Ulcerated Leg.

THere was a certain man of the age of six and thirty yeats, of complexion cholerick and sanguine, the which had his left leg all ulcerated, in such order that the Physitians and Chirurgians of the Citie would have cut it off, but in any wise I would not consent thereunto, but took it in hand, and gave him first our *Magistrall Sirrup* in the morning eight or nine daies together, and in the mean time I washed the leg with Wine wherein was boyled Mallows, *Consolida major*, *Cardunus benedictus*, and Honey, and then wet clothes therein, and laid them on twice a day, then I caused him to use a decoction of *Lignum vitæ*, and the bark with *Iva arthetica*, *Cardunus benedictus*, *Pollipodie*, *Ripontico*, Wine and Sugar, and his common drink was wine and water boiled on the Fesses of the same, and this he used four and twentie daies, then I perfumed him with *Cinaber* three times, and ere three monthes were past, he was perfectly whole, for his disease came of the Pox, and those sores are commonly called *Mal di formica*.

The Cure of the Gout on a certain Gentleman.

IN the aforesaid year, in the moneth of *August*, I was called to visit a noble Gentleman called, *Il seignior Don Christofalo, della roca*, a man of five and thirtie years, of complexion cholerick, and sanguine, the which was sore troubled with the Gout, and because it was in the beginning of *August*, our ancient Doctors have forbidden to take any soluble Medicine in that time, in respect of the Canicular dayes. Nevertheless, I called *Armellio*, and *Leonardo Festa*, two excellent Physitians, the which gave their counsell to take no Medicine, nevertheless I proved that the Gout was extream hot, and for that I ordained a cold Sirrup to mittigate the superfluous heat, the which was made of Liverwort, Harts-tongue, Dates, Raisins, Figs, Sugar, and Succorie water, and aromatised it with Musk and Rosewater, of the which he took every day four ounces,

and for the alteration of the Gout, I waſhed it three or four times a day with our *Aqua del Balſamo*, becauſe it penetrateth and openeth the pores, and aſſubtiliateth and dry-the humour offenſive: alſo I ordained him bread of Barley, becauſe it cooleth the bloud, and is of good digeſtion, and cauſed him to refrain from all fat Brothes, and his drink was temperate, and to this one of the Doctors did agree, but the other would not, nevertheleſſe the Gentleman was content with my advice, then I began to give him the aforeſaid decoction, with our Soluble *Quinteſſence*, and therewith he had every day two or three Stools, and I waſhed the Gout three or four times a day with our *Aqua Balſami*, and the firſt day he began to feel eaſe, and the ſecond he felt more, ſo that in ſeven daies all his pains were taken away, and then I applyed thereunto our Secret of Secrets for that kind of diſeaſe, the which in three dayes delivered him; then I cauſed him to uſe certain Medicines to defend the Gout from coming again, and ſo he continued whole to his great ſatisfaction.

Of the cauſes of the Sciatica, and how yee may help it.

THe *Sciatica* is a diſeaſe ſo called, becauſe it cometh in that place of the bodie called *Sio*, and is cauſed of an evill qualitie, and groſſe humours that are ſtaid in that place, becauſe they cannot paſſe down, and this is ſeen by experience daily, for where that pain is, there is alteration, and the cure thereof is with Gliſters, Vomits, Purgations, and Unctions, becauſe the Gliſter doth evacuate thoſe places next unto it, and ſo eaſeth the humour, the vomit cleanſeth the Stomack, the Purgations doe evacuate the body downwards, the Unctions diſſolve the Winde, and ſo by theſe meanes thou mayeſt helpe the *Sciatica*, as I have done many times to my great honour, and ſatisfaction of the Patient.

A moſt excellent remedie to helpe the flux of the body, with a certaine diſcourſe therein.

IF thou wilt helpe the flux of the body, it were neceſſary to know firſt from whence it proceedeth, for he that knoweth not the cauſe, is leſſe to be credited to cure the effect, and therefore I will ſhew thee what the Flux is, and from whence it cometh, and then I will ſhew the order to cure it, and alſo to make the Medicines.

The Flux of the body is cauſed of a ſuperfluous heat conceived in the ſtomack, the which make a continuall ſolution inwardly, as yee may ſee by experience of thoſe that are troubled therewith, for ſo long as the cauſe is not taken away, all their meat doth turn into that matter, the which if it be ſo, that is true which I doe ſay, that the Fluxes are a diſtemperance of the body, cauſed of hot and corrupt humours in the ſtomack, and therefore if thou wilt cure it, it were neceſſary to extinguiſh the heat, and to take away the corruption, the which thou ſhalt doe with the redneſſe of *Marte Militare* written in this book following; for that is the moſt ſoveraign remedy that can be found But firſt yee ſhall take twelve grains of our *Petra Philoſophale*, with ℥ ß. of *Mel Roſarum*, and then take for four mornings together one ſcruple of the redneſſe of Marte, with ℥ ß. of Sugar Roſat, and therewith thou ſhalt work miracles.

A diſcourſe as concerning Cornes in the feet or elſewhere, with their remedies.

THis callous matter is a certain hot humour, of the which Nature would diſcharge her ſelf, and when that humour is driven forth of Nature, it goeth unto the lower parts into the end of the Toes, for in that extream part of the toes, that skin, that is called *Epiderma*, is hard, and will not ſuffer it to paſſe or exalate, and there many times it ingendereth a tumour in the skin with great hardneſſe, and many times that tumour doth increaſe and cauſe ſuch pain, that it doth not onely

onely hinder their going, but hindereth them from ſleep in the night, and this kind of rumour is called commonly *Cale*, or Corns in Engliſh, and I thought it good to call them *Creſte*, becauſe they are alwayes growing, and are of great importance among the Chirurgians, for an infinite number of perſons are troubled therewith, and therefore I will ſhew thee our ſecret to help them quickly, and with great eaſe; which ſecret was never known before of any. Firſt yee ſhall pare them with a ſharp knife unto the bottome, and there yee ſhall find a certain thing like matter, but if yee find no matter, yee ſhall pare it untill the bloud doth appear, then touch it once with Oil of Sulphur, and then dreſſe it with our *Balſamo artificiato* once a day untill it be whole. Keep this as a ſecret.

Of an Infirmity of Importance, that cometh upon the extremity of the toe upon the nail.

THere are many men that are troubled with a certain infirmity under the nail of their great toe, the which ſeemeth as though that the nail grew in the fleſh, which is not ſo, but the fleſh groweth over the nail, and although this ſeemeth to be a thing of nothing, and that the Ancients have had ſmall conſideration thereof: Nevertheleſſe, it is an infirmity of great importance, and to be conſidered of, becauſe many are troubled therewith, and eſpecially men of authority, and eſpecially thoſe that are troubled with the Gout. I call to remembrance, that in the time that I was in *Naples*, I cured a great number, and eſpecially thoſe that were of great authority, to my great honour and profit. The firſt thing that I did, I cut the nail on the part which was grieved and took it away, the which was done eaſily and with little pain, which thing being done, I touched it with our *Cauſtick*, and ſo let it remain three dayes together, and then I dreſſed it every day with our *Magno liquore* untill it was whole, which was in ſhort time.

A diſcourſe upon the Emeroids, with the order to cure them with moſt excellent Medicines of our invention.

THe Emeroids are a certain kind of evill tumour, cauſed of the bloud in the veins Emerodiall, and theſe come alwayes in the extremity of the Inteſtinals about the Fundament, and ſome of them cauſe great pain, and ſome of them doe burn exceſſively, or doe ſcald; the which cometh through the quality of the good and evill humours, as yee may ſee by experience, how that ſome have ſuch burning that they cannot reſt in the night, the other have ſuch pain that they cannot ſit, the other are ſo ſcalded that they cannot abide it, yee ſhall underſtand, that this infirmity is more painfull in one complexion then in another, and the cure thereof is difficile Nevertheleſſe it may be cured, and the order is this.

Firſt take our *Aromatico*, then take our *Sirrupo Solutivo* three or four dayes, then take our perfume three or four times on the Fundament, that being done, annoint the place with our Balm artificiall, for that drieth and taketh away the pain altogether, and ſo the Patient ſhall remain perfect whole.

There is alſo a great ſecret in the tooth of a Horſe-fiſh, if it be worn on a mans finger, to take away the Emeroids, the which tooth I have known proved at the leaſt ſeven or eight times, for I have a ring made thereof, and have uſed it.

A great ſecret to help thoſe that are burſt, or have the Rupture.

THis is a rare ſecret, never known before of any man, and eſpecially for thoſe that have not been burſt long time, and that the Rupture hath not yet made a Callow, and the order to cure it is thus.

Firſt yee ſhall give them our *Aromatico* every ten dayes once, and every morning faſting give them one ounce of fine

fine Tartar beaten into powder, with water or wine to drink, and likewiſe in the evening, two hours before ſupper give him as much, and his bread ſhall be Biſket made of Rye, alſo he muſt wear a Truſſe made fit for that purpoſe, and uſe this remedy.

℞. Rectified *Aqua vitæ* without flegm ℥. xii. Roſin of the Pine tree that is dry, *Olibanum*, *Maſtick*, *Sarcocolla*, *ana*. ℥. ß. Mix them altogether, and with this water waſh the Rupture every day twice, and then caſt thereon preſently the powder of a hearb called *Biſſlingua* and *Balſamina*, *ana*. and then wet a cloth in the ſaid water, and lay it thereon, and bind the Truſſe very hard, and keep thy houſe with as much eaſe as thou mayeſt, and ſtrain not thy ſelf in any wiſe, and thus within a hundered dayes thou ſhalt help any great Rupture, keeping the aforeſaid order.

A rare ſecret and divine, to help thoſe that are troubled with the Spleen.

THe Milt is alterated and becometh hard, by reaſon of a ſuperfluous humidity, which it receiveth by the evill diſpoſition of the Liver and Lungs, and therefore if thou wilt help it, it were neceſſary to uſe Medicines abſterſive and drying, and to give them our *Aromatico* once, and then to uſe this Electuary, the which is of marvellous vertue in that operation.

℞. *Squamma ferri* ℥. i. *Scolopendria* ℥. i. *Spicknard*, *Lapis Lazuli*, *ana*. ℈. ii. Cinnamon ℥. ß. beat them fine, and make thereof an Electuary with purified Hony according to art, and take thereof every morning a ſpoonfull, and as much at night two houres before ſupper, and annoint the place where the Milt lieth with our *Balſamo artificiato*, and ſo by the grace of God, and meanes of theſe Medicines, thou ſhalt be helped quickly.

Another

A great Secret to help the Spleen with great speed.

THe Milt, as is aforesaid, is grieved through abondance of humidity which it receiveth, and therefore thou must onely seek to dry that humidity, and for that purpose I will shew thee two great secrets wherewith thou shalt work miracles, and are of great reason and experience. The one is to be let bloud under the tongue in one of these two veines, that is on that side where the Milt lieth, that being done, yee shall take Mustard, and mix it with the Urine of a Boy, and lay it between two clothes, and lay it on the sore place one night, and then if it be not well, use it still until it be helped, for this I have proved an infinite of times.

The cure of a certain Spaniard called Carabafall di Cordonet, *the which was troubled with the Pox.*

THis Souldier, being of the age of two and thirty yeares, was mightily troubled with the Pox, with extream paines and sores, among the which he had all his thigh so eaten away, as though he had been gnawn with Dogs, with most extream pain, and the way that I cured him was thus. I gave him twelve grains of our *Petra Philosophali*, with Sugar Rosate, the which caused him to vomit and to evacuate downward, of the which he found great ease: that being done, I prepared him our decoction of *Lignum sanctum solutivum*, the which is written of hereafter, with a certain drink made with Wine, and *Lignum vitæ*, and this he used five and twenty dayes, and then I annointed him with our *Unguento magno*, and in the space of forty dayes he was perfectly helped to the sight of all men.

The cure of the Stitch in the side with retention of Urine.

THere was a certain Gentleman called *Marco di Chiffano* of the age of six and thirty yeares, the which was troubled with a terrible stitch in the side, and had proved many

Medicines, and none did him pleasure, the which, after I took him in hand, I gave him our *Arsenico*, and after that the pain slacked, than I caused him to annoint all those parts with the oyle of Nutmegs, and the oyle of Eggs mixt together, and so he remained quite whole, for in this order I have cured an infinite of persons to my great honour.

A cure of a certain Spaniard wounded in the head in Naples.

THere was a certain Spaniard called *Zamora*, of the age of four and thirtie years, of complexion cholerick and sanguine, the which was wounded in the left side of the head, with incision of the bone; also you shall understand, that in *Naples* the ayre is most evill for wounds in the head, by reason that it is so subtile, and for that cause the Doctors did fear the cure, nevertheless I dressed him with our *Magni liquore*, and *Balsamo artificiato*, keeping the wound as close as was possible, annointing it onely upon the wound, and so in fourteen daies he was perfectly whole, to the great wonder of a number of Chirurgians of that Citie.

The cure of a certain Gentleman with bad Mal' di formica.

THere was a certain Gentleman *Neapolitan*, the which was called *Il Signior Giovan Francisco Cuccaro*, of the age of thirty eight yeers, the which was marvellously tormented with a sore arm, and a sore leg, called *Mal' di formica*, and he was of complexion cholerick and melancholie, and these sores went creeping upon the flesh, healing in one place and breaking out in another, and in his arm he had nine sores, and in the leg fourteen, and this Gentleman had sought help the space of two yeares, and could find none, and had twice taken the Diet, and yet could find no help, the which Gentleman I took in hand, and the first thing that I gave him was this: ℥ i. of *Hieracicon Galeni*, with twenty grains of our *Petra Philosophale*, the which provoked both vomit and seege divers times, that being done, I gave him our *Sirrupo Soluitivo* 12 mornings together, that being done, I gave him a Medicine with our *Petra Philosophale* and *Elleborus niger*, the which caused him also to vo-

mit

mit and purge downwards: that being done, I caused him to make a Syrup of *Lignum Sanctum*, and the Bark, *Iva Arthetica*, and *Cardunus Benedictus*, in the which I put seven pound of Wine, and one of Sugar, and then I caused him to make a drinke with water, and wine, and Honey, to drink continually, and that I caused him to use five and twentie dayes, and then I annointed him with our *Unguento magno* five times without fire, the which Unguent caused him to spit abundance of filthy matter, and at the last it caused him for to spit blood, after the which I caused him to make a Bath the which is written in our Regiment of the Pestilence, called the Joyfull Jewell, and I laid on the Sores our *Cerot Mastistrale*, and thus within thirty eight dayes he was perfectly whole.

Certain Cures that this Author did when he travelled into Africa.

IN the year 1550 he travelled into *Africa*, and there he was chosen by *Il. S. Don Pietro di Toledo victroi di Napoli*, to be Physitian unto the camp under *Don Gracia* his son, and so in the year 1551. in the moneth of *May* he departed from *Naples* with all the army of the Emperour, *Carolo quinto D' Austria*, and so having a prosperous wind, arrived in *Barbarie* by a certain old citie called *Menasterio*, and there gave an allege, and took it without any remission or ransoming, and made slaves of all those that were left alive, and it remained utterly destroyed, but not without great mortality of our Christian Souldiers, and beside those that were killed, there was a great number wounded, the which were brought into the Gallies, and carried to the Isle of *Sicilia*, in a certain citie called *Tarpano*, the which say they, was builded by a great Idolater called *Tarpos*, and there in the Hospitall those wounded persons were left, with certain Chirurgians that were under my jurisdiction, and with certain Medicines of my invention, and so in short time the most part were helped, and then the Armie returned unto *Naples* again, and refreshed them with new men and victuall. And then on the fifteenth of *June*, we set up sail and sailed, and

when we were in the midst of the gulf between *Naples* and *Palermo*, there happened a great misfortune, the which was thus.

In the Gallie of *St. Giacomo* Captain General of the Gallies Duke of *Florence*, it happened that he being at the table with divers Captains and Gentlemen, and as they were at dinner, a certain Captain being grieved with another, multiplyed words, and took a loaf of bread, and threw it at his face, without any reverence or respect of the said Generall *Sig. Giordano*. That being done, the said Generall rose from the table, and took him by the bosome, and gave him five stocados in the breast, the which pierced within the bodie, and there he fell for dead; that being done, the said Generall repented himself of his rashnesse, and presently sent for me being in the Gallie of *Don Gracia* to come and dresse him, and so my Generall caused me to doe with all diligence, and when I came, this poor Captain lay as though he had been dying, nevertheless I dressed him with great diligence, and the Medicines which I used were these: First, I put into the wounds of our *Quintessence*, and upon the wound I dressed it with our Balm artificiall, and gave him a vomit, the which caused him to cast great quantitie of bloud, and then every morning I gave him half an ounce of our *Aqua Balsami*, and thus within two days after we arrived at *Palermo*, the Captain was perfectly whole, to the great marvell of a number. After that we departed from *Palermo*, and went to the Citie of *Trapam*, where the rest of the gallies were, and there continued four dayes, and then on Saint *Johns* even, we went to an Island called *Fanigana*, and there kept the feast of Saint *John*, and then we departed with all the army, and went on the side of *Africa*, and on Saint *Peters* day we landed in the Gardens of that Citie, and there began to offer battell, and there remaining about 24. or 25. dayes, the army began to be infected with a certain kind of flux, whereof a great number dyed every day. My Generall seeing that called me, and asked if it were possible to find some remedie for that flux, unto the which I answered willingly, and said, I would devise by the help of God some remedie, because it was my dutie, to labour for the health of

the

the Souldiers of the Emperour, the which thing I did in short time, thorow the whole camp, as I will make it easier in the next chapter.

The cause of the Flux, wherewith I helped the Armie of the Emperour in Affrica.

BEing as I have said before in the camp, where they were marvellously tormented with a Flux, and many died thereof, and could find no help, although they had Medicines. Than I which had the experience in hand, began to laugh to my self, and the remedie wherewith I helped them all, was this. First, I caused them to eat well, and then in the morning I gave them a vomit, and then every day after they had eaten, I caused them to go into the water of the sea, and there to remain four or five houres, and so doing within four or five daies they were helped, for I sweare as an honest man, that if I had not been there, the whole Armie had died of that Flux, for of fourteen or fifteen thousand that were there, there was not left two thousand but they were infected with that Flux, or distemperance of the Liver caused of superfluous heat, the which heat distempereth the Stomack, and causeth the continuall Flux, you shall understand that our vomit doth evacuate the stomack of the putrefied humour, and the salt water coobleth the heat, and restraineth the Flux, so that by these meanes they were helped.

A goodly Remedy found out by me for Wounds in the head.

WOunds in the head were very perillous in that place, so that if a hundered were hurt in the head, it was not possible to recover ten, and that came through two things, the which were much contrary in that Region, for the day was so hot that it burned all things, and the night to the contrary so extream cold, that it was intolerable, and not to be credited, and so by this distemperance, when the *Cranion* was uncovered that the aire might touch it, presently they died without any help, then I seeing that, began to consider of the matter

matter, desiring to find some meanes to help them, and to studying, because in my conscience, that one day I should be of their death, as it was in truth. Then presently I commanded all those Chirurgians that were under my jurisdiction that they should not meddle with any wound in the head without my presence, the which thing was done, and as many as were wounded, the first thing that I did, in stead of cutting or launcing or discovering, according to the common order, I joyned the parts, and sowed them close, and dressed them upon the wound with our *Quintessence*, and with *Balsame*, and *Aldegia liquore*, and so in short time the most part were helped, and there died none so desperate as they did before, and therefore to my judgment, this was a good invention, and never used of any before, and this order of curing is very naturall, for Nature doth shew it in hearbs, plants and stones, how that they cannot stand dis-united, then much more our flesh cannot stand disunited, without great torment of the Patient, for until it be joyned together again, it is unpossible to be helped, then seeing that is true, it is most naturall for the wound to be joyned together, and to use those Medicines, that where they be applyed, will not suffer the humour to come thereunto, nor putrifie the place that is hurt, and seeing it is so as by experience is seen, we must believe this to be a naturall and most wholsome remedie, so that I affirm that the joyning of the parts of the wound in the head, and other parts of the body is most soveraign, and of great satisfaction to the sick, for they never felt pain, nor have no Fever, nor other sort of accident, for of those I have cured a great number with good successe.

The cure of one that had his nose cut off, and set on again.

IN that time when I was in *Africa*, there happened a strange and that was thus.

A certain Gentleman a Spaniard that was called *Il Seignior Ascanio Gutiero*, of the age of twentie nine yeares, upon a time walked in the field, and fell at words with a Souldier, and began

began to draw the Souldier, seeing that, struck him with the left hand and cut off his nose, and there it fell down in the sand, then I happened to stand by and took it up, and pulled thereon to wash away the sand, and stitched it on again very close, but I dressed it with our *Balsamo verde* as is, and bound it up, and so let it remain eight dayes, thinking that it would have come to matter, nevertheless, when I did unbind it, I found it fast conglutinated, and then I dressed it only once more, and he was perfectly whole, so that all *Naples* did marvell thereat, as is well known, for the said Sig. *Antea* doth live yet, and can testifie the same.

The cure of an arme of S. Giordano Ursino.

AT the same time the said Sig. *Giordano Ursino*, and *Si. Antame Savello Romano*, and *Sig. Astor Baglione*, with divers others, took their Horses and rid about two miles from the Camp, and there perceived certain *Moors* on horseback, the which did assault their Gentlemen, and one *Moor* with his Launce did thrust through the arme from the elbow through the shoulder, then the said Sig. *Giordano* returned to the Camp with great paine, and presently I was sent for, and when I had seen it, I put therein our *Quintessence*, and upon the Wound I laid our *Balsamo*, and *Magna liquore*, and bound it straight, and so left it, and in five dayes it was whole and sound, and then went to the assault most valiantly, as many can testifie, because he was generall of *Firenze*.

A great chance that happened in the assault in Africa.

AT the same time there was a Gentleman *Florentine*, that was with the said Si. *Giordano Ursino*, that was called *Millemattio*, the which fought with his Sword and Target, and defended many shot of Calivers, and such like, at the last one perced his Target, and struck him upon the breast, and bruised him marvellously, and yet broke no skin, and therewithall he fell to the ground for dead, and the carriers of dead men, or *Becamori*, as they call them, would have buried him in a

Myne,

Mayne, I then being present, caused him to be brought into the Tent of Sig. *Affer Bogline*, and there I put our *Quintessence* into his mouth, and that caused the blood to liquifie and come forth at the mouth, and laid upon his stomach a plaister of Aloes, and if he lay at the ward, above, and there I changed morning and evening, and always I gave him of our *Quintessence* drink, so that in short time he was helped, and yet liveth in health: and this was one of the most strangest things that ever I saw, that a pellet of a Calives could not break the flesh, and this came by certain words that she said *Millematti* did carry written upon his breast, as he perswaded me afterward, for he said, *In verbis, & in herbis, & in lapidibus sunt virtutes, &c.*

The cure of Wounds being poysoned, and of other Sores.

WHile that warres dured in *Africa*, many times the Christians were poysoned with venomous Arrows and such like, for the *Moores* commonly when they fight against the Christians, they stick the heads of their Arrows in a Squill, and poyson it with the juyce, and when those Arrow heads or other weapon goeth into the flesh of a man, it causeth so great burning that it bringeth *Spasmus*, and so in short time they dye. And untill this time there hath been no other Medicine found, but to cut away all the flesh that the weapon hath touched, or else to cauterize it two or three times with a red hot Iron to extinguish the venome, but I, through the grace of God, have found the true and perfect way to help them quickly, and with great ease, and without detriment of the wounded, and the remedy is this; yee shall put our *Quintessence* into the Wound, and lay thereon our *Mayno Bonum*, the which are two Medicines that kill the poyson of the Squill, and therefore if any will prove this to be true, to see the experience, take a peice of a *Squilla*, and scratch it with thy nail, and then put thy finger into thy ear, or scratch any other place that yee may touch the flesh, and presently thou shalt feel a terrible burning, and to quench it, presently take of our *Quintessence*, and wash the place there-

therewith, and presently the pain will cease, and therefore use this as a secret, for therewith I have cured a great number.

A remedy found out by me against the poyson of a Fish.

WHen that I caused so many sick of the Flux to goe into the sea, whereby they were helped, there was a certain kind of fish, that as soon as they touched the flesh of a man, presently it inflamed, and the poyson so increased, that in two or three dayes it caused corrosive Sores, the which caused many to dye, and many were stung with that fish which never could find help: I then seeing that desperate case, upon a time visited a young man being a *Romane*, the which was hurt on the Codds and Yeard with such a Spasmus, that it was wonderfull to behold, and having a glasse full of my *Quintessence* in my hand, I opened the sore and washed it therewith, and presently the pain ceased, then afterward I dressed it with an Unguent made of the fat of the fish, and so therewith he and a great number more were helped in short time, and these are secrets of my invention.

Of the taking of Africa *and his destruction*

IN the year 1551. the eleventh of *September* about the nineteenth hour the generall assault was given to the City of *Africa*, and in the space of two hours it was taken, and destroyed by the souldiers of *Carolus Quintus* Emperour, whereat was slain a great number of both parts, and there was such a number hurt, that it was to be wondered at, the which were healed with our *Magno liquore*, and *Balsamo*, and when the City was taken and all ended, the Gallies remained there all *September*, and the fourth of *October* every man went to serve at their ports appointed, and so we returned to *Naples* to passe the winter, but yet we remained but a while, for there was occasion to goe to *Siena*, the which rebelled against the Emperour, and so we went with *Don Pietro da Toledo* the which died after at *Firenza*, &c.

The cure of a great wound on the head.

IN this yeare 1551. in the moneth of *November*, there came unto my house a Spaniard, the which was called *Giovan Ruiz di Zamora*, the which had a great wound over the eare, on the left side that reached halfe over the head, with great fracture of the bone, the which I presently stitched with diligence, and put therein our *Quintessence*, and upon the wound I dressed it with *Magno ligniore*, and *Balsamo*, and made a gentle ligature with a piece of silke, and sent him home to his lodging, and commanded him to come againe the next day about the said houre, and those that were about me, fell a laughing at my words, and said that he would die of that wound, because I let him goe forth in the ayr, to the which I answered that he might safely goe forth, and so the next day he came againe, and I took off the ligament, but not the cloth, and thereon I put of our *Quintessence* and Balme, and so in three dayes I touched it not, and then I took off the ligament againe, and dressed it upon the cloath, and let it remaine untill the 8. day, and then I opened it, and took away the cloath, and found the wound so healed that yee could scarce perceive any scarre, and many said that it was impossible to be healed, for it would come to imposthumation, nevertheless it remained perfectly whole for five or six moneths that he remained in that Citie, in the which time I cured a great number in the same order that were wounded in the head, to the great wonder of those that dwelt in *Naples*, for they count all wounds in the head to be mortall, because the ayre is so pestilentiall, for as soone as it toucheth the scull it corrupteth the wound.

But using our order thou mayest safely helpe them, so that the wound be not mortall, for by keeping it close shut it is preserved.

A very strange thing that happened in the aforesaid year.

THere was a certaine young Mariner of the age of 26. years, the which was called, *Francisco di Giovanni Ragusco*, of the Isle

Isle of *Mezo*, the which being in fight fell downe, and the other that fought with him cut him over the side and backe a handfull long, in so much that a piece of the Milt was cut overthwart, then he was carried to a Chyrurgian, and he stitched him up, then the next day I was called, and there I found the Wound not well stitched, the which I ripped up againe, and found the belly full of blood, and when I saw that, I caused divers to make water, and therewith I washed him, and with taking forth of the blood, there came a piece of the Milt that was cut, the which I washed, and gave it to a Marriner that stood by, and the Patron of the ship tooke it from him and carried it away, then I stitched him up againe and left a little hole or orifice beneath, where the matter might come forth, and dressed him with our *Quintessence*, with *Balsamo*, and *Magno liquore*, and in the space of 22. dayes he was whole perfectly.

The cure of a Fistula in the lower parts.

IN the yeare, 1552. in the moneth of *March*, I was brought unto a man of the age of fourtie years, of complexion cholerick and melancholly, the which had a Fistula in the lower parts, the which was of this Nature, that it had alterated the cods, the member, and all the parts thereabout, with eleven holes infistulated, at the which holes he made water with great burning, and intolerable paine, and which are accidents of a Fever in manner continuall, the which Patient had beene taken in hand of divers, and none could doe him pleasure. Then the first thing that I did, I gave him our *Aromatico*, that being done, I gave him xii. dayes together our *Quintessentia solutivo*, that being done, I gave him a quantity of our *Electuario Angelica*, and then he used one of my secrets, the which I will not write in this place, that being done I caused him to spit with one of my confections, written hereafter, and so by these meanes he was perfectly whole.

Of many that I cured in Naples.

IN that time that I remained in the famous Citie of *Naples*, untill the year 1555. in the Moneth of *February*, and then I thought it good to go to *Rome*, vvhere at this time I cured a number of perſons, and have helped ſo many by the help of God, vvhich if I ſhould record them, it vvould be ſufficient to fill a great volume, for there came ſuch a number to my door, that the people wondered thereat, and with four Medicines compounded by me, I helped in manner all of every diſeaſe, and the Medicines were theſe, one Pill made with our *Petra philoſophale*, *Elbero negro*, *Olio di ſulpho*, *Olio di melle*, mixed with Marchpane, and made in Pils. The ſecond Remedy was ſoluble Pils, made with *Aloe hepatico*, *Colloquintida*, *Siena*, and oyle of vitrioll made in paſte with ſugar, and common honey. The third Remedy was an unction, made with Sage, Roſemary, Wormewood, Rew, Mint, Nutmegs, Cloves, Cinamon, Maſtick, Frankincenſe, Turpentine and wax with common oyle. The fourth Remedy was our *Quinteſſence*, and theſe four Remedies, I gave unto thoſe people to helpe their griefes: and I willed them that tooke theſe Medicines to eat well, and of good meats, and ſo alwayes they prayſed theſe Medicines, the which was not without great reaſon, becauſe the Pills firſt evacuate the ſtomack of all Impediments, and leaveth nature eaſed, the ſecond Pills evacuate the body of the corruprion.

The unction comforteth the ſtomack, and helpeth digeſtion, and mitigateth the paine. The *Quinteſſence* comforteth the ſtomack, cauſeth good digeſtion, purifieth the bloud, and comforteth the head, ſo that by theſe aforeſaid Reaſons, ye may underſtand that theſe foure Remedies may helpe againſt all indiſpoſitions inwardly, and for cauſe of thoſe Remedies thoſe people honour me like a Prophet, and alwayes have had me in great Reverence, as long as I remayned among them.

A tent

A cure of Ulcera putrida *which was in the arm.*

IN the year aforeſaid, and in the moneth of *Auguſt*, there came to my hand a certain Gentleman of the Embaſſadors of Portingall, that was called *Il ſignior Jari*, a man of the age of two and thirtie yeares, of complexion melancholie, the which had a putrified Ulcer about the left ſhoulder, that he had carried above three yeares, and was as big as a hand, and very deep, which could not be healed of the common Chirurgians, nor yet be eaſed of his pain, then I reaſoning with this Gentleman, told him that the cauſe of that ſore, was corrupt and putrified bloud, and by that meanes the Liver received evill qualities, and that if he would be helped, the cauſe muſt be removed, the which was hard to be done, becauſe the bloud muſt be evacuated a little, and then the ſtomack muſt be evacuated of moiſt matter that offendeth it, and hindereth digeſtion of the meat, and will not ſuffer good bloud to ingender; then will it alſo be neceſſary to evacuate the body downwards, that the corruption ſend not up his vapours unto the upper parts of the body, and hinder the cure of the Ulcer, all this being done, it were neceſſary to evacuate the humour between the skin and the fleſh by ſweat, ſo that all the parts of the body may remain purified, and ſo by theſe meanes the Ulcer may eaſily mundifie, incarnate, and ſiccatrize, and ſhall be a perfect cure: to the which thing the Gentleman was willing, for he had as willingly dyed as lived, and ſo in the name of God I took him in hand, and the firſt thing that I gave him was a vomit that purged the ſtomack, and took away great part of his pain: then I purged him with our *Quinta eſſentia ſolutivo* eight daies together, that being done, I made him a Fomentation that cauſed him to ſweat well, and to ſpit abundance, then I cauſed him to be let bloud under the tongue, and then I annointed all the Ulcer with our *Cauſtick*, the which mortified all the filthineſſe therein, and then I dreſſed it with *Magno liquore*, and our Cerot *Magiſtrale*, and ſo with theſe Remedies in ſhort ſpace the ſaid Gentleman was cured, to the great marvell of

the

the ſaid Ambaſſadour, and all thoſe that ſaw it: By reaſon of that cure came another of the ſame houſe unto me, called *Il Seignor diego Iaimes*, the which was troubled with a difficulty of Vrine, which did trouble him mightily, to whom I gave three times our *Petra Philoſophale*, and once the juyce of Elder Barks, and he was helped: I cured another in the ſame houſe of a Fever with our Oyle of Honey, and with *Balſamo*: The Ambaſſadour likewiſe being troubled with the Gout, willed me to take him in hand, the which I did, and cured him, ſo that in three years after while I continued in *Rome* he never felt paine, and of theſe cures I helped an infinite in *Spaine*, as is well known to the Inhabitants thereof.

The cure of Etheſia in the beginning.

IN the yeare 1555. in the Moneth of March, there came to my hands a young man of *Millayne*, the which was a Painter, of the age of five and twenty years, the which was fallen into a ſpice of Etiſie, and did ſpit much bloud with a continuall Fever, whom I cured in this order.

Firſt, I let him bloud under the tongue on the right ſide, and after that I gave him a quantity of our *Aromatico* with Plantaine water, becauſe the bleeding taketh away the ſuperfluous bloud of the breaſt, which nature ſendeth forth by it ſelfe, and the *Aromatico* with Plantaine water is cold and dry, which are moſt neceſſary for that diſeaſe, for they evacuate the ſtomack, repercute and mitigateth the alteration, thoſe things being done, I cauſed him to uſe our *Quinteſſence ſolutive* to evacuate the body in reſpect of the Putrefication already conceived within the inteſtinals, alſo I cauſed him to uſe the *Quinteſſence* of the Flower of Flowers, and I annointed his ſtomack with *Magno liquore*, and alſo he uſed our *Electuarie* of *Althea*, and ſo by theſe meanes he was helped perfectly.

The cure of a certaine man wounded in thirteen places.

IT happened that a certaine man called *Aleſſandro Orefice*, was wounded before my lodging in thirteen places, and there fell for

for dead, and then by a certaine friend was brought into my Lodging, and there I laid him upon a Table, and took off his clothes, and sowed all those wounds which were to be sowed or stitched, and dressed him with our *Quinteſſence*, and *Balſame*, and *Magno liquore*, and our secret Powder, and so by those meanes in 15. dayes he was perfectly whole.

Of Remedies that helpe many diseases.

THere are divers and sundry diseases, and they be helped with divers and sundry Medicines; therefore I will make a note onely of those which are most used.

And first I will write of those Remedies that help the Fevers of all sorts, which are these, the Sirrup of Burrage, Bugloſs, Endive, Cicory, Hops, *Fumitorie*, Rhabarb, Caſſia, Scamony, Sine, Barly-water, Sirrup of Scytrones, and such like.

The Remedies that helpe the Pox are these, Aloes, Coloquintida, Turbit, *Hermodactils*, *Scamony*, *Precipitate*, *Orioles*, *Olivella*, the Unction of *Mercury*, *Lignum ſanctum*, *Cinna*, *Salſa perilla*, the perfume of *Sinaber*, a stove of hearbs, our *Cerote Magiſtrale*, and such like things. Those Remedies that helpe the Cough, are *Enula Campana*, Garlike, Sulphur, Honey, *Lapacielle*, the Oyle of Sulphur, and such liket: Those Remedies that help the Scabs, are the juyce of *Anrcola*, Sulphur, *Litarge*, *Aqua Reale*, Roch Allome, those that are troubled with paines in the body, may use *Genciane*, Nutmegs, *Dictamus albus*, *Euphorbio*: those that are wounded shall use Turpentine, our *Balſame*, *Magno liquore*, *Aqua Balſami*, *Elixar vitæ*, *Cerote Magiſtrale*, Oyle of *Hipericon*, of our invention, and such like. Those that provoke vrine, are the flours of Mallows, *Alkekengi*, Hogs lise, *Cantharides*, and such like, and therefore I will not trouble you further, because I have written sufficiently in my other Books in sundry places, and hereafter I will write of divers, and sundry Medicines of our invention never found out before of any man.

Here

Here beginneth the order to make divers and ſundry Medicines of our invention never found out before by any man. And firſt to make our Petra Philoſophale, *that helpeth againſt all manner of diſeaſes that happeneth unto man, or woman, or any other Animall terreſtriall.*

THere hath alwayes been a great queſtioning among the Philoſophers, whether that one Medicine might help againſt all diſeaſes or no. The which I affirm, and will approve with ſufficient reaſon, that the *Petra Philoſophale* made of our invention may help againſt all the infirmities that cometh unto mans body, and two onely reaſons I will ſhew thee with brevity, the firſt of them is this, that all ſorts of infirmities have their Originall and beginning of the ſtomack, and to know the truth, yee may ſee manifeſtly, that if the body be never ſo little infirmed, the ſtomack is alſo greived: For yee may ſee how the Animals terreſtriall never help themſelves of other infirmity then of the ſtomack, and when they will help themſelves, they eat hearbs, the which cauſeth them to vomit, and this doth ſignifie, that they have no other infirmity then the aforeſaid, ſo by the experience of the Animals I approve that the infirmity is cauſed of the ſtomack, and this is the firſt reaſon. The ſecond is, that all the Medicines, wherein our *Petra Philoſophale* is put, as ſoon as they are come into the ſtomack, it draweth unto it all the evill humours of the ſtomack, and alſo of the whole body, and mixeth with them, and ſo natrue ſendeth them forth by vomit, or by ſeege, or both, and ſo the ſtomack ſhall be evacuated of that matter, and the body remain free from all impediments of infirmities, ſo that by this reaſon I affirm, that our *Petra Philoſophale* may help againſt all ſorts of infirmities, and to know the truth, I have proved it by experience in all manner of infirmities, and alwayes have found it to doe much good unto all men, and hurt none unto my knowledge, and the order to make this *Petra Philoſophale* is thus.

℞. *Sal niter*, Roch Allum, Vitrioll Romain, of each two pound.

Firſt

First, dry the Vitriol in an earthen pan, and then beat it to powder, and mix it with the other matters, and put thereunto foure ounces of *Sal gemma*, then put it in a goord with his head, and a Receiver well luted, and distill it in a wind Furnace, so that yee may make fire with wood, and at the first make small fire, and so increase it according to Art, and alwayes lay wet clothes on the head and Receiver, and that thou shalt doe, because the spirits of the water shall not flye away. Yee shall understand, that in the beginning of your distillation, the Receiver will wax red like bloud, and then turn white; and at the last, when yee give it strong fire, it will turn red again, and those are the pure spirits of the *Aqua fortis*, and then at the end, the Receiver will turne white againe, and then it is ended, then let it wax cold, and then keep it in a Glasse close shut to make our *Petra Philosophale*.

Then take *Mercury*, *lib.* 1. Quick-lyme, ℥. vj. Sope, ℥. iiij. Common ashes, ℥. iij.

Mix them together in a Morter of stone, and then put them into a Retort, and distill it with a strong fire untill all the *Mercury* be come forth into the Receiver, then take it forth, and keepe it in a Glasse, to make thy composition, the which is made thus.

℞. The water that thou madest first, and put it into a goord of Glasse being well luted, and then put in thy *Mercury* that thou diddest distill before. After that, take Steel in thinne Plates, j. ℥. Iron also in thinne Plates, ℥. ii. Fine Gold in leaves, the weight of two French Crownes, and put them altogether in the Glasse, and presently set on the head, for it will begin to boyle, and cause red fumes like bloud, the which thou shalt receive in a Receiver, and presently set thy Glasse in the Furnace, and give it fire untill all the water be come forth with the fume. Then let it coole, and keep that water close in a Glasse, then break the other Glasse that stood in the fire, and in the bottome thou shalt find our *Petra Philosophale*, the which thou shalt grind finely, and fearce it into most fine powder, and then wash it well with Vinegar distilled, and dry it againe, and at the last wash it with Rose-water, and dry it very well, stirring it continually over the fire, then

keep it as a precious Jewell close in a Glasse.

For the order to use it, I will write hereafter, in sundry places: Yee shall understand that the water which yee distilled away from the stone, will serve for the same purpose again: But ye must take but halfe the quantity of the aforesaid matters, and when ye have distilled it again from the stone, yee shall preserve it for an infinite number of purposes, as I will shew thee hereafter.

To make our Balme artificiall, with the order to use it, and wherefore it serveth.

THis *Balsamum* hath all the vertues of the natural Balme, although not in quality, yet in vertue, and the order to make it is thus.

℞. *Venice* Turpentine, pound 1. Oyle of Bayes, that is perfect without mixture, ℥.iiij. *Galbanum*, ounces iij. Gum *Arabic*, ounc. iij. *Olibanum*, *Mirrha* clett, Gum *Hederæ*, of each, ℥. iij. *Lignum Aloes*, *Galingal*, *Cloves*, *Consolida minore*, *Cinamon*, *Nutmegs*, *Zedoaria*, *Ginger*, *Diptamnum album*, of each, ounce 1. Muske of *Levant*, *Ambergriece* of each one Drachme. Beat all those aforesaid things together, and put them into a Retort of Glasse well luted, and put thereto vj. pound of Rectified *Aqua vitæ* without fleame, and so let it stand viiij. dayes, and then distill it by sand, and there will come forth a white water mixed with Oyle, and so keep thy fire small, untill there come forth a blackish Oyle, then change thy Receiver, and set thereto another, and increase thy fire untill all the spirits bee come forth, then separate the Oyle from the black water, and keep them by themselves and the like shall yee doe by the first water. The first water that is white, is called *Aqua del Balsamo*, and the Oyle separated from that is called *Oleum del Balsamo*. The second water that is black is called *Mater Balsami*, and the Oyle separated from that water, is called *Balsamo artificiato*, which would be kept as a precious Jewel.

The first Water is most excellent to clear and preserve the sight of the eyes, also if the face being washed therewith, it maketh

keth it very faire, and preſerveth it youthfully, it keepeth back age, it breaketh the gravell in the reines; and it provoketh Vrine, the which is ſtopped thorow carnoſity; it helpeth all manner of Wounds, in what place of the body ſoever they be, if yee waſh them with the ſaid vvater, and wet therein clouts, and lay thereon, for his operation is ſo ſtrange, that it ſeemeth rather divine then humane. It helpeth much againſt the Etiſie, and againſt all ſorts of of Catarres, and Cough. If ye waſh a *Sciatica* therewith, and lay thereon a cloath wet in the ſame, it taketh away the paine preſently.

The other water called the Mother of Balme, helpeth ſcalls in ſhort time if ye waſh them therewith; ſo doth it helpe the white ſcall, Lepra, and all ſorts of Ulcers that are not corroſive moſt miraculous to ſee, and without any trouble; it ſerveth alſo againſt a number of other infirmities, the which I will let paſſe at this time.

The Oyle of Balme, doth ſerve for an infinite number of things, and eſpecially for Wounds in the head, where the bone and pannicle is hurt, putting it therein. It preſerveth the face if yee annoint it therewith. It is moſt excellent againſt the Pluriſie, giving thereof j. ℥ at a time with the water of Balm

The Balme artificiall is a moſt miraculous Liquor, if any have the ſtitch in the ſide, and take two drachms thereof, it preſently will helpe him. It is alſo good againſt the Cough, and Cattare, coldneſſe in the head and ſtomack, and for Wounds in the head. It is a moſt ſoveraign Remedy, if yee annoint all the head therewith once a day; becauſe it pierceth into the brains, and alſo unto the ſtomack beneath. It reſolveth all tumours in all parts of the body with ſpeed. It reſolveth a Quartaine in ſhort time, if yee annoint all the body therewith, leaving no part.

And to be ſhort, I know no diſeaſe neither hot nor yet cold, but that this Balſamum doth good unto, as well the hot diſeaſes as the cold, becauſe it cooleth the hot, and heateth the cold, and this it doth by his quality and hidden vertue, ſo that I have found in this precious Liquor ſuch great vertues, that I am not able to declare them all; ſo that every one which is furniſhed with this precious Balme, may be kept from

infirmities, and ſhall not need to ſeek the naturall Balm with ſo much expenſes and danger of the life, as hath been many times ſeen.

To make our Aromatico, *the which helpeth againſt all manner of infirmities, of what quality ſoever they be.*

Aromatico Leonardo, is ſo called, becauſe it was compounded and made by his invention, and is a miraculous Medicine, that ſerveth againſt all manner of diſeaſes of what quality ſoever they be, for it worketh this operation, that is, as ſoon as it joyneth to the ſtomack, it draweth to it all the evill humours of the body, and imbraceth them, and carrieth them forth of the body both by vomit and ſeege, and ſo leaveth nature unburthened, the which may prevail to his pleaſure, becauſe it hath no impediment, and by this reaſon I approve, that our *Aromatico* helpeth againſt all diſeaſes, as is ſaid before, and the order to make it is thus.

℞. Fine white Sugar ℥. iv. pure Pearles, Muſk, Saffron, *Lignum Aloes*, Cinnamon, *ana.* ℈ i. *Petra Philoſophale* ʒ. iv. Mix them together, and make thereof Lozanges with Roſe-water according to art, the which yee ſhall keep in a box of wood cloſe ſhut, and the order to uſe it is thus, when the Phyſitian doth goe to viſit any ſick perſon, and that he will prepare him ſome Medicine to take inward, the beſt and moſt perfecteſt Medicine that he can ordain is our *Aromatico*, becauſe it evacuateth the ſtomack by vomit, and the body downward, and his operation is ſuch, that it doth in manner helpe any crude ſort of infirmity, and the quantity is from one drachm to two drachms, and may be taken in broth, in wine, in water, or mix it with any pills, or potion, giving you charge, that when yee put it in any potion, that yee leave none in the bottome of the cup where yee drink it out, becauſe the *Petra Philoſophale* is heavy, and will remain in the bottome, for if that remain, it will not work at all, giving you alſo charge, that the ſaid day that yee give this Medicine, that yee let the Patients drink as much crude water as they will, and give them

little

little meat to eat that day, and this is the order to uſe this Medicine.

To make our Electuario Angelico, *and the order to uſe it, and in what diſeaſes.*

ELectuario *Angelico Romano*, is ſo called, becauſe it was compounded by me in the City of *Rome*, in the time of Pope *Paulo quarto*, and becauſe this Compoſition worketh ſuddenly, I called it *Angelico*, and is moſt excellent againſt many diſeaſes, it is good againſt all ſorts of Fevers, giving it *Perminorativo*, and for the ſtitch in the ſide it is moſt rare, becauſe it taketh away the viſcoſity in the ſtomack, and openeth the pores, and is good againſt the Gout, for if they take it every third day once, in ten dayes they ſhall be helped, it is alſo good againſt the Cough, Catarre, and for the Milt, and for thoſe that have the Pox, or the running Gout, and ſuch like influences, and the order to make it is thus.

℞. Saffron, *Lignum Aloes*, Cinnamon, red Corrall, *ana.* ʒ. iii. *Elleborus niger* without preparation ʒ. ii. *Electuario de ſucco roſarum Meſue* that is not too much boiled ʒ. vi. Sugar Roſate ʒ. viii. Musk of *Levant* ʒ. i. *Petra Philoſophale* ʒ. iii. our *Quinteſſence* of Wine ʒ. ii. purified Hony as much as will ſuffice to make it in form of an Electuary, mix them on a ſmall fire in an earthen pan, and when it is made, keep it in a veſſell of glaſſe, for any other veſſell will not be ſo good: This Electuary yee may mix with any ſoluble Medicine, but yee muſt take it faſting, the quantity is from two drachms to four drachms. Yee ſhall underſtand, that this in a manner reviveth the dead by his great vertue, as hath been ſeen many thouſand times in *Venice*, and in *Rome*, moſt worthy of memory, and therefore if any Phiſitian deſire to get fame in the world, let them uſe our *Electuario Angellico*, which worketh miracles on the earth.

Of

Of the vegetable ſtone of our invention, to tranſemute a body of one complexion into another, and to make him ſound for ever.

THe way to make the vegetable ſtone is rare, and his vertues are infinite, and without compariſon, and the cures that are done therewith are ſo miraculous, that the world will not beleeve them, although it be the meer truth, and the order to make it is thus.

℞. Tartar of white Wine that is thick and ſhining, Turpentine that is clear and pure: The hearb called Alloes, that hath leaves as long as an arme, and dented on both ſides, and ſome call it *Semper-vive*, take of each of theſe one pound, and ſtamp them together, and put them into a Urinall with a Head and Receiver, and diſtill them in a Wine Furnace untill all the ſubſtance be come forth, then take the Feſſes out of the glaſſe, and grind them with the ſaid water, and then diſtill them as thou diddeſt before, and alwayes at the laſt give it a ſtrong fire that the feſſes may remain well burnt, then take out the feſſes again, and grind them with the water as thou diddeſt firſt, and diſtill it again, and this thou ſhalt doe fifteen or twenty times, untill all that water be conſumed, and the feſſes remain white like ſalt, then lay that feſſes on a ſmooth ſtone in a moiſt place, and it will turn into water, the which keep in a glaſſe cloſe ſhut, and that is the water of the vegetable ſtone, which water is of ſo much vertue, that one ſcruple thereof being put into two ounces of Julip of Violets, and given to drink to any that is infirmed or evill complexionated, in leſſe then four and twenty dayes he ſhall be helped of any grievous diſeaſe, and this muſt be taken in the morning faſting, when the ſtomack is empty, for then it worketh better his operation.

This is alſo an excellent remedy againſt the wormes, giving it in the aforeſaid manner, it mundifieth the Liver, and drieth the humidity of the Milt, it diſſolveth the Cough, and Catarres, it provoketh Urine where it is let, with divers other vertues, the which I will let paſſe untill another time, for if I ſhould write

write them all, they would not be credited, and therefore we Phyſitians ſhould not reſt to practiſe in all things that ſeemeth to us convenient, and I promiſe thee truly, that hee which ſhall occupie this thing, ſhall work miracles on the earth, and win great fame and honour. Yee ſhall underſtand, that this is the ſtone that the Philoſophers have long ſought to fix their Medicine Minerall, ſo that making the projection they joyn the Medicine with metalling bodies, and not to goe away in fume, becauſe this ſtone reſiſteth all great fires without conſuming, and fixeth Sulphur and Orpiment, ſo that they ſhall abide the fire, and maketh them white: If yee make projection therewith on Copper, or on Lattin, it will turn it into the whiteneſſe of pure ſilver, and that I have ſeen with my eyes, ſo that yee may ſee of what importance this vegitable ſtone is, the which worketh ſuch goodly tranſmutations, as well in metalling bodies as in humane bodies, and therefore it is to be accounted of, becauſe it may ſave the life of many that uſe it in their Medicines.

Our ſoluble Sirrup, with the order to uſe it.

SOluble Sirrups made in decoction are very wholſome, and of great faculty, and eſpecially in the crudity of humours, and the reaſon is this: becauſe it diſperſeth the matter, and evacuateth it with great eaſe, and without danger or trouble of the Patient, and the order to make it is thus.

℞. Sage, Roſemary, Wormwood, Cicory, *Carduus ſanctus*, Nettles, Organy, of each a handfull, Figs, Raiſins, Dates, ſweet Almonds, *Sal gem, ana* ℥. iiii. *Coloquintida, Aloes hepatica*, Cinnamon, *Mirabolani citrini, ana.* ℥. ii. common Hony two pound.

Stamp them all groſly, and put them to infuſe in eighteen pound of fair water, then boil it till half be conſumed, then ſtrain it, and diſtill it by a filter, and aromatiſe it with two carets of Musk and a pint of Roſewater, and then it is made, which yee ſhall keep in a bottle of glaſſe cloſe ſtopped, the quantity is from four ounces to ſix ounces.

In

In Winter you ſhall take it very warme. And in the *Spring* and *Autumne*, yee ſhall take it but warm. In Summer yee ſhall take it cold, for this purgeth the groſſe humours of the body, and hurteth not the ſtomack, yee may uſe it in a Fever, four or five dayes together, and it will helpe it. In crudity of humours, as the French Pox, Gouts, Catarres, *Doglie*, *Arteticа*, and ſuch like matters, where there is no accident of Fever, yee may take it ten or fifteen dayes together, and cannot hurt by any means, for it purgeth moſt excellently: it is given againſt the Cough, againſt Flux of the Vrine, and paines in the head, and Carnoſity in the yeard, or the Hemeroids: And in ſumme it is good againſt all diſeaſes cauſed of corrupt humours; for it hath ſuch vertue, that it draweth from all parts, and evacuateth the humours inteſtinal, for of this Sirrup I have had great experience, in ſuch perſons as were in manner baniſhed, and had loſt their taſte, and preſently uſing this, they came to good temperature; and I have uſed it an infinite number of times, in perſons that were ulcerated, and full of ſores, evill handled of Fortune, and of the infirmity, and finding no means to cure them as they ſhould be, I gave them this Sirrup fourteen or fifteen dayes, and then they were cured, with a number of other things, the which would be too long to write; and therefore I would wiſh every one to uſe this, not onely in the aforeſaid matters, but in all other diſeaſes.

Our Sirrupo Magiſtrale Leonardo, *which ſerveth againſt an infinite number of diſeaſes, and is a rare Medicine.*

THis Sirrup is ſolutive, and very pleaſant to uſe, and cannot hurt in any wiſe, which is ſeldome ſeene in other Medicines, and the order to make it is thus.

℞. The leaves of Sine, two ounces. Fumitory, Mayden-hair, Harts-tongue, Lyver-wort, *Epitemum*, *Ellems*, *Pollipodie* of the Oke, the floures of Borrage, of Bugloſſe, Lycorice, of each three ounces. *Colloquintida*, *Elleborus niger*, *Aloes hepatica*, *Mirabolani Indi ana*. ℥. j. Proynes 14. *Sebeſtien*. 12. *Tamariſe*. ℥. i.

Stamp

Stamp them groſly, and infuſe them in ten pounds of Fumitory water, then boyle it untill the conſumption of the third part, and then ſtraine it, and in that which is ſtrained put theſe things: Sirrup of *Stœcados*, ℔. i. Saffron, one ſcruple, *Mel roſarum, ſix ounces:* Rectified *Aqua vitæ*, four *ounces:* Muske, ʒ. i. the Muſſege of Mariſh Mallowes, four ounces, Benjamin, one ounce, Roſe-water, three ounces And then it is made, which ye ſhall keep in a Glaſſe cloſe ſtopt, and keep it in a temperate place, and this you muſt take warme, the quantity is from two ounces to foure ounces, and it is a moſt ſafe Medicine to be uſed without keeping of any dyet. It helpeth thoſe much that have *Pellaria*, ſcabs, Hemeroids, and ſuch like diſeaſes, and may be given unto a woman with child, without any danger, when ſhe ſhall have occaſion to uſe any.

Our Sirrup againſt the Melancholly humour, and eſpecially where there is ventoſitie in the ſtomack.

IT were neceſſary for thoſe that will make this Sirrup, to be expert in the Art, for it would be made with great diligence, and the order to make it is thus.

℞. Water of Fumitorie, of Hops, of Wormwood, of Mayden-haire, of each five pound. Then with this water thou ſhalt make a decoction with theſe things that follow.

℞. *Pollipodium* of the Oak, one pound, Sine leaves, *Epitimum*, *ana.* four *ounces* Cordial flours, two handfuls. Mayden-haire, one handfull, Licoris, Rayſins, Cinnamon, of each two ounces: The four Cole ſeeds two ounces. Make thereof a Decoction according to Art, and ſtraine it, then take foure pound of that Decoction, and put thereto the juyce of Burrage, of Bugloſſe, of Hops, of each two ounces; Common Honey, vi. ounces. Then with white Sugar, make a Sirrup in good forme, and aromatiſe it with Muske and Amber, putting thereto one ounce of *Plyris* without Muske, and then it is made. The quantity is from three ounces to four ounces in the morning warme, and faſt thereon at the leaſt three or foure houres, for this purgeth marvellouſly the melancholly humours, and all other groſſe humours, and diſſolveth wind, and comforteth the heart, &c.

Our Potion of Lignum Sanctum, *which is miraculum to diſſolve crude, and maligne humours, with the order to uſe it in the French Pox, and ſuch like diſeaſes.*

BEcauſe the Pox is a diſeaſe contagious, putrefied, and corrupt, and worketh many evill effects, as I have written in my *Caprici medicinale*; therefore it were neceſſary to prepare moſt excellent and rare Remedies to diſſolve the ſame, which Medicines are infinite.

But in this Chapter I will write one, that purgeth the crude and viſcous humours downwards, and doth aſſubtiliate the groſſe humours, and dryeth all ſorts of ſubtill humours that offend Nature, and ſendeth them forth by ſweat, it dryeth the melancholly humour, and diſſolveth choller, and is moſt wholeſom for thoſe that are troubled with that diſeaſe, becauſe it dryeth much and diſſolveth the diſeaſe, with many other good effects, as by experience thou mayeſt ſee, and the order to make it is thus.

℞. The barke of *Lignum ſanctum* groſly beaten ℔. i. and lay it to ſteep in ℔. xiiii. of faire water 24. hours, then boyle it untill foure pounds be conſumed, then put thereto *Pollipodie* of the Oak, two ounces, Cicory one handfull, *Aloe Epatike* ʒ. iiii. and let them boyle for an houre: Then put thereunto the leaves of *Syve*, *Epitemum*, *ana*, ʒ. i. *Coloquintida*, ʒ. vj. Sugar, ſeven ounces, then let it boyle till halfe be boyled away; and that there remaine ℔. vii. then ſtraine it, and put it in a Glaſſe with 12. graines of Muske; and keep it very cloſe ſtopt; and this is the Sirrup which yee ſhall take twiſe a day, that is morning and evening; then make this drinke following, which ſhall be the common drink at all times to your meat.

℞. One pound of *Lignum ſanctum*, *Raſpead*, and ſteep it in ten pounds of white Wine that is ripe; and let it boyle an houre, then put thereto ℔. xv. of faire water, and let it boyle a little more; and then ſtraine it, and keep it in a glaſſe bottle, for this is to be uſed all the day time; and the order

to

to uſe theſe is thus. Firſt, when any feeleth himſelfe grieved with the Pox or any ſuch like diſeaſe, he muſt keep his bed at the leaſt twenty dayes, and uſe to take of the firſt Sirrup or Potion every morning a good draught, being as warme as hee may ſuffer it, then cover him well with clothes that he may ſweat as much as he can; then take off the clothes by little and little, and dry him with warm clothes, and ſo let him repoſe for two hours, and then let him eat, and his meat muſt be dry, as Bisket, roſt-meat, Rayſins of the Sun, Almonds, and ſometime a raw egge, and his drink at meals, and all the day beſide ſhal be the laſt made with Wine and Water, then at night give him of the firſt Sirrup as yee did in the morning, and cauſe him to ſweat; and then dry him; and this order thou ſhalt uſe twenty dayes together not comming forth of thy Chamber, and by the grace of God thou ſhalt be helped of any ſuch grievous infirmity; as I have ſeen the experience thereof an infinite of times, to my great honour; for it may be occupied in all complexions with ſafety, as by the ingredients thou maiſt ſee.

A moſt marvellous water and rare, to cauſe a man to avoid the gravell in Vrine, and to mundifie the Reines.

THe gravell in the Reines of the back is cauſed, and engendered of great heat, and dryneſſe in thoſe parts, as thou maiſt plainly ſee by thoſe which are troubled therewith; for their Reines are ſo hot that they cannot abide any heavy garment to lye thereon, and they alwayes make their water with great paine and burning: therefore if thou wilt helpe that infirmity, it were neceſſary to refrigerate the Reines, and moiſten it with good juyce, and take away that burning of the Vrine; and ſo in that order the Patient ſhall be helped; and this thou maiſt doe in ſhort time, and with great eaſe with this Remedy.

℞ The ſeed of ſmall Lemonds, the ſeed of Oranges, and one pound, *Saxifrage*, ſix pound, Balme, *Scolopendria*, Pellitory of the wall, *Sparagus*, *Criſoni*, Iſop, Fenel-roots, Parſly roots, *ana.* ℥.vi. ſtamp them altogether, and make them in forme of a li-

quid Unguent with the juyce of Lemons, then diſtill it in a common tin Stillitory being luted, untill the matter remain dry, then keep the water in a Glaſſe cloſe ſtopt, and when yee will occupy this water, yee muſt firſt purge the body of the crude and viſcous humours, and likewiſe evacuate the ſtomack of choller and flegm; that being done thou ſhalt take every morning and evening ℥. vj. warme, and it would be neceſſary for thoſe that take it, to uſe a dyet, and to refrain moiſt and cold meats, and uſe onely dry things, and ſo this water ſhall help thoſe aforeſaid griefs; as I have proved divers times.

To make the water of Lignum Sanctum, moſt wholſome againſt the Pox with a new order.

COmmonly they uſe to take the water of *Lignum Sanctum*, againſt the Pox; the which ſurely is moſt wholſome, but it muſt be taken in good order and form, and muſt be made with great diſcretion, and not as they uſe it now adayes; for they give it ſome three or foure times, and never the better, although the wood be ſufficient enough to helpe them; and therefore I would wiſh every one that will uſe this water to take it in ſuch order as it ought to be, the which I will ſhew thee hereafter.

℞. *Lignum ſanctum, Raſped* ſmall one pound, the bark being beaten ℥. iii. infuſe them in twelve pound of fair water one night, and the next morning put therein one pound of Hony, the which is put in, becauſe it is aperative and warm, and helpeth to provoke ſweat, and cauſeth it to have a good taſt, then boil it till half be conſumed, then put thereto *Carduus ſanctus* ℥. iiii. ſtrong Wine three pound, then boil it untill a third part be conſumed, and then it is made, then ſtrain it, and take forth the *Carduus ſanctus*, and put therein twenty pound of fair water, and one pound of Hony, and let it boil untill four pounds be conſumed, and ſtrain it, and keep it in a glaſſe bottle, for this is the common drink to drink all the day long, and the order to take it is thus: Firſt before yee will take this water, it were neceſſary to take our *Sirrupo Solutivo* ſeven or eight dayes, after that take of our *Electuario Angelica* ℥. ß.

that

that being done, in the name of God take this potion of *Lignum sanctum* in this order, take in the morning at the appearing of the day ℥. viii. very warm as yee may suffer, and presently lay clothes on him, and cause him to sweat two houres, and then dry him with warm clothes, and so let him remain two houres, and then give him to eat, and his meat shall be Bisket, Raisins, Almonds, and sometimes a little rost meat, and no other: then in the evening, about the two and twentieth hour, yee shall give him the said Sirrup as yee did in the morning, neither more nor lesse, and cause him to sweat, and about the four and twentieth hour give him onely Bisket and Raisins, and the other common drink that was made last, giving you warning, that yee make this drink fresh every third day, because it shall not hurt the stomack, and every week once, yee shall take a pill of *Marte militare*, and that day thou shalt eat birds flesh, because of weakening, also yee shall take very great heed to one thing, and that is this, if it happen, that at the beginning of this cure there cometh a Fever, or other accident unto the Patient, that in any wise yee leave not the cure, but follow the order, for that is a certain sign of health, for many times I have given this water, and unto some in the fourth or fifth day the Fever came, and tarried many times ten or twelve dayes, and then the Fever went away with the corrupt disease, and all for company, and so in short time they were cured, so that, as I have said before, when that sign appeareth, and is delivered, it is a certrin sign of health: Also I will advise thee of another thing, and that is this, if the Patient cannot sweat, yee shall annoint him all over with the Oil of Quinces, the which will cause him to sweat apace: For without sweat the cure will not be perfect, and this order thou shalt keep at the least forty dayes together within thy Chamber, so that there come no air in, for it will hinder the cure.

Our distillation for the Etesia, *which is of marvellous vertue, and without comparison, with the order to use it.*

HAving written sufficiently of the quality of the Fever Hectick and his cure, in my *Caprici Medicinale*, here I will

will write of nothing but the order to make this precious Liquor, with the order to uſe it, as well for that diſeaſe as for other ſuch like, and the order to make it is thus.

℞. A young Hen that hath not yet laid Eggs, and pull her quick, and then take forth her guts onely, and ſtamp her in a ſtone Morter, and put thereto as much crumme of white bread as the fleſh doth weigh, and ſtamp them together, and put thereto a handfull of freſh Scabious, and as many leaves of Gold as weigheth a French Crown, then put thereto as much water of *Mortella* as all the aforeſaid matter doth weigh, and ſo leave it one night, and then diſtill it in a Urinall of glaſſe, with three pound of ſtrong Wine in *Balneo Mariæ*, untill the feſſes remain dry, and then it is ended.

Then for every pound of this diſtillation, put thereunto ℥. i. of the water of Hony made according to our order, and keep it in a glaſſe unſtopt, that the ſtrong ſavour may goe away, and the order to uſe it in the Fever Hectick I have written in his Chapter, this ſerveth alſo for thoſe inward cauſes which are moſt troubleſome, and for thoſe that have a burning Fever. Alſo for women that have a Fever in their child-birth.

Our vegetable Sirrup, which is miraculous and divine.

THis Sirrup is one of my ſeven ſecrets, with which I have done many miracles many times, in divers operations on many infirmities, and have been ſo chary of it, that I meant never to ſet it forth in my life time, but yet I conſidering what great benefit it might be unto the world, I thought good to ſet it forth, that every one might be ſerved according to his pleaſure: and the like I will doe of many other ſecrets of great importance, which ſhall be diſperſed among my books, and the order to make this Sirrup is thus.

℞. *Lignum Aloes*, *Rioponticо*, *Eupatorio*, red Saunders, of each ℥. ii. Beat them, and make thereof a decoction in good form, and with ℔. iv. of this decoction make a Sirrup, and put thereto theſe things following while it is hot, Saffron ℈. i. Ginger ʒ. i. Muſk two Carets, the ſolution of our *Petra Vege-*

Vegetable ℥. iii. Cloves, Nutmegs, of each ℥. i. and a halfe, then keep it in a glaſſe cloſe ſhut, and this is our vegetable Sirrup which worketh miracles in divers infirmities, for by his nature it purifieth the Bloud, mundifieth the Liver, comforteth the Heart, preſerveth the Stomack, provoketh Urine, diſſolveth gravell in the Reines, it helpeth the Cough, and helpeth digeſtion, and quieteth all the humours in the ſick perſon, with divers other vertues, which I will leave till another time. This may be taken with broth, with diſtilled waters, or with any Decoction, or Medicine faſting, the quantity is from one drachm to two drachms, and happy ſhall they be which ſhall uſe it.

An Electuary that helpeth the Cough with great ſpeed, and eaſe.

THe Cough is cauſed of a catarrous humour, and coldneſſe of the ſtomack, and therefore if yee will help it, it were neceſſary to have a remedy that doth ripen the Catarre, and mollifie the ſtomack, and the order to make it is thus.

℞. *Enula campana*, ℥. iiij, Marſh Mallowes. ℥ xij. Quinces ℥. xvj. But if yee cannot get Quinces, yee may take Marmalade ready made, and boyle it in faire water with the ſaid roots, untill they be dry, then ſtamp them in a Morter, and ſtraine them thorow a ſtrayner, then take for every pound of that matter two pound of white Honey, and boyle them together, but boyle them not too much, then take it from the fire, and put thereunto for every pound of the aforeſaid matter, one ſcruple of Saffron, and one Drachm of Cinamon, and two ounces of Sulphur, and one ſcruple of Licoris, and then incorporate them well together, and aromatiſe it with Muske and Roſe-water, and this yee ſhall uſe morning and evening; for this is of ſō great vertue, that it is to be wondered at, becauſe the Mallowes doe mollifie, the *Enula campana* doth warm and cauſeth digeſtion, and comforteth the ſtomack; the Quinces are cordial and warm; the Sulphur is a great dryer, the which deſtroyeth the evill humours of the body; the Saffron comforteth the heart; the Cinamon is ſtomachall, the

Licoris

Licorice is mollificative, and digesteth the matter; so that of force this Electuary must help any kind of Cough, except it come of the Pox; for then it will doe small pleasure; as I have proved.

Electuario benedicto Leonardi, *the which purgeth the body without any griefe, and is miraculous in his operation.*

THis *Electuario benedicto*; is a compound of our invention many years agoe; and is so called, because of his marvellous operation, and the order to make it, is thus.

℞. Of a certain kind of fruit called of some, *Spina mervla*, of other *Spini cervini*, with his berry they make a kind of sap green, take of these berries when they be ripe, and stamp them, and take thereof the juyce, and straine it by a filter, and for every pound of the aforesaid Juyce yee shall put therein these things; Cinnamon, Safron, Cloves, Nutmegs, Ginger, *ana*. 1. Drachm *Sena*, *Alloes*, *ana* 3. Drachm mix them well together, and set it in the sunne till it be dryed like a paste, and then make it liquid again with these following.

℞. Rose-water, our *Quinteſſence*, *ana* ℥. ii. for a pound. Muske 2. carretes for a pound, *Mirrha* 1 Drachm for a pound. Incorporate all the aforesaid things together, and set it in the sunne untill it be thorow dry, and may be made in powder, of the which yee shall take what quantity yee will, and mix it with as much Honey purified, and that is our *Electuario benedicto*, the which purgeth the body without paine, and preserveth the stomack, purgeth the head, and helpeth putrified Fevers, with divers other things the which I will not write at this time. Yee may keep this mixture 6. moneths after it is mixt with Honey: the dose is from halfe an ounce to a whole ounce. Yee may take them in Pills in broth, in an Electuarie, or in Wine, or how yee will, and alwayes they shall make his effect well.

An Electuarie againſt the evill diſpoſition of the Liver and Stomack.

THe Liver is troubled with divers and ſundry cauſes: but for the moſt part it is of heat: For the heat ſheweth ſome outward ſign, as is ſeen by experience; for their Face and Noſe are red; they have heat in their Legs, chops in the palms of their hands and feet. It ingendereth Fluxes in the body, burning of Vrine, running of the Reins, and ſuch like effects. And the order to cure them is thus.

℞. *Citraca, Scolopendria, Epataca, Enpaterio, ana* ℥.iij. beat them in fine powder, *Lignum aloes* three Drachms, Saffron ij. ſcruples, Cinamon, two Drachms, white crude Honey one pound and a halfe, mix them and incorporate them together without fire, then take thereof morning and evening ℥. j. at a time; but before yee begin to take this Electuary, yee ſhall take a quantity of our *Electuario Angelica*, and then in ſhort time they ſhall be helped, as thou maiſt well ſee by the ingredients that goeth into this compoſition.

Our magiſtrall Electuary of Sulphur, the which ſerveth againſt divers ſorts of infirmities.

AS the fire hath vertue to heat and dry materiall things, ſo hath the Sulphur vertue to warme, and to dry the humidity and coldneſſe of our bodies; for I have occupied it divers and ſundry times, and alwayes have ſeen divers and ſundry good effects; but for the better commoditie, and more eaſe to uſe it, I have compounded this Electuary, the which thou maiſt uſe with eaſe and benefit unto a number, and the order to make it is thus.

℞. Very fine Sulphur that is without earth, and make it in fine powder, one pound, Cinamon halfe an ounce. Saffron one ſcruple, Ginger ij. Drachms, Muske diſſolved in Roſe-water, ij. Carrets, white honey crude as much as will ſuffice to make it in an Electuary without fire, then keep it in a dry place: and this yee ſhall uſe in the morning faſting, and his quantity is

from four Drachms to ſeven. This dryeth up ſcabs, provoketh Vrine, breaketh the ſtone in the reins, it helpeth the Cough, dryeth up the watering of the eyes, cauſeth a good appetite, with divers other things, the which I will leave to the experimentors.

Our Electuario of Conſolida majore, *that ſerveth for many diſeaſes inwardly.*

THis *Conſolida majore* is an hearb ſo called, becauſe of his effect that it doth in healing of Wounds, and other places of the fleſh ſeparated; for if yee eat thereof, it will help the Rupture, and all ſorts of Wounds penetrating, and Ulcers of the Lungs, it dryeth the Milt, and ſuch like effects; but becauſe thou maieſt uſe it more commodious, I have compounded an Electuary, the which is excellent and rare, and is made thus.

℞. The root of *Conſolida majore*, one pound, and boyle it in water untill it be conſumed, then ſtamp them in a Morter, and paſſe them thorow a ſtrayner, then put thereto as much white Honey as the matter weigheth and boyle them on a ſmall fire untill it be come to the forme of an Electuary, and when it is boyled, put thereto theſe things.

℞. The ſhels of Pomgranads in fine powder, ℥. j. *Lignum Aloes* vj. Drachms, *Mirra*, *Maſtike*, *Sarcocolla*, *Sanguis draconis*, in graine, ana ij. Drachms. Cinamon, j. Drachm, Muske of *Levant* diſſolved in Roſe-water, one Carret, then incorporate them well whiles it be warme: Yee ſhall note that the body muſt firſt be well purged ere yee take this Electuary, and yee muſt alſo keep a dyet that the Medicine may work the better; for this helpeth all the aforeſaid diſeaſes inwardly, as is ſaid before: yee may uſe it implaiſter wiſe upon Wounds, and on broken bones, and uſe it inwardly, and ſo the Patient ſhall remaine helped. With this I have ſeen men of great age helped, that were burſt below, and wounded from one part to the other; and alſo broken bones and bruiſes, the which if I ſhould write them, it would not be credited.

Our Imperiall Electuary for the Mother.

THis Electuary for the Mother, is by Nature temperate hot, and by his heat provoketh Menſtrua, and comforteth the Matrix, and all other weak parts, of what cauſes ſoever they be; and the order to make it is thus.

℞. Cinamon, elect, ℥.j. Nutmegs, Maces, Cloves, Ginger, *ana* one Drachm, *Caſſiæ lignæ*, ſix Drachms. *Marmalade* ℥. xij. *Lignum aloes* iiij. Drachms, red Sanders ij. Drachms, *Aqua vitæ* well rectified ℥. iij. fine Muske two Carrets, purified Honey ℔ij. then make thereof an Electuary according to art, which is moſt excellent againſt the indiſpoſition of the Mother: But firſt ere yee begin to take this Medicine, it were neceſſary to take a quantity of our *Pillole Aquilone*, and then to take this Electuary in the morning faſting thereon four or five houres, the quantity is from halfe to one ounce; alſo that time that yee eat this Electuary, yee ſhall eat no evill meats, as Hogs fleſh, fryed meats, or baked meats, or ſuch like as might hinder the operation of the Electuary: This Electuary yee ſhall uſe at the leaſt fourty dayes together; and ſo thou ſhalt ſee marvellous effects thereof, as I have done a thouſand times in *Cicilia*, in *Naples*, and in *Rome*; and alſo in *Venice*, and alwayes it fell out in one order, and yet the Regions are much different one from another, and the inhabitants are contrary of complexion; nevertheleſſe this Medicine wrought alwayes one effect in operation, as well in one place, as in another; and therefore I approve it to be a moſt bleſſed Medicine, and of great experience.

Pills againſt poyſon, the which are of marvellous vertue.

THeſe Pills are of ſuch experience againſt poyſon, as is not to be beleeved, and the order to make them is thus.

℞. *Imperatrice*, *Biſtorta*, *Tormentilla*, *Valeriana*, *Dittamo bianco*, *Carlina*, *Arioſtogia rotunda*, *Gencyana*, *Agarico electo*, *Sal gemma* of each alike quantity, beat them in fine powder, then take the juyce of Carlike, and of Onions as much as will

make it into a paſte; alſo put into the juyce 3. i. of Saffron, then let the ſaid paſte being mixt dry in the ſhadow, and then beat it into powder again, and mix it with the aforeſaid juyce in good forme, and keep it in a veſſell of Lead untill thou haſt need, and when thou wilt occupy it, take thereof 3.iiij. and make thereof Pills with *Sirtup Acetoſo* in good form; which thou ſhalt give unto him that is poyſoned; and in ſhort time thou ſhalt ſee Miracles of that Medicine: for all the aforeſaid ſimples in manner alone are ſufficient to deliver one that were poyſoned, but being mixed together it worketh greater effect.

Unguento magno Leonardo.

THis *Unguento magno* is ſo called by reaſon of his great vertue and operation; for it worketh ſo ſtrange in ſome diſeaſes, that it in a manner reviveth the Patient, and the order to make it is thus.

℞. *Otnegra ovin.* ℥.vj. *Oximel ſquillitic.* halfe an ounce, mix them together in an earthen diſh untill the *Otnegra ovin.* be become like aſhes, then it is deſiltrom, then put thereon ℥.ij. of vinegar, and waſh it well, untill it remain pure and cleare, then take *Olibanum* halfe an ounce, *Ceruſa*, ℥.i.

Beat them fine, and mix it in a ſtone Morter with as much *Magno liquore*, as will ſerve to incorporate them well, then put thereto the *Otnegra ovin.* and mix them very well together; that being done, put thereto *Auxungia porcina*, ℥ viij. And mix them all together, and then it is made, which keep in a veſſell well glaſed; for it will keep a long time without corruption, and is apt to help thoſe that are lame, full of paines, ſores and ſwellings, paines of the eyes, the ſtone in the reins, and ſuch like matters, It helpeth all manner of French Pox, if yee annoint them therewith untill their Gums be ſore, and then leave. But yee ſhall note that the body muſt firſt be well purged before yee annoint them. This Unguent cooleth all corroſive Ulcers, and helpeth them in ſhort time, it helpeth all paines in the eyes, if yee put it therein, and taketh away all burning with ſpeed; and to be ſhort, it helpeth thoſe diſeaſes in moſt ſhort time, ſo that it is to be wondred at. *Oyle*

Oil of Hypericon, *which is moſt miraculous for Wounds and Bruiſes.*

THis Oil of *Hypericon* compounded by us, is of great vertue in divers and ſundry accidents, and eſpecially in Wounds, for it helpeth them without any pain, although the Veins, Sinews, or Bones were hurt, or cut, and that in very ſhort time, it preſerveth the Wound from corruption, and taketh away the pain, and incarnateth, and ſiccatrizeth, as by experience thou mayeſt plainly ſee. It diſſolveth Contuſions, and is moſt marvellous againſt poyſon.

It helpeth againſt any crude ſort of venomous Fever, if yee annoint all the body therewith leaving no part, and the order to make it is thus.

℞. The floures, leaves, and ſeed of Saint Johns Wort, as many as yee will, and ſtamp them together, and put them in a glaſſe, with as much ſtrong white Wine as will cover it well, then ſet it in the ſun ten dayes together, then put thereto as much pure Sallet Oil as the Hearbs and the Wine doth weigh, then let it ſtand in the ſun other ten dayes, giving you warning, that yee weigh your Oil before yee mix them, that being done, put thereunto for every pound of Oil ℥. ii. of Turpentine, and ʒ. i. of Saffron, of Nutmegs, Cloves, *Mirrha electe*, of each ℥. ß. Frankincenſe ℥. i. *Viticella* ℥. ii. for every pound.

Stamp them altogether, and put them into a great glaſſe, and ſet it to boil in *Balneo Mariæ*, with a Head and Receiver cloſe ſhut, and to know when it is boiled enough is, that there will aſcend no more vapours into the Head, and that will be within four and twenty houres or thereabout; then take forth the glaſſe being yet hot, and ſtrain it, and keep it in a glaſſe cloſe ſhut as a precious Jewell; yee ſhall note, that this Oil muſt alwayes be occupied very warm, and in any wiſe tent no Wound, but wet clothes therein and lay it thereon, and thy cure ſhall proſper well, for this I have proved a thouſand times in divers places.

To make our Oleum benedictum, *which healeth Wounds divinely.*

THis *Oleum benedictum* ſerveth chiefly for Wounds in all parts of the body, and eſpecially for Wounds in the head, if there were fracture of bone, and offences of the Pannicle, and in other places where Sinewes are hurt, or Muskles, or Veins, or in any other noble place of the body, with this *Oleum benedictum*, and with our vegetable *Quinteſſence* thou mayeſt help them eaſily, and in ſhort time, without any danger or detriment of the wounded perſon, as is ſaid before, and the order to make it is thus.

℞. The whites of Eggs being hard ſod in water ℥. xii. clear Turpentine ℥. xiv. pure Mirrh ℥. iii. Mix them, and put it into a Retort of glaſſe, and give it gentle fire at the firſt, and then increaſe it according to Art, untill all the ſubſtance be come forth of the Retort, which will be both Water and Oil, which ſeparate, and keep the Oil by it ſelf in a glaſſe as a precious Jewell, for this worketh miracles in Wounds of what ſort ſoever they be, moreover it cauſeth hair to grow on the head or beard which is fallen away, and that it doth in ſhort time, by onely annointing the place therewith, alſo if any have a ſtitch in his ſide, and retention of Urine: let him take a Gliſter, wherein he ſhall put a little of this Oil and he ſhall be helped, and this effect it doth, becauſe it drieth mightily that alteration made in the ſecret parts of the Reines inwardly, where no locall medicine can be applyed.

A Magiſtrall Water, which preſerveth the ſight a long time, and mundifieth the eyes of all ſpots.

IF thou wilt make a water that ſhall have vertue to preſerve the ſight long, and to mundifie the eyes from all ſpots, that are therein, it were neceſſary, that therein were ſimples that are preſervative and mundificative, as I will ſhew thee hereafter.

℞. The beſt and ſtrongeſt white Wine that thou canſt find

find ℔. xii. new Bread well riſen ℔. iv. Celandine, Fennell, *Cipolla ſquilla, ana.* ℥. iv. Cloves ℥. ß.

Stamp them, and then diſtill them altogether in a goord, in *Balneo Marie* untill yee have received five pound, which keep by it ſelf, for that is moſt excellent againſt pain in the eyes.

Alſo if any drink every morning for a moneth the quantity of one ounce, it will help him of any grievous infirmity. Alſo I never applyed this Water to any thing, but alwayes it did great pleaſure.

To make Oyle of Vitriol compound, which preſerveth nature in his ſtrength.

THe order to make this Compoſition is thus.

℞. Fine Sugar ℔. iv. *Riopontico* ℔. i. *Rhabarbaro* ℥. i, the floures of Mercury ℔. i.

Stamp them altogether, and make thereof a paſte, that being done, take pure rectified *Aqua vitæ* without flegm ℔. iv. And put them altogether in a Retort of glaſſe cloſe ſtopped, then ſet it in warm horſe dung ſix dayes, then take it forth and diſtill it in *Balneo Marie*, untill there will come forth no more ſubſtance, then take forth the feſſes in the Retort, and put it in a canvas, and preſſe it forth very hard: Then take Bugloſſe water, Fumitory water, Scabious water, of each ℥. vi. and with the ſaid waters waſh well the feſſes, and preſſe it forth again as hard as yee can; then caſt them away, and diſtill that water by a filter untill it be clear, then mix it with the firſt that was diſtilled by *Balneo*, then take the beſt Oil of Vitrioll that yee can get, and for every pound of the ſaid matter, put thereunto ℥. ß. of the ſaid Oil of Vitrioll, and keep it in a glaſſe cloſe ſhut. This Compoſition I have cauſed to be uſed in the ſummer time, and yet continually doe uſe it, whereof I have ſeen great experience; it procureth a good appetite unto thoſe that have loſt or ſpoiled it, it helpeth the Milt, it diſſolveth the pains of the head and teeth, with many other vertues, which I will not write at this time, it preſerveth old men in their ſtrength and luſtineſſe, ſo that it hath been a

thing

thing to be wondered at, and the order to take it is thus. Yee ſhall take ʒ. ß. in the morning faſting as it is, and faſt thereon four houres at the leaſt, and that day eat but little meat, but let it be of good nouriſhment, and whoſoever followeth this order long, ſhall live in perfect health of body, as I have ſeen divers and ſundry times.

Oleum Philoſophorum de Terebinthina, & Cera.

THis Oil of Turpentine and Wax is a moſt precious Balm, and his vertues are infinite, becauſe it is made of Simples in manner uncorrupible, and is moſt miraculous for thoſe that are corrupted or ſtricken with the Peſtilence, becauſe it is moſt penetrative, and of nature drying, and comforteth all weak parts in mans body, of what infirmity ſoever they be, and the order to make it is thus.

℞. New yellow Wax ʒ. xii. clear Turpentine ʒ. xviii. Benjamime ʒ. ii. fine rectified *Aqua vitæ* ʒ. xxx. common Aſhes ʒ. vi. Mix them, and put them into a Retort of glaſſe well luted, and then diſtill it in a wind Furnace, untill all the ſubſtance be come forth, and in the Receiver thou ſhalt find three things, the firſt is the Water, the ſecond Oil, the third flegm, which thou ſhalt ſeparate one from another, and keep them cloſe ſtopt in a glaſſe, which is moſt excellent in time of the Peſtilence, as well for unction as for to help the ſores, for if yee put it in a ſore, or botch, that is broke, preſently it taketh away the pain, and being mixed with other of our Medicines, as I have ſhewed in my Regiment of the Peſtilence, it helpeth them with great ſpeed. If any annoint all his body with this Oil twice a moneth, it will preſerve him youthfull, and in health a long time, it preſerveth alſo dead fleſh or fiſh that is put therein from corruption, alſo if any be wounded in any part of the body, let him annoint it with this Oil four or five times and it ſhall be whole: Alſo if any cannot make water, give him ʒ. ii. of this Oil to drink, and preſently he ſhall make water, it is alſo good againſt the ſtitch in the ſide, and Pluriſie, and Worms, and the Cough, and Catarre, and againſt the peſtilent Fever, and ſuch like indiſpoſition, if yee drink

drink a little thereof, it hath a number of other vertues, which I will leave unto the Experimentours.

Our Magno liquore *which is of great vertue.*

THis is of my invention, and the order to make it is thus.

℞. Sweet fallet Oyle ℔. xx. white wine ℔. ij boyle them together untill the wine be consumed, then put it in a vessell of stone, and put thereunto these things following.

℞. The flours of Rosemary, ℔. iii. *Lignum aloes*, ℥. vj. *Olibanum*, *Bdellium*, *ana*. ℥. x. then stop it very close, and bury it in the ground four foot deep, and this would be buried in the beginning of *August*, and there remain untill the moneth of *March*, then take it forth of the ground, and set it in the sun, and put thereto these matters following. Sage, Rosemary, Rew, Betony, Millifolly, Comfery roots, *Tamaro*, *Viticella*, *ana*, one handfull; Gallingall, Cloves, Nutmegs, Spikenard, Saffron, ℥. j. *Sarcocolla*, *Sanguis Draconis* in graine, Mastike, ℥. j. *aloes epatike*, *Rasa di pino*, *ana*, ℥. viij. yellow Wax, *Auxungia*, *ana*. ℥. xviij. *Colophonie*., ℔. j. *Hipericon* with the seed and all, ℔. ij. Muske, ℥. j. Mix these all well together, and boyle them in *Balneo* untill the herbs become dry, and have no more substance, then it is boyled, then take it forth and straine it; and put thereunto for every pound ℥. vj. of our Balme artificiall; and when the moneth of *September* commeth, put thereunto ℔. ij. of the fruit of the herb called *Balsamina*, which is red, and then it is ended, which thou shalt keepe in a Glasse close shut; for the older it is, the better it is; and is of such vertue, that it helpeth the Etisie, and Hidropsie, if yee give them every morning iiij. Drachms, with ℥. j. of Sirrup of Roses warme the space of xl. dayes, as I have proved: And this is the true and perfect Unction that helpeth the *Petocchie*, a disease so called in the *Italian*: If any were wounded, and had cut veins, sinues, and bones, let him joyne the parts close together, and dresse it with this Oyle very hot upon the upper parts; and in short time it shall be whole, without any alteration; it helpeth also the white scall if yee annoint it therewith: It helpeth coldnesse in the head and Catarrs, if yee

annoint it within the noſtrils at night when yee goe to bed; if yee annoint the ſtomack therewith, it cauſeth perfect digeſtion of the meat, it provoketh Vrine where it is ſet thorow carnoſity or *Gonorrea*, or ſuch like matter; it cauſeth hair to grow, it preſerveth the beard black, and is good againſt worms; and all theſe experiments are true, and proved of me divers and ſundry times in the aforeſaid infirmities, and alſo in divers other which I leave untill another time. Yee ſhall note, that if yee annoint any all over that is grieved with the Pox with this Oyle, it will increaſe his paine; and ſo by that means yee may know whether he be infected or no.

Pillole Angelica, which evacuate the body without any Impediment, and are moſt profitable.

IT is moſt neceſſary that all kind of Pills ſhould be well prepared, and artificially handled; becauſe they ſhall make no alteration in the ſtomack of thoſe that take them; and therefore I will write a kind of Pills of our invention, and are called *Pillole Angelica Leonardo*, which may be uſed in any kind of infirmity, and may be given to a woman with child without danger, for they diſſolve the body without trouble, they purge choller and flegme and purge *partibus* along, and are good againſt all paines, they dry up Ulcers in all parts of the body, diſſolve the Catarrous humour, and in a manner all Fevers, and the order to make them is thus, ℞. *Coloquintida*, ℥. iiij. and put it in j. pound of pure rectified *Aqua vitæ* without flegm, and there let it remaine three dayes, then ſtraine it hard into a cleane veſſell, and put therein *Aloes epatike*, *Mirrha*, *Elleborus niger*, *ana*, ℥ i. Beat them in fine powder, and mix them like a paſte, then ſet it in the ſunne untill it be almoſt dryed: Then put thereto Saffron, Cinamon, yellow Sulphur, *ana*, ʒ. iiij. and mix them well together, and let them dry altogether, then make it into a paſte with white crude Honey, and keep it in a veſſell of Lead, for that is beſt, the quantity is from one Drachm to two Drachms, for theſe are *Pillole preparate*, that may be taken without keeping of dyet, and they doe purge all humours hanging in the body, and preſerveth the body from putrefaction

putrefaction, as I have seen the experience thereof divers times.

Pillole Aquilone *of our Invention.*

THese Pills are above all other in operation, as the Eagle is above all other birds; and therefore I thought good to call them *Pillole Aquilone*, and the order to make them is thus.

℞. Conserve of Damaske Roses made with Honey three ounces, *Lignum aloes* ʒ. i. Oyle of Vitriol twelve graines, Cinamon elect. ʒ. ii. *Petra Philosophale* of our invention halfe an ounce, Sugar-candy, two ounces.

Mix them and make thereof a paste with *Sirrupo acetoso*, and keep them in a Glasse. The vertue of these Pills I will not write at this time, but onely I say they help against all sorts of infirmities, and hurteth none in any wise; the quantity is from ʒ. i. to ʒ. ii. in the morning fasting, but yee may not guild them in any wise, but drink after them a cup of water or wine, to carry them downe, then sleep thereon, and that day eat little meat, and light of digestion.

Our Quintessentia solutiva, *which is of marvellous operation in divers matters.*

THis *Quintessentia solutiva* evacuateth the body with great ease and without any detriment, and it purgeth all parts of the body that are troubled with grosse and viscous humours, it resolveth swellings, and taketh away the paines; it preserveth the sight, and killeth worms, and causeth a good appetite, with many other good qualities, which I will leave at this time. and the order to make it is thus.

℞. *Lignum Aloes*, Cinamon, Turbit, *Aloes hepatica*, *ana*, one ounce, *Colloquintida*, two ounces, Cloves, Saffron of each ʒ. iii. Musk of Levant ʒ. i. Julip of Violets, ℔. i.

Mix all the aforesaid matters together in a Glasse, and put thereon two pound of our *Quintessence*, and so let it stand twelve dayes, and then straine it, and put it into a vessell of Glasse close shut; this may be taken with broth, wine, or with

what Sirrup or Potion yee will; the quantity is from 3. ii. to 3. iiii. in the morning fasting without keeping of any dyet at ll, and it shall worke well without trouble at all.

Our Sirrup of Quintessence, *which is of marvellous vertue.*

THis Sirrup is of marvellous vertue, as is seen daily by experience, and the order to make it is thus.

℞. Of that pure rectified *Aqua vitæ*, whereof we make our *Quintessence* ʒ. xii. Oil of Sulphur, Oil of Vitriol, of each ʒ. i. Oil of Tartar perfect ʒ. ii. Julip of Roses ℔. iv. Musk two carrets, Saffron ʒ. i. Cinnamon ʒ. i. Mix them together, and keep them in a glasse, for his vertues are innumerable, and in manner reviveth those that are half dead. It helpeth the Fever in short time if yee use it. This Sirrup may be mixed with any kind of potion that is given to the sick, and may be given alone in broth, wine, or water, or in what sort yee will, the quantity is from ʒ. ii. to ʒ. iv. and herewith I have done miracles, as thou mayest read in my *Thesaura della vita humana*.

Pillole Magistrale, *which is good against divers infirmities.*

THese Pills are of great vertue, and especially against all kind of paines coming of corrupt humours; for they purge the putrefied humours, and preserve the body from corruption, and the order to make them is thus.

℞. *Olibanum, Masticke, Mirrha, Sarocolla, Aloes hepatica, Elleborus niger*, Saffron, Turbit, *Colloquintida, ana*, q v.

Stamp them finely; and for every ounce of the aforesaid matters, put thereunto two Carrets of Muske, and then incorporate it with Honey of Roses, and *Aqua vitæ* of each alike; and this Paste thou maiest keep for six moneths in a vessell of Lead; the quantity is from two Dramchs to three Drachms in the morning fasting, and drink thereon a little Wine. These Pills are most excellent to take away the paines of the Gout, and to preserve a man from it; they are also good for those that have the French Pox, because they evacuate

cuate the groſſe and viſcous humours, and maintain the body in good temperature, and uſing them in thoſe diſeaſes, it preſerveth the body in good temperature. They are alſo good for women that are troubled with pains of the Mother, and retention of their Termes, for theſe are aperative and provoke them, and purgeth the Matrix of all impediments contained therein, they ſerve againſt the Megrum, and all pains of the head, and alſo againſt all kind of putrified Fevers, as I have ſeen the experience thereof ſundry times.

A compound Aqua vitæ, *which ſerveth againſt all cold diſeaſes of the ſtomack.*

THis *Aqua vitæ*, aromatiſed with ſimples of *Levant*, is of moſt excellent vertue, as by the ingredient thou mayeſt perceive, and the order to make it is thus.

℞. Nutmegs, Cloves, Gallingall, *Cardamomum*, *Cubebes*, Mace, Cinnamon, Ginger, Saffron, *Olibanum*, *ana.* ℥. i. Beat them finely, and put them in a goord of glaſſe, and put therein ℔. vi. of pure rectified *Aqua vitæ*, and ſo let it ſtand ſix dayes, then diſtill it by ſand, and there will come forth a red water, which is moſt precious againſt all infirmities cauſed of cold, it mundifieth all ſorts of Sores, and helpeth all Wounds without pain. It cauſeth a good memory, it helpeth the Cough, and maketh the heart merry, with divers other vertues, which I leave to the Experimentour.

A compound Oil againſt Poyſon, which is of a marvellous vertue

IF thou wilt help thoſe that are poyſoned, it were neceſſary to have remedies of ſuch vertue that are apt to the ſolution of the poyſon, for the poyſon worketh thoſe three effects, as is ſaid berore, in the Chapter of the effects of poyſon, wherein it is written, how that it is neceſſary to keep the blood liquid, ſo that it congeal not in the veines, and likewiſe to let or ſtay that water which cometh to the ſtomack, and to let that alteration, or inflammation as we may term it. And all theſe operations are neceſſary to be done with moſt excellent remedies,

medies, in which there entereth part of poyson, for the Proverb saith, that one poyson killeth another, and that I will approve in this Chapter, and the order to make this Composition is thus.

℞. The oldest Oil that thou canst find lb. i. *Aloes hepatica*, *Rhabarbaro*, *Spico nardo*, *Mirrha*, *Tormentilla*, *Dictamnum album*, *Gentiana*, *Bistorta*, *Consolida majore*, *Rubia tinctory*, *ana* half an ounce, *Theriacæ Methridatæ*, *ana*, ʒ. iii. quick Scorpions to the number of sixty. First put the quick Scorpions into the oil, and let them boil in *Balneo Mariæ* four hours, then put thereunto the other matters, and let them boil altogether other four houres, then strain it, and keep it in a vessell of glasse close shut, for truly this is a divine Oil for that accident; in which yee see entereth Scorpions which are venomous, and yet his poyson is wholesome for those that are poysoned.

The like yee may see by those that are burnt with fire, for the best Medicine that they can find, is to burn that place again: Also yee may see, that when great quantity of blood cometh forth of a Wound, the Chirurgian presently letteth him blood in another place to turn the same. Seeing then that these are true, it is also true, that one poyson doth kill another poyson. And by this reason I approve, that if yee extinguish the poyson, it were necessary to be done with his kind, nevertheless it must be prepared so, that the matter be not alterated, and become hurtfull unto the poysoned person, and the order to use this Oil against poyson is thus.

When that a man is poysoned, presently annoint all his body with this Oil, and give him thereof to drink two drachms with white Wine Vinegar morning and evening, and God willing thou shalt help any poyson be it never so strong: If he be poysoned with *Sublimate*, or a *Diamond*, this remedy will not be good, because they are not poysons, but are deadly Minerals, which by no meanes can be digested, ere their evill effect mitigated. Therefore when one is poysoned with *Sublimate*, his remedy is no otherwise, but to make him bathes of Vinegar, and let him drink Milk enough, and eat Butter, and drink *Siero*, for this is the true remedy; as for example, when that a sore is mortified with a rottery made of *Sublimate*,

mate, or *Arſenick*, preſently it cauſeth great alteration, for which there is no excellenter remedies then Vinegar, Butter, and Milk: Then ſeeing that theſe remedies are ſo profitable to be uſed outwardly, there is no doubt, but that they will doe the ſame effect inwardly: Alſo it would be neceſſary to cauſe them to vomit every day once at the leaſt, to keep the ſtomack evacuated of that matter, ſo that it come not to choke the infected perſon, or infect the ſinews, ſo that the party remain not lame for a long time after, as is daily ſeen in divers places.

A marvellous Sope that helpeth thoſe which cannot ſpit but with great pain.

THis Compoſition is called *Saponea noſtra*, becauſe it is made of Sope, but not of that Sope which is in the Apothecaries ſhops in *Venice*, but this is a confection, which being eat every morning a little quantity, it helpeth thoſe that ſpit with pain, it openeth the ſtomack, and breaketh that evill matter contained therein, and caſteth it forth at the mouth with the ſpittle, and ſo leaveth the Patient well diſpoſed and merry, and the order to make it is thus.

℞. White *Venice* Sope, and beat it into powder ℥. i. pure Maſtick ʒ. ii. Cinnamon, Licorice, *ana*. ʒ. i. fine Sugar as much as will ſuffice to make it in tables according to art, the which are moſt ſtrange, nevertheleſſe marvell not thereat, for I will ſhew the reaſon, ſo that every one ſhall be ſatisfied.

Yee ſhall underſtand, that the firſt ingredient being the Sope, is made with the Lye of *Soda* and *Calx*, which things doe dry and mundifie all ſorts of Ulcers ſordid, and cooleth them; Alſo therein is Oil Olyfe, which is one of the moſt excellenteſt liquours in the world, for this of it ſelf is able to cut that matter from the ſtomack, and to mundifie it; then in this compound there is Maſtick, which is moſt excellent for the ſtomack, and draweth down from the head, then the Licorice and Cinnamon are aperative, and comforteth the ſtomack, ſo that all theſe being mixed together, of force it muſt help againſt theſe infirmities of the breaſt, and the quantity thereof is from ʒ. ii. to ℥. ß.

To make the Quinteſſence *of Hony.*

THis' *Quinteſſence* hath all the vertues of the *Quinteſſence* of Wine, and is made in this order, and is rather to be counted a divine remedy then humane.

℞. The pureſt Honey that yee can get, which is not mixt with any thing ℔. ii. and put it into a goord of glaſſe with his Head and Receiver cloſe luted, and give it firſt a gentle fire, untill there appear certain white fumes in the Head, which will turn into a red water by laying of clothes wet in cold water upon the Head and Receiver, then keep in thy fire according to art, untill all the ſubſtance be come forth, which thou ſhalt keep in a glaſſe cloſe ſhut, and in ſhort time it will turn into the colour of a Rubie, then diſtill it ſeven times in *Balneo Marie*, and it will loſe his redcolour, and be of a very pleaſant ſmell, and remain in the colour of Gold, and this *Quinteſſence*, diſſolveth Gold and maketh it potable, and alſo all manner of Jewels that is put therein; alſo if yee give two or three drachms to any that lie a dying, preſently it will recover him again, as the *Quinteſſence* of Wine doth; if yee waſh any Wound or Sore therewith it will heal it quickly; it is good againſt the Cough, Catarre, and paines of the Milt, and many other ſorts of diſeaſes which I will not write at this time, for few or none will beleeve his great operation or vertue. If yee diſtill it twenty times with fine Silver, it will reſtore the ſight unto thoſe that are almoſt blind. Moreover, I have given this ſix and forty dayes unto one that had the Palſie, and he was helped quickly.

It helpeth alſo the Falling ſickneſſe, and preſerveth the body from putrefaction, ſo that by theſe meanes we may ſee, that it is a celeſtiall remedy given unto us by the Almighty God, and therefore I would wiſh ſome vertuous men to take a little pains in making of this precious liquour, and they ſhall ſee ſuch wonders thereof, that the world will marvell thereat, as I have proved many times, to my great honour and profit of the Patient. For many times I have given it the ſick that no man did ſee me, and preſently they thought I had wrought

by

by inchantment, by reason of his great vertue, and therefore all men that professe Physick and Chirurgery, ought to be provided of this liquour, and such like for their commodity, and profit of the Patient.

To make our Elixar vitæ, *or* Aqua Cœlestis.

THis *Elixar vite* is a Medicine of such vertue and strength, that it helpeth in manner against all diseases that cometh to mans body, for those that are hot, it cooleth, and those that are cold, it warmeth, and that it doth by his proper quality and vertue, for this I have proved a thousand times, and have used it against sundry diseases, and alwayes have had good successe, and the order to make it is thus.

℞. Ginger, *Zedoaria*, *Gallingal*, long Pepper, round Pepper, Juniper berries, Citron pills, Orange pills, Sage, Basill, Rosemary, Mint, Majorame, Bay berries, Penniroyall, Gentian, Calamint, the floures of Elders, red Roses and white, *Spica nardi*, *Cubebs*, *Lignum aloes*, *Cardamomum*, *Cinnamon*, *Calamus Aromaticus*, *Germander*, *Stœcados*, *Camepitios*, *Meligette*, Mace, *Olibanum*, *Aloes hepatica*, the seed of Mugwort, of each ʒ. ii. Figs, Raisins, Dates, Almonds, Grains of the Pine, *ana* ʒ. vi. pure white Honey ℔. i. Musk of *Levant* ʒ. i. fine Sugar ℔. iv.

Mix them altogether, and infuse them in ℔. v. of pure *Aqua vitæ* without flegm, and so let it stand eight dayes, then distill it in *Balneo Mariæ* untill the fesses remain dry, then take that and sercolate it in a Pellicane in horse-dung forty dayes, then take the glasse with the fesses, and distill it in sand untill all the substance be come forth, which will be red like bloud, and stinketh of the fire, and is thick, the which must be sercolated as the first, and this is the fiery part, which is of marvellous vertue, insomuch that it reviveth those that are at the point of death, and therefore I will write of some of his vertues which I have proved.

The first water distilled by *Balneo*, being taken every third day ʒ. i. preserveth the body in prosperous state, and defendeth it from many sorts of diseases It helpeth all sorts of wounds

if yee wash them therewith three or four times, and is most excellent against all impediments in the eyes, if yee put therein one drop, and preserveth the sight a long time, so that yee shall not need to wear Spectacles. If a young woman doth wash her face therewith oftentimes, it preserveth her a long time in that state. If yee use to drink this *Elixar*, it provoketh venereous acts, and disposeth women to be delivered, with divers other vertues, which I leave to the Experimentour.

The last water, which is red, is excellent good against the pains of the Mother if it be drunk. It dissolveth also the Vlcerise, if yee give thereof ʒ. ii. and annoint the parts grieved therewith. It helpeth the pains of the Collick, and hardnesse of the Milt. It is also good against paines in the teeth, and stinking breath, and many such like things. It helpeth all manner of Fevers, and the reason is, because it drieth up all the evill humours that offendeth Nature, as well within as without, so by this reason it is apt to help all sort of diseases. If any were sick and could not speak, let him take ʒ. i. of this with ʒ. j. of the first, and presently he shall speak most miraculously, for this I have proved a thousand times, to my great honour and content of the Patient, and therefore I would wish all those that professe Physick, or Chirurgery, to be prepared with this liquour, and such like, for their own profit, and health of their Neighbour.

To make Aqua Reale vel Imperiale, *which maketh the teeth white presently, incarnateth the gums, and causeth a good breath.*

THe teeth being black, rusty, and full of filth, and the gums putrified or corrupt, are the worst things that may be seen in man or woman, and are also very unwholsome, and the remedy to make the teeth white, and to help the gums is thus. Make this water, and use it in the order as I will shew thee.

℞. *Sal gemmæ*, Roch Allum, Brimstone, of each ℔. ii. Borax ʒ. x. Pearle beaten fine, Corrall, *ana.* ʒ. ii. pure distilled Vinegar

negar ℥. iv. Put all the aforesaid matters in a Goord, with his Head and Receiver, and give it fire according to art, and at the last there will come forth a white water like Milk, which after it hath stood a while will wax clear. Yee shall understand, that this water is above all other waters in the world to help Ulcers in the mouth, and to incarnate the gums, and to make the teeth white, and causeth a good breath in those which are troubled with the aforesaid matters. For of this water I have made great quantity, and it hath been carried into *Spain*, into *Almany*, into *Poland*, into *Constantinople*, and into divers other Countries, as though it had been a divine thing, and not materiall.

For truly this experience doth cause the world to wonder at it, the use hereof I have written in this book, and hereafter I will write it again in some of my books, where occasion shall serve to use it in cures.

A kind of Pill most convenient for the eyes, and comforteth the stomack.

THose Pills which comfort the stomack, by force must help the sight, for when the stomack is filled with malign humours, it distempereth those parts that are about it, and the fumes that ascend up to the head moisteneth *Nervos opticos* of the eyes, and by this cause the eyes are offended, therefore it were necessary for those Pills that help the eyes also to comfort the stomack, which must be done by evacuating the matter hanging by vomit, and the order to make these Pills is thus.

℞. Marchpane made with Sugar and Almonds ʒ. i. *Petra Philosophale* ten grains, *Elleborus niger* six grains, *Diagridii* three grains. Mix them well in a Morter in form of a paste, and make thereof five Pills, and those thou shalt take in the morning fasting, for they are of so much force and strength, that they help not onely the eyes and stomack, but in manner all diseases, because they cleanse the stomack, and evacuate the body, which two things are most necessary in all diseases.

A discourse upon a Composition that preserveth a man or woman in health a long time.

IF thou wilt make a paste that shall have vertue to preserve whole bodies, and to help the sick, it were necessary to look out simples that have vertue to doe it, and when thou hast found out those drugs that have vertue to preserve, thou mayest put thy trust in them: which I discoursing by the way of reason, and conferring it by experience, have found out a number of drugs that are friends unto our nature, and preserveth it, of the which I will shew thee some that are of great importance, which may be proved by reason and experience, and are these.

℞. *Aloes hepatica, Olibanum, Myrrhe, ana.* ℥. ii. Beat them into fine powder, and make them into a paste like a salve with rectified *Aqua vitæ*, then dry it in the Sun, then beat it into powder again, and make it into a paste with our *Oleo del Balsamo*, and then thou shalt have a past of most marvellous vertue, for if yee take thereof every morning ℥. i. it will preserve him long in health, it is most excellent for those that be wounded, or have any sore upon them, because it keepeth the sore from putrefaction, as by the ingredient thou mayest perceive.

A marvellous Water, to be used of all Chirurgians in curing of their Patients.

IT is necessary for the Chirurgian in the cure of Wounds and Sores, to help the body as well inwardly as outwardly, to take away the evill qualities and corruption of the humours, and to preserve it from putrefaction, and then the sore will heal with little help, and in short time, and that thou mayest doe with this Water, which is uncorruptible, and of great experience, and the order to make it is thus.

℞. Of that *Aqua vitæ* whereof we make our *Quintessence* ℔. x. and put therein these things following, Cinnamon, *Lignum aloes*, red Saunders, *Cardum benedictus, ana.* ℥. iii

Cloves

Cloves, long Pepper, *Calamus Aromaticus*, Saffron, *ana.* ℥. ii. Almonds, Grains of the Pine, Dates, *ana.* ℥. iv. *Melegette* ℥. i. fine Sugar ℔. iv. Musk four carrets; let all theſe ſtand in a long necked glaſſe cloſe ſtopped eight or nine dayes, and then diſtill it in *Balneo* untill yee have received ℔. v. which keep cloſe ſtopped in a glaſſe as a precious Jewell: then diſtill the reſt in ſand untill the feſſes be dry, and that will be a red Water, and will ſtink ſomewhat of the fire or ſmoak, which alſo keep in a glaſſe, for in time it will looſe his ſtinking ſmell, and be moſt pretious. The firſt Water is of ſuch vertue, that it helpeth all putrified Ulcers if yee dreſſe them therewith. The ſecond is alſo perfect, that if any man drink every morning ℥. ii. it will ſo preſerve him, that it were unpoſſible he ſhould have any infirmity. For of this Water I have made great experience in many kind of diſeaſes, and eſpecially in the Pluriſie and *Petecchie*.

To make our Cauſtick.

ALthough I have written of this *Cauſtick* in my Regiment of the Peſtilence, called now in Engliſh, a Joyfull Jewell, imprinted by *William Wright*, dwelling under Saint *Mildreds* Church., Nevertheleſſe, I thought good to write it in this place, becauſe every one hath not both theſe books, and the order to make it is thus.

℞. *Arſenike criſtaline*, *Sal armoniack*, *Sublimate*, *ana.* boil them, being finely ground, in as much ſtrong Vinegar as the matter weigheth, untill two third parts be conſumed, and that there remain a third; then keep it in a glaſſe cloſe ſhut unto thy uſe, as I will ſhew thee in divers places, when occaſion ſhall ſerve.

To make Oil of Antimony.

℞ *Ec. Antimony*, and calcine it untill it will ſmoak no more, and that it be of a grayiſh colour, and alwayes as it cluttereth ſtamp it again, then take as much common Aſhes as the *Antimony* finely ſearſed, and put them into a Retort well lured,

and

and give it fire according to art, till all the fumes or spirits be come forth; giving you charge, that your Receiver be very great least all break. This Oil is of marvellous vertue against Ulcers, if yee give thereof four grains with any Sirrup; it helpeth the Fever presently; it helpeth Fistulaes; and to be short, it is most wholsome in divers things. But it were necessary for the Chirurgian to be expert in the use thereof, and to mix it according to his work. And therefore he that cannot use it well, were better to let it alone, because it is a perillous thing unto the unskilfull, and precious unto those that know how to use it.

A precious Liquour above all other.

THis is the most precious water that may be made in the world, and his vertues are such, and so many, that they cause the world to marvell at them. The *Mirrha* and *Aloes*, with Vernish, and with as much of our *Quintessence* being mixed, which without Fire, Ashes, and Coals cannot be separated, and when the Air, the Water, and Earth are separated, each of them shall be apt to mitigate pains, dissolve humours, help wounds, dissolve pains within the body, and such like matters. This water I have used divers times, and caused the world to wonder at its operations, and so shall every one doe, that desireth to follow the right way, and that will be a child of Art. Thou shalt understand, that I would have written this plainer, but that I write it to those that have judgement both of the quantities and vertues; because Pearls are not for Swine.

A Secret of marvellous vertue.

Rec. A new Brick forth of the Kill, and break it in small peices like a Nut, then lay them in the fire untill they be red hot, then take them forth, and quench them in sweet Sallet Oil, then take them forth again, and lay them in the fire untill they be red hot, then quench them again, and this yee shall doe at the least five times, and at the last time take them forth,

and

and put them into a glaſſe, with *Aloes*, Frankincenſe, and *Myrrha*, and diſtill it according to art, then ſeparate each liquour by himſelfe, and therewith thou ſhalt work wonderfull cures, if thou knoweſt how to uſe it, and whereunto.

Our Secret of marvellous vertue in all and ſtrength

THis Unguent is of marvellous vertue, and was never made by any before, neither Antients nor of our time, which Unguent helpeth putrified Ulcers in the legs, ſo that it is to be wondered at: for it worketh divers operations, it mortifieth the evill, mundifieth, incarnateth, and ſiccatrizeth, which things to the Profeſſours of the Art ſeemeth hard: Nevertheleſſe it is true, as I have proved an infinite of times; and becauſe the world ſhould have it, I have written here the receipt.

℞. Of our *Magno liquore*, and Oil of Maſtick, made at the Apothecaries, and put them into a veſſell of Copper, with as much Litarge as yee ſhall think good, and ſo let it ſtand a good while on the fire, and put thereto of our *Cerotte Magiſtrale*, and incorporate them well together, and ſo of yellow it ſhall become black; then take it from the fire, and put therein *Mercury precipitate*, and ſtir them well untill it be cold, and herewith thou ſhalt work wonders. It would be neceſſary for him that will make this receipt, to conſider well of the Ingredients of the Compoſitions, which are written in this book.

To rectifie and preſerve the ſight of thoſe that are weak-ſighted.

IF thou wilt rectifie and preſerve the ſight in thoſe that are weak-ſighted, of what cauſe ſoever it be; thou ſhalt make this water, and uſe it according to this receipt.

℞. Fenell ſeed, the flours of Roſemary, Rew, Celendine, *Cardus benedictus*, Staveſeaker, Eufrage, of each a handfull, Cinnamon, Nutmegs, ſweet Almonds, of each ℥. i.

Stamp all theſe groſſly, and infuſe them in thirty pound of pure white Wine, then let it ſtand four dayes, and then diſtill it in *Balneo*, untill yee have received four pound, which keep cloſe by it ſelf, and when thou wilt uſe it, put thereof one drop

drop into the eye when yee goe to bed, and in the morning when yee rise, and thus using it, it will preserve the sight a long time.

Of Lac Virginis, *and the order to make it*

THis *Lac Virginis* is a solution of *Saturne*, and *Sal gemma*, which is a thing most necessary for the Chirurgian to use, and the order to make it is thus.

℞. Litarge of gold as much as yee think good, and beat it into fine powder, then put thereon strong distilled Vinegar, and so let it remain two or three dayes, stirring it every day, then boil it untill half be consumed, then let it repose two or three houres, and the Vinegar will be clear and of the colour of Gold, then pour it forth into a glasse, and keep it, then take *Sal gemma*, and rain water, *ana.* and dissolve it on warm ashes, and when it is dissolved, keep it in a glasse, and when thou wilt make *Lac Virginis*, take of each of these solutions alike, and mix them together, and thou shalt see a strange thing. For as soon as they are mixed together, they will turn into a white Unguent like Cerusse, or white Lead, which serveth in divers causes according to the intention of the Chirurgian.

The solution of Litarge by himself, with as much Oil of Roses, being mixed together, maketh a delicate Unguent, and refrigerative, which siccatrizeth Ulcers with great speed.

To calcine Tutia, *and to bring it into a salt.*

THou shalt dissolve thy *Tutia* in this water following.

℞. *Sal niter*, Roch Allum, Vitrioll, Sinaber, *ana.* ℔. i Beat them together, and distill them according to art, then take that water, and put therein thy *Tutia*, and let it dissolve upon the warm ashes, and when it is dissolved, vapour away the water untill it remain dry, the which take forth, and put it into an earthen pan unglazed, and calcine it with a strong fire, then dissolve it in distilled Vinegar, and when it is dissolved, vapour away the Vinegar, and the salt will remain in the bottom, which serveth much for *Tincture*, and to make a Liniment

Liniment for the eyes, the which is moſt precious and rare, for if ye lay a little thereof with Hogs greaſe and Camphire, and then put it into the eye, it helpeth them with ſuch ſpeed, that it is to be wondred at, and not without cauſe. For his nature is to give light, and to heal things imperfect. The *Tutia* mixt with Borax, and with our Varniſh that we guild leather with, and given in projection upon *Venus* melted, it cauſeth it to be in colour not much differing from *Sol*, of the which thou mayeſt make ſtrange things, for he that knew the vertue and qualitie of *Tutia*, as well in *Alchymie*, as in infirmities, was to be counted a wiſe man.

To Precipitate Mars, *and to bring in into a red powder, called* Crocus Martis, *the which ſerveth for divers purpoſes.*

Recipe, Sal niter refined, Roch Allum, Vitriol Romain, *ana* and thereof make a water according to Art, with all his ſpirits, and in that water diſſolve thin plates of Iron or Steel, and when it is diſſolved, vapour away the water, untill it remain dry in a red powder, then take it forth, and calcine it in a Furnace of reverberation 24 houres. Then keep it to thy uſe, untill thou knoweſt more thereof, for it is wonderfull in his operation, as I will ſhew thee hereafter.

A Secret of Turpentine of Ciprus.

THe Turpentine of *Ciprus* is a kinde more finer then our Turpentine, and without compariſon, and of more vertue then ours is, and this the Doctors ſay, doth diſſolve pains and preſerveth the body, if it bee taken inwardly, becauſe they ſay, That Turpentine is an uncorruptible Gum, the which is moſt true. But in that Gum there is one part thick and groſſe that hindereth his operation, and he that can ſeparate this groſſe part from the noble parts, ſhall doe great wonders therewith: It is needfull then with the fire, and the means of our Quinteſſence, to make the ſeparation of the Elements, the which are four, Water, Oyle, Liquor and Earth. The Water is profitable, the Oyle is perfect, the Liquor is noble,

and the Earth that remaineth, is spoiled, and of no substance, and with those things thou mayest doe high and great cures, when they are applyed according as they ought to be, because many good and profitable things, through the want of perfect application in time and place, many times doe hurt, and to shew the truth, I will shew thee an example of Wine, the which is a precious liquor, the which being drunk in the morning is hurtfull to many, to eat meat betwixt meals is not good, and many such like things, that when they be not done with order doe hurt, and therefore it is necessary for those that will understand, that matter to be of a good intelligence, as well in making it, as in using or applying it to the sick.

FINIS.

THE EXCELLENCIE OF PHYSICK AND CHIRURGERIE.

Collected out of approved Practises, and learned Observations of many expert men in both Faculties.



LONDON,
Printed by G. D. 1652.

2306:10

To the Freindly Reader, as much health as he wisheth of Soul and Body.

MEN many times meddle in some matters, wherein they take more toile then thank for their labours; and he, which thinks in the night that he hath pleased all, shall find in the morning that he hath angered some. So many as know me wel, and whereto I was cheifly addicted within these eight or nine yeares, that is, unto the study and practise of the soul Physick, may now make a question of my medling so long with bodily Physick. But my twofold answer they may take with them for their satisfaction: First, that I keep still Depositum illud, which God hath committed unto me (and sealed the same by mine own spirituall birth, and other mens sanctification) till he that hath said, Goe, points the time, and gives the occasion of my further service in that weighty Function. Secondly, as when I conversed in that calling I was chargeable to none, so (not surceasing the same of mine own accord) I have since, by God his blessing of my labours herein, as not greatly inriched my self, so not impoverished any: That wherein I have thus continued, seeing it concerneth learning, and an honest mans maintenance, cannot, or ought not to offend any that are well in their wits. These few secrets contained in this Collection, and Appendix thereto adjoyning (which I have reduced into method for his sake that gathered them here and there) cannot, or ought not to scandalize any, that have sanctified cunning in Physick or Chirurgery. I must needs tell thee, that I lean more to that safe, speedy, and pleasant kind of curation, with Medicines rightly prepared, then to the careless Composition, made by addition of other simples, clogged with more impurities then are in that simple which they labour to correct. I dare also avouch, that any poor body may better commit his crasie body, to be healed or helped of any outward or inward malady, by the right prepared Medicines, for the value of ten Shillings (which he can hardly spare) then a wealthy man to their deceits (I would say receits) for ten Crownes, which he may well enough forbear: Many of the ignorant sort have counted the Chymicall or Paracelsical Physick dangerous, and not without cause, for wofull experience

hath

hath brought it into that suspition. But (good Reader) hear me in the mean time, I will then give you satisfactory answer for this time: Some of the learned, and most of the ignorant, have in generall despised them; but by your leave, after they have heard a particular of the excellent successe attained by many of them; they have adventured upon those, without knowledge, experience, direction, and so have made many Patients to smart for it. Therefore I would not, that the fine fingered Physitian should seem to wear this Pearl, which is as fit for Sir John Lack-Latine, for the Land-leaper, or cogging Quack-salver, as a Pipe for an Asse, or a Cage for a Cow. The Salts, Oyles, Waters, Extracts, Tinctures, Simples prepared, and Compositions of Simples conjoyned, mentioned in this book, or not mentioned, I mean not to make sale of (as the Grocer or the Apothecary doth,) but I keep them in store, and mean to increase them for mine own use and my friends, and for such as shall need them, as the learned counsell of Physick rules shall give occasion.

Farewell.

A Note of such prepared Simples and Compositions as are mentioned in this Book, with other things not mentioned therein, whereof there is particular use in Physick and Chirurgerie, and are to be sold in *Amen Corner* by *W. F.*

The Names of the severall kinds of Salts.

SAlts of Herbs, as of Wormwood, Mints, *Cardinis Benedictus*, Cammomil, Raddish, S. Johns wort, Sea-holy, Centaurie, Rosemarie, Fennell, Time, Bean stalks, Black Hellebore, Brionie, Sage, Majoram, Germander, Melilote, Chamepitis, Hysop, Feverfew, Gentian, Allisanders, Mugwort, Fumitorie, Origanum, Eufrasie or Eyebright, Tartar Christalline, Pockwood, or *Lignum vitæ*.

Salts of Trees, and fruticall Plants, as Ash, Juniper, Ivie, Broom, Vine.

Salts of Spices, and other things, as of Cloves, Ginger, Cinnamon, Nutmegs, Urine, Armoniack of Amber, Vinegar, Salt or Sugar of Saturne. Salt Nitre out of Ireland. Allum *de Plume*, Tartar six times calcined, *Sal cardinum*, *Lapilli Urinæ*, Salt common calcined. A Caustick.

The Names of the divers kinds of Waters, as of Cinnamon, Cloves, Nutmegs, Frankincense, Turpentine, Wax, Honie, *Aqua fortis*, *Aqua Regis*, *Aqua Spermatis Ranarum*. Eggs, Harts horn, Amber, Vinegar distilled, Spirit of Wine, *Fragaria*, with spirit of Wine, Mans scull, Pockwood, *Resina pini*. Percepier, Roses, *Aqua vitæ* of Roses. Sweet water. *Aqua vitæ* of Percepier. *Aqua vitæ* of Juniper Berries. *Aqua vitæ* of Turkie Balm, *Aqua Benedicta*, Walnuts, Annise-seed, *Sal Gummæ*.

The severall kindes of Oyles drawn by Distillation, or otherwise prepared,

OYles *of Herbs*, as of Sweet Majoram, Sage, Time, Origanum, Rosemary flowers, Hysop, Mints, Lavendar, Penniroyall, Camomill Flowers, *Nenufar* grossely prepared

Betonie,

Betonie and Cammomil grossely prepared. Roses by Distillation, Thorn apple, Wormwood.

Oyles of Seeds, as of Annise, Fennell, Dill, Caryi, or Caraway, Cummin, Mustard.

Oyles of Fruits, Berries, and Spices, as of Nuts, Figs, Sweet Almonds, Orange pils, Lemon pils, Bay berries, Juniper berries, Misselto of Apples, Nutmegs, Cinnamon, Ginger, Cloves, Maces, Pepper.

Oyles of Trees, or Woods, of Gums, Stones, and other things, as of *Lignum vitæ*, Ash, Broom, Wax, Honey, Turpentine, Tar, Frankincense, Colophonie, Galbanum, Sagapenum, Mastick, Labdanum, Ammoniack, Amber, Jet, Benzoin, Storax liquid, *Castoreum*, Mans scull, Butter, Eggs, Tartar, Stinking oyle of Tartar, Vitriol, Sulphur, *Petroleum de Lateribus*, Dears suet, *Sperma ceti*, Worms.

The Severall kinds of Extracts, or Essences, as of Herbs, Roots, &c.

WOrmwood, Cammomil, Sage, Celandine, Betonie, Agrimonie, Tansie, Horehound, Eufrasie, Marigold, Fumitorie, Henbane, Chamepitis, Tormentill, Philipendula, Black Hellebore, Aristolochie, Gentian, *Angelica*, Savine, Perwincle, *Cardum Benedictus*, Feverfew, Percepier, Rue, Pionie, Juniper, Broom flowers, *Hermodactiles*, *Senæ*, Agarick, *Cnicus* or Bastard Saffron, Rhubarb, Colocinthis, Soldanella, *Laurcola*, *Aloes*, *Polipodie*, *Bruscus*, Centaurie, *Enula campana*, *Melissa* or Balm, Ginger, Musk, *Squilla*, *Sarcocolla*, Cantharides, Spicknard, *Zedoaria*, Pepper, Orange Pills.

A Note

A Note of the divers kinds of Compositions, as followeth.

Laudanum anodinum, Panchimagogon, Amuletum Palmarii, Oleum Benum, Oleum sive Mumia Tartari, Oleum Heracl. Galeni, Mumia vitrioli, Creta vitrioli, Crocus Martis, Balsamus sulphuris, Flos Sulphuris, Oleum Camphore, Essentia perlarum, Flores Antimonii, Mercurius Antimonii, Vitrum Antimonii, Turpethum minerale Querceran. Turpetum Diaph. Sulphur vitriolatum, Mercurius sublimatus, Mercurius precipitatus, Aqua Theriacalis, Calx testarum ovorum, Emplastrum Fodicationis, Gibsons balm, Petra Philosophal. nostra, Pillula Aquilinæ, Oleum Hyperici compositum, Oleum Balsami, Aqua Balsami, Dia Armatica, Electuario Angelica, Balsamum artificiale, Electuarium magistrale, Aqua prèservans, Magno liquore, Cerussa magistrale, Oleum Philosophorum de Terebinth. & Cera, Unguentum ex Lytargirio, Aqua realis, Sirrupo del Ebulo compositi, Unguent against contractions, *Unguento magno, Pillula contra morbum Gallicum, Cordiale rosarum sine sulphure, Balsamus urinæ descriptione Willichii,* Our solutive liquor, Oil of Nicotion, *Paracelsus* his Vulnerary oyle, Water for the eyes, Water for pin and web, *Aqua Perficarie, Unguento nigro,* Unguent to cause hair to grow, Unguent to cleanse wounds, Unguent defensative, Unguent stomackal, Unguent against aches and bruises, Extract against all obstructions, *Adeps ursi, Medulla Mumiæ,* Our composition against the Strangury, Ischurie, or stone in the bladder, &c. *Balsamum Tartari,* Spirit of Honey, Spirit of Tartar, Tincture of Sulphur, Powder to mundifie Ulcers, *Mater Balsami,* A composition against burning and scalding, Vigoes balm, *Aqua del petra Vegetab.* Tinctures of Spices, *Spiritus tartari cum colcothare rectificat.* Another water for the eyes, *Sirrupus spinæ mirulæ,* Cinnamon water, Unguent *de Peto,* Mans bloud dried, *Cranium humanum* calcined, Our composition against all Fevers, Our composition against the Wormes, Gum of the root and hearb Henbane.

A Table of all the principall matters contained in this COLLECTION.

In the Procm are contained these things.

This Booke of an expert Chirurgian. P. 1.
The generall cure of Wounds ib.
Why wounds cannot heal quickly ib.
How to heal generally with wounds in the head 2
Of Wounds.
A perilous wound in the head cured ib.
A dangerous wound cured in five dayes 3
A Wound in the eye ibid.
Wounds in the head with the fracture of the scull ib.
Contusion in the head or elsewhere extravasation of blood cured ibid.
Wounds in the head with the scull fractured ibid.
To heal wounds speedily ib.
Wounds by fire & lances ib.
A singularly remedie for the speedy healing of wounds ibid.
Wounded eye with a splinter 6
Puncture in the eie ib.
Another cure done in like manner ibid.
A squitted hand healed ibid.
A punctured arm healed ibid.
Five wounds in the breast healed 7
Of Sores, Ulcers, &c. and their Cure.
Sore mouths healed 8
Ulcer in the upper lip ibid.
Ulcer in the sinews ibid.
Scald head healed ibid.
Another for the same 9
Ulcer on the thumb ibid.
Ulcerated leg ibid.
Two putrified Ulcers on the leg healed ibid.
Three Ulcers in the leg healed 10
Old ulcers cured ibid.
Ulcers in most parts of the bodie and head 11
Scabs like the Leprosie 12
A wild beaten man cured with the French Pox ibid.
A Canker cured ibid.
Pockie pustules with Serpigo healed 13
Tetters and ringwormes ibid.
Another 14
Tetters or ringworms breaks ibid.
Pimples healed ibid.
To break a plague sore ibid.
Scabs and Itch, &c. 15
Three deep Fistules in the breast cured ib.
Knives or Impetigo cured 16
all grosse ones taken away ibid.

The Second part of the Collection of the Cures of Internall Diseases.

Of grievous aches and pain in the bodie 17
Aches coming of the Pox cured ibid.
An excellent Unguent to ease any pain ibid.
To ease the Gout 18
To cure Gouts and Aches coming of heat ibid.
The cure of the Stirrie ibid.
Tumors throughout the bodie cured 19
Swelling of the Gods 20
Another of the same ibid.
The Ischiaties cured ibid.
Against the crampe 21
Against contraction of sinewes ibid.
A wrie neck set straight 22
Another ibid.
Squinancie cured ibid.
Alopecia cured ibid.
To purge the head 23

Pin

Pin and Web cured ibid.
An excellent water for the eyes ibid.
Another ibid.
To stay bleeding at the nose 24
Another for the same ibid.
Another ibid.
Another 25
Another ib.
Other waies to doe the same ibid.
Spitting of blood ibid.
Another ibid.
Life of the Bulle 26
Cure of the Hicket ibid.
Another ibid.
The falling sickenesse cured ibid.
Another ibid.
Swellings cured 27
Another ibid.
Another 28
Swellings with obstructions of menstrues ibid.
Windinesse in the stomach ibid.
Cough of the lungs 29
Another with stitch in the side ibid.
Weaknesse of breast with a Cough ibid.
Another 30
To stay vomiting ibid.
Another ibid.
Vomiting of blood with a Flux of the bellie 31
Vomiting with a Fever ibid.
Pleurisie cured 32
Pleurisie with spitting of blood ibid.
Pleurisie with Inflammation of the tongue, &c ibid.
Pleurisie in a women 33
Another for the same ibid
Diaphoreticall decoction ibid.
Pleurisie broken with a Potion ibid
Another 34
Arisward Imposthume or bastard Pleurisie ibid.
Pain in the side ibid
Pain and wind in the body 35
Expelling of wind ibid
Dropsie cured ibid.
Against Wormes in the stomack or elsewhere 36
A Quartain of long continuance ibid.
Against the Difficulty, Hardnesse, and Quartain 37
Swelling of the Spleen ibid.
Frentick Fevers for want of sleep ibid.
Pestilent Fevers 38
Against poyson or the Pestilence, a Dioscoreticall Potion ibid.
The Signes of death in the Plague ibid.
Counsels, Preservatives, &c. against the Plague 39
An Incorporate Gonorrhea in women ibid.
Another 40
An Electuary against Gonorrhea ibid.
To stop the immoderate Flux menstruall ibid.
Another 41
To stay a Flux ibid.
Bloudy Flux cured ibid.
Cures of the Hæmorrhoides 42
Ficus in ano ibid.
To provoke menstrues 43
Another of the same ibid.
Suffocation of the Matrix ibid.
Another for the same 44
To provoke Urine ibid.
To provoke Urine, and to heal other obstructions ibid.

The first part of the Supplement or Appendix, &c.

Of pain in the head, and the cure 45
Of the Catarhe and Rheum in the head 46
The second course to cure the Catarhe 47
Contusion in the head 48
The healing of the white Scall 49
Pain in the eyes ibid.
An Unguent for sore eyes ibid.
To stay spitting of blood ibid.
The description and cure of the Squinancie ibid.
The description and cure of Scrophul 50
Another cure for the same 51
Another for the same ibid.

Another ibid
Of Panaticulm and the cure 52
Ulcers in womens breasts ibid.
Of Astma, and the cure of it 53
To know a confirmed Dropsie ibid.
Against Wormes 54
Hardnesse of the Milt, and the cure ibid.
Another for the same ibid.
Of the Gonorrhea, and the cure ibid.
Of the Hemeroides and their cure 55
Of the divers sorts and effects of the Hemeroides, and their cure 56
Suffocation of the Matrix, and the cure thereof. 57
Of the Rupture, and the cure in the beginning ibid.
Another 58
Of retention of Urine and the cure ibid.
Of the difficulty of Urine, and the cure thereof 59
Another for the same often proved 60
Of retention of Urine, with stitch in the side ibid.
Swelling of the legs and feet, and their cure ibid.
Of Chilblaines and their cure ibid.
Of Cornes in the feet, and to take them away 61
Of a greif under the nailes of the fingers and toes, and the cure 62
Of Erisipela, and the cure thereof ibid.
The cure of Warts 63

The second part of the Appendix, &c.

Of Danewort, and his vertues 63
Of Helleborus niger, and his vertues 64
Of Gratia Dei, and the vertue thereof ibid.
Of Rhubarb, and his use 65
Of Tithymale, and his vertues ibid.
Of Soldanella, and his vertues 66
Of Cyprus, and his vertues ibid.
Of Elder, and his vertues ibid.
Of Tobacco, and his use ibid.
Of sweet Majorame, and his vertues 67
Of Pericaria, and his use ibid.
Of Man, and the Medicines taken from him 68
Of an Hen, and the Physicall use thereof 69
Of Eeles, and their medicinall use ibid.
Of the Barbill, and her use in Medicine 70
Of Bees, and their medicinall use ibid.
Of Frogs, and their physicall use ibid.
Of Centumpedes, Crickets, &c. and their use 71
Of Tacca mahacca, and the use thereof ibid.
Of the gum Caranna, and the use thereof 72
Of liquid Amber, and the use of it in Medicines ibid.

FINIS.

The Proheme or Entrance into this Collection, contained in the first four Chapters.

Chap. I.

What the duty of an expert Chirurgian is.

A Good and true Chirurgian is no other, then a Minister, and helper of nature; who hath three operations to perform in curing of wounds: The first is, that he joyn the separated parts close together: The second, to preserve it from pain: The third, that he keep it from putrefaction; all the rest he may leave unto nature, which will work with good expedition: And this is a sure intention concerning the cure of Wounds; never keep the flesh open with tents or pledgets; neither weaken nature by letting of bloud, or by purging, nor yet by streight diet, to cause the pain to increase, but keep the wound alwayes clean, washing it with *Aqua Balsami*, and lay upon the wound clothes wet in *Magno liquore*: This is a good and an approved order, whereof whosoever will know more, let him look in *Leonardo Phioravante* his book of *Rationall Secrets*, where he shall be satisfied more at large.

Chap. II.

The cure of all manner of Wounds in generall

ALl kind of wounds may be healed with these Medicines following (according to the method before mentioned) *viz.* with our *Balsamo*, with *Aqua balsami*, *Balsamum artificiale*, *Quinta essentia vini*, *Oleum rosinæ pini*, *Oleum Cere & Terebinthinæ*, *Magno liquore*, *Cerotum magistrale*, *Elixer vitæ*, *Oleum hypericonis compositum*, our secret Powder, all which are set down in the forenamed book, and for the most part, are to be had for a reasonable consideration, at the house of *W. I.* in *Aulen Corner*.

CHAP. III.

The cause why Wounds cannot heal quickly.

THough there be many more, yet cheifly they may be reduced unto two causes: The one is, an immoderate and extream diet, which weakeneth the stomack and body so much,

that

that nature cannot prevail to conglutinate or soder the flesh together; and thus, through want of natural heat, the wound falleth to Impostumation, *Gangrena*, Fistulaes, &c. and can hardly be cured. The second cause is, the keeping of them too much open, by reason of their tents or pledgets, so that they cannot joyn together again, but grow to Cancers and Fistulaes, whereupon many times the Patient remaineth lame ever after, or else speedy death is the end thereof.

CHAP. III.

Of Wounds in the head, how they must be dealt withall.

ALl wounds in the head must be close joyned and kept together, the bloud must be crushed out, then wash it well with something that hath vertue to liquifie the bloud, as the Quintessence of Wine, or such like; then lay thereon lint wet in *Oleum benedictum*; this Medicine you shall change in four dayes, but every day once wash the wound round about with that Quintessence, and annoint it with the said Oil, and at the fourth dayes end dresse it again, and let it remain two dayes more, and after that for a day more, and the wound (by the help of God) shall be cured in twelve or fourteen dayes: Thus may you deal with all wounds, save those that are made in the belly; as for all other, either simple or compound wounds, you shall find their cure, methodically shewed, in the *Rationall Secrets* of *Leonardo Phioravante* published in English.

CHAP. V.

The healing of a grievous Wound on the side of the head.

THe wound was made on the side of the head, almost to *dura mater*, and it was healed in this manner: First there was put into the same the Quintessence aforesaid, then a little *Balsamo*, then there was applyed a cloth which was wet in *Magno liquore*, made very hot, upon which cloth was laid our secret powder, covered with lint, and thus he was dressed once every day till he was whole. You must note, that whensoever the skull is hurt unto *dura mater*, there must be cast up at the nostrils our *balsamo*, that the smell may pierce upward, and resolve the offence. Sometime also in stead of a Defensative, you may annoint round about the wound, with the foresaid Balm, which preserveth from putrifaction and alteration.

CHAP.

CHAP. VI.

A dangerous wound in the head, cured in five dayes.

IT was healed very quickly, by putting therein our *Aqua celestis* and *Balsamo*, and by applying unto the same very hot clothes wet in *Magno liquore*.

CHAP. VII.

The cure of a wound on the eare to the skull.

A Sore wound was made on the eare, which was cut unto the skull of the head, and was healed in this manner; First, by annointing it with out Quintessence, which caused it to wax very hot, the space of two hours. After that there was put in our *Oleum Philosophorum de Terebinthina & Cera*, and so he dressed it every day once.

CHAP. VIII.

How three wounds in the head, with fractures of the bone or scull were healed by I. P.

A Certain Miller in Buckinghamshire, called *Peter Bull*, being sore wounded in the head, whereof one wound was in the midst of the head, with fracture of the skull, another within an inch of that six inches long, he had another wound over his eie brow two inches long. Besides the wounds in his head, he had also a great wound in the bow of his arm beside the elbow, so that a man might have laid his three fingers in it, divers of his fingers were also cut, and he lost two joynts. This man bled by the space of seven or eight hours before it was stinted; nor was he dressed untill the next day, but yet he was cured in this manner. First the hair was shaven away round about the wounds on his head, and the wounds were made clean, then was there dropped into the wound, *Balsamum sulphuris*, made very warm, and a fine cloth wet therein was applyed to the wounds, and round about the wounds there was a Defensative applyed, thus he was dressed once in 24 hours, and within the space of 3. weeks, he was perfectly helped, that he wore no plaister at all. Also you shall note that upon the wound next the cloth, there was laid *cerotum magistrale*, of *Leon. Phioravante*; Forget not, that this Balsom must alwayes be used warm, with a fine linnen cloth, or a peece of Cambrick, and not with any lint. This Balsam did cause the hair to grow

so

so fast about the wounds, that it was fain to be shaven away very often.

Chap. IX.

Of contused wounds on the head, or other parts of the bodie

THe ancient Practitioners have esteemed contused wounds to be very dangerous. For they say contusions must first be brought to putrifaction, and turned into matter which opinion is not to be allowed, for the bruises are to be dissolved without maturation, which hath been a thousand times proved in the wars, after this manner to have been performed. R. *Magno liquore, Oleum benedictum, ana*, mix them, and being very hot, wet clothes therein, and lay thereon twice a day, and in three or four dayes they will be resolved. Also the oyle of Frankincense, or *Oleum Philosophorum de Tereb. & Cera*, will resolve any simple bruise in three or four houres, onely by continuall annointing the place therewith, so fast as it drinketh in any. Provided, that the bruise be not above six or eight hours old, for if it be, then will your work be somewhat the longer before it be finished.

Chap. X.

A contused wound on the head healed by I. P.

A Young man of 28. yeers of age, that had a great contusion on the head with a staffe, was helped thereof in 9 daies, by applying thereunto *Balsamum sulphuris* before mentioned.

Chap. XI.

A wound in the head, with fracture of the skull, cured by I. P.

A Little boy with a fall from a horse, had a fracture in the skull, which was healed with *Balsamum sulphuris, & Cerotum Magistrale Leonardo*. The child did at his dressing, vomit very often, which argued the breaking of his scull, yet was he healed in seven dayes.

Chap. XII.

To heal wounds speedily.

FIrst wash them very well with our *Aqua balsami*, then joyn them very close together, and lay thereon a cloth wet in *Oleo rosini pini*, and (through Gods help) they shall be quickly healed.

Chap.

Chap. XIII.

To heal Wounds, by ſhot, or launce.

HE that will cure Wounds that are made with ſhot, launce, Arrowes, &c. muſt firſt wäſh the Wound well with urine, and dry the Wound well, then let him put therein the *Quinteſſence* of Wine, and forthwith joyn the Wound cloſe and hard together, then let him put immediately therein, five or ſix drops of our *Balſamo artificiato*, and lay a cloth upon the Wound wet in *Magno liquore*, which muſt be applyed ſo hot as he may ſuffer it; thus muſt he doe the firſt day. That being done, he muſt put thereon our *Quinteſſence* of Wine, and then a little *Balſamo*, after that ſome *Magno liquore* (as before was ſaid) and ſo let him hold on unto the end of his cure.

Chap. XIIII.

A moſt ſingular and wonderfull remedy to heal Wounds quickly.

VVOunds muſt be helped with drying Medicines, (as was noted in the third Chapter) ſuch Medicines, I ſay, as have vertue to preſerve the part offended from putrefaction. This will be performed with our *Aqua Balſami*, and the Oil diſtilled from Vern ce liquid; for theſe two are apt to heal all ſorts of Wounds, if yee waſh them with the water, and annoint them round about with the oil, for they doe not onely keep the Wounds from putrifying, but they help to ſiccatrize quickly, and in ſuch manner, as it ſeemeth marvellous, not onely moſt profitable for the wounded Patient, but beſt for the good and honeſt Chirurgian, who abhorreth in his work to play the Tinker, which in ſtopping of one hole is wont to make three, but with as much ſafety and ſpeed as Nature and Art will yeeld, to bring to paſſe all his honeſt intentions.

Chap. XV.

A wound in the eye with a ſplinter, healed by W. H.

A Splinter of wood leaped into the eye of a certain Maiden as ſhe was chopping of ſticks. The wound was ſo grievous,

that the gelly of her eye came forth by the ſpace of a moneth; all this while ſhe could neither ſee, nor take any reſt. By the bleſſing of God, within four dayes after ſhe could thred a needle, and was recovered in this manner. Firſt there was dropped into her eye *Balſamum Sulphuris* warm, and then a cloth wet therein was applyed thereunto, by which onely ſhe was cured: the Maid dwelleth in *Nottingham-ſhire*.

Chap. XVI.

A prick in the eye with a knife, healed by W. H.

A Child of ſeven yeares of age had a puncture in the eye with a knife, which was cured by dropping therein *Balſamum Sulphuris* warm, and laying a defenſative round about it.

Another cure performed in like manner, by W. H.

ONe *George Clarke*, ſervant to the right worſhipfull Mr *Butler* of *Denham* (then high Sheriffe of *Bedford*) was healed of a puncture in his eye with the aforeſaid Medicine.

An hand flat ſquatted and contuſed, healed by W. H.

Chap. XVII.

AN old man, called *Thomas Smith*, of *Carlton* in *Northamptonſhire*, Husbandman, in lopping of a tree had his hand caught between two boughs, and was ſquatted in peices; this contuſed hand was preſently put cloſe together, and annointed with *Oleum Philoſophorum de Terebinthina, & Cera*, and through Gods goodneſſe, was perfectly cured in eight dayes.

Chap. XVIII.

A wound or puncture through the arme. I. P.

A Young man, called *Hudſon*, a Carpenter of *Carlton* in *Northamptonſhire*, being thruſt through the arme with a Pitch-

Pitch-forke, was thus cured. First there was injected *Magno liquore* (as hot as he could abide it) into the wound; then was there a linnen cloth wet in the ſame oyle applyed unto the wound, upon the which cloth was alſo laid a pledget of *Cerotum magiſtrale*; this wounded man was healed in five or ſix dayes.

Chap. XIX.

Five wounds in the breaſt.

A Certain man that had five ſtocadoes into the body was thus cured. Firſt there was put into the wounds the *Quinteſſence* of Wine, then were the wounds dreſſed with *Balſamo artificiato*, which cauſed him to vomit, and to avoid much bruiſed bloud; after that he drunk every morning a little *Aqua Balſami*, and in ſhort time by Gods help was perfectly cured.

The manner to ſtay any flux of bloud, or vein, you ſhall find in the 17. *Chapter of the ſecond part of this Collection, and in the Secrets of* Leonardo Phioravante, *where he treateth of Wounds.*

The Second Part of the firſt Diviſion.

Verbum ſapienti ſat eſt, and a man may know by the halfe what the whole means; by theſe few experimented ſecrets, you may proceed unto the cure of any Wound, Contuſion, or Puncture, in what part of the body ſoever they ſhall be. The things wherewith you are to work, as *Balſamum Sulphuris, Oleum Philoſophorum de Terebinthina & Cera, Cerottum magiſtrale, &c.* you may have of Mr. *William Johnſon* dwelling in *Amen Corner*. Now let us proceed unto the experimented ſecrets, concerning Ulcers and Sores, either ſimple or complicate with diſeaſes, as they have been obſerved by thoſe which have proved them.

Chap. XX.

The healing of ſore mouthes.

THe Ulcers and Sores that have been in the mouthes of young and old, have been healed by the lotion or gargariſme made with Plantaine water, Hony-ſuckle water, and Barly water, mixed with *Saccarum Saturni.*

Chap. XXI.

An Ulcer in the upper lip.

A Certain Porter of *London* having an Ulcer on his upper lip, which was like a Cancer (ſome called it *Noli me tangere*) continually running, with filthy ſtinking *ſanies*, was thus cured. Firſt he was purged with *Turpetum minerale*, then was the ſore dreſſed with this Medicine.

℞. *Aloes lotæ* ʒ. ß. *Salis preparati* ʒ. ii. *Mellis* ʒ. iiii. *Miſce & utere.*

Chap. XXII.

An Ulcer in the throat, ex morbo Gallico.

A Young woman that was much troubled in the throat with a greivous Ulcer, was thus cured. Firſt ſhe was purged with *Aromatico*, and twice or thrice with our *Quinteſſence ſolutive* mixed with Sirrup of Roſes, then was the ſore touched with *Aqua realis*, two or three times with a little lint, and laſtly ſhe uſed this gargariſme.

℞. *Mellis Roſarum* ʒ ii. *Diamorum* ʒ. ii. ß. Hony-ſuckle water, *ana* ʒ. vi. *Oleum Vitrioli* as much as will ſuffice to make it tart; this hath been often proved in dangerous caſes.

Chap. XXIII.

The healing of a ſcall'd head.

A Woman had all her head covered with a moſt filthy ſcab, which was dry above and moiſt underneath, very noyſome

noyſome to behold, who could neither be healed by purging, or locall Medicines that were uſed, till this Medicine was applyed unto her. Once in a day *Oleum ligni Guaiaci* was applyed, and in ſhort time the ſcall fell away, like a ſcull of an head, and there began hair to grow underneath it; this cure was performed in twelve dayes.

Another cure performed upon a ſcall head.

A Maiden of eighteen yeares of age, having an huge great ſcall upon her head, was cured (after ſhe had taken one doſe of *Aromatico*) by often waſhing the part affected with *Mater Balſami Phioravante*

Chap. XXIV.

An Vlcer on the Thumb.

ONe had ſuch a filthy and ſtinking Ulcer on the Thumb, that the Chirurgians would have cut off the whole Thumb. This party was afterward cured by the application of *Fodicationum emplaſtri.*

Chap. XXV.

An Vlcerated leg wonderfully ſwoln.

A Young boy that had an ulcerated leg wonderfully ſwoln, was thus cured. He received at two ſeverall times *Quinteſſence ſolutive*, with Sirrup of Roſes; then were the ſores waſhed with ſalt of Vitrioll diſſolved in Plantaine water, a cloth being wet therein and applyed thereto morning and evening.

Chap. XXVI.

Two putrified Vlcers on the leg, healed by I. P.

FIrſt this Patient was purged with *Aromatico Leonardo* once or twice, then his Ulcers were dreſſed with this Unguent made of rubified Vitrioll, and a Cerot called the great Cerot: this

this was applyed unto the Ulcers, with a pledget of Lint, and was ſuffered to lye four and twenty houres, which mortified the ſores; then was more of the ſame Unguent applyed, and with an Inſtrument the eſcare was looſed round about, and in three or foure dayes, the eſcare came away eaſily with a paire of Mullets: then he healed it up with *Magno Liquore*, and *Saccarum plumbi*, within a little while after.

CHAP XXVII.

Three Vlcers in the legs healed by W. H.

A Certaine woman of Bedford, had three Ulcers in her leg, who had ſought her cure at the hands of divers, the ſpace of four years, but could find no helpe, yet ſhe was afterward cured in this manner. Firſt, ſhee took in the morning faſting *Aromatico Leonardo*, which evacuated her ſtomack and belly. Then was there applyed unto the ſores *Saccarum plumbi*, three or foure dayes together, which cauſed every day a certaine thinne skinne to come upon the Ulcers, much like the filme of an egge, the ſame skin was taken away every day: with this Medicine following, it was dreſſed the fourth day, which cauſed it to look faire and red the next dreſſing: and ſo in ſhort time it was perfectly cured. To one ſpoonfull of *Magno Liquore* was put as much *Saccarum Saturni*, as would lye upon a three-penee; and ſo it was incorporated warme: the ſores were dreſſed therewith every day.

CHAP. XXVIII.

The cure of old rotten ſores by W. R.

A Certain old woman, did in this manner helpe divers old ſores in the body. Firſt ſhe purged the Patients, and then ſhe applyed this unguent to the ſores. Take a pot of ſtrong Ale, and ſet it to boyle over a gentle fire, till it wax thicke like a ſalve, and then uſe it. At the firſt this Medicine will ſmart, and be ſomewhat painefull to bear; nevertheleſſe it will cleanſe and heale.

Note. Alſo a friend of mine told me, that the juyce of Mari-

Marigold leaves, or the leaves boyled with milke to an Unguent, will heal all Vlcers and Wounds.

CHAP XXIX.

The healing of Vlcers in moſt parts of the body: but chiefly in the head by W. H.

A Certain man being full of Vlcers, coming of the Pox, in moſt parts of his body ſhewing themſelves, but chiefly in the head, was cured in this manner. Firſt, he was purged twiſe or thrice, with *Panchimagogon*, after that, hee kept his Chamber, (that had a good fire in it) and took ſix graines of *Turpetum diaphoreticum*, mixed with ʒ. i. of *Amuletum Palmarij*. Halfe an houre before he took a draught of fat broth, and kept his bed; and alwayes as he vomited, hee waſhed his mouth with a convenient Gargariſme, and ſweat thereon one houre or two, and then was dryed with warme clothes: That done, he repoſed a day or two, and took the aforeſaid *Turpetum* againe, in manner aforeſaid: this he did three or foure times. In the mean while, he annointed his Vlcers with *oleum Guaiaci*, which did both clenſe, and heale. Alſo divers times, hee uſed this Potion in the morning, which cauſed him to ſweat. ℞. ʒ.ii. of the water of *Lignum vitæ*, made by diſtillation, and as much of the Sirrup of Fumitorie, and ʒ. i. of the ſalt of *Lignum vitæ*, mix them warme, and drink it faſting. Thus in very ſhort time he was cured. This one thing muſt not be forgotten, that when there ſhall come any inflammation or ſoreneſſe in the mouth, you doe uſe this Gargariſme following. Take Plaintaine water, honey ſuckle water, *ana*, ʒ.iiij. Barly water, ʒ.vi. *mel roſarum* ʒ.ii.ß. *Diamor m* ʒ. ii. *Oleum vitrioli*, as much as will make it tart: this will heale any ſore in the mouth. Remember alſo, that if the Vlcers be very corroſive and foule, you ſhall touch them once or twiſe, with *Oleum vitrioli*, or *Oleum tartari ſatentis*, whereby they will heal the ſooner, this hath been often proved.

CHAP.

CHAP. XXX.

The healing of ſcabs, like the Leproſie, by G. M.

A Young man (which was thought to be infected with a Leproſie) had on his head, and moſt parts of his body, hard and dry ſcabs, but hee was cured in this manner. Firſt, hee was purged with *Aromatico Leonardo* once or twiſe. Then every morning till he was cured, he took ℥i. of the extract of *Camepiteos*, either in a Pill, or in drinke as hee thought good. After that his ſores were dreſſed with this Unguent. ℞. *Succi ſempervivi* ℥. ii. *Succi plantaginis*, ℥. iiii. ß. *Succi ſolani*, ℥. iii. *Sacchari Saturni*, ℥. ii. ß. mix them, and ſtirre them well together over a gentle fire, till all the *Saccharum* be diſſolved, and therewith dreſſe the ſores twiſe a day.

CHAP. XXXI.

The healing of a Child, that was full of Vlcers, coming of the Pox.

A Young child four yeares old that was grievouſly tormented with the French diſeaſe, having extreme paine in the body, and being full of ſores, was thus cured. ℞. the diſtilled water of *Lignum vitæ*, ℥ i, *Salis ejuſdem*, ℥. i. mix them, and thereof the Child dranke, with Sirrup of Fumitorie or Hops, morning and evening, and ſometime the Child ſweat thereon. Alſo the ſores were annointed with this Unguent, ℞. *Oleum guaiaci*, ℥. ß. *Balſamum Sulphuris*, ℥. ß. *Saccarum plumbi*, ℥. ß. *Oleum camphoræ*, five or ſix drops, the *caput mortuum* of *Aqua fortis*, ℥. i. Mix them well, and grind them on a ſtone with May butter, and therewith the ſores were annointed morning and evening.

CHAP. XXXII.

A Cancer cured by an old Empericke.

A Certaine Empericke did help many Cancers, in divers people (that were troubled with them) after this manner. Hee took certaine wormes called in Latine *Centumpedes*, in Engliſh ſowes: they are ſuch as lye under old timber, or between the barke

barke and the tree. These he ſtamped, and ſtrained with Ale, and gave the Patient to drinke thereof morning and evening. This Medicine cauſed many times a certain black bugge, or worme to come forth, which had many legs, and was quick; and after that the Cancer would heale quickly with any conuenient Medicine.

CHAP. XXXIII.

The healing of peckie Puſtulats, with Serpigo by W. H.

A Certaine man having a number of ſores all over his body' and a *Serpigo* in the palme of his hand, ſo grievous, that a man might have laid great ſtrawes therein, was healed in this manner. Firſt he was purged three times with ſix graines of *Turpetum minerale Phaarenis*, mixed with halfe a Drachm of *Amuletum Palmarij*. That done, hee annointed all his ſores twiſe or thriſe with *Oleum Tartari fætentis*; afterward with *Unguentum ex Lithargirio Phioraſante*. Now touching his hands, which had the *Serpigo*, he held them morning and evening over a bath of oats, or ſome warme hearbs, that they might ſweat; and then annointed them with *Balſamum Sulphuris*, and in ſhort time they were helped. An Unguent made with *Saccarum Saturni*, and oyle of Roſes, will doe the like effect.

CHAP. XXXIIII.

A Tetter or Ring-worme, cured by W. K.

THere is a certaine Worme or Tetter, which many times cometh on the back of the hand or arme, and doth corrode like a *Serpigo*, but it is none; which (after the uſe of many other Medicines) hath been cured in this manner. The place was annointed five or ſix times a day, with the Sirrup of Sugar, that the Worm might come to the upper place or skin; then within three or foure dayes after, hee annointed the place with *Oleum Tartari fætentis*; and in ſhort time he was cured, though his diſeaſe had continued three yeares, coming and going. Some have killed the Worme with *Oleum vitrioli*.

CHAP.

CHAP. XXXV.

A man cured that was full of Vlcers.

THis was the manner of his cure. He took the renner of a Calfe, and dranke it in milke three or foure times, and sweat thereupon; then he annointed the parts affected with *Succatum Saturni*, mixed with oyle of Roses warme.

CHAP XXXVI.

Vlcers in Womens breasts, of sundry sorts cured as followeth.

THey took five spoonfulls of Madder, and boyled it in ale, and then strained it clear, without pressing it at all, and drank thereof three or four mornings; then with the foresaid ointment they used to annoint the parts grieved, and thereupon (with Gods help) were quickly healed.

CHAP. XXXVII.

The healing of Shingles.

THey took for them Doves dung newly made, and barly meale, stamped them well, and mixed them with halfe a pint of Vinegar; they used it cold to the place grieved, and applyed vine leaves (to keep in the Liquor) round about it. Then they bound it up with clothes, and suffered it to lye three dayes, and then (if need were) refreshed it againe with a new Plaister, and at the most, with the use of three Applications, it was perfectly helped.

CHAP. XXXVIII.

The breaking of a plague sore, by W. K.

HEe took of Elder leaves, as much as was sufficient, hee stamped them very well with dry figs, and put thereto *axungia porcina*, and applyed it warme to the sore, three or foure times a day, and quickly brake it.

CHAP

Chap XXXIX.

Scabs and Itch, with small Pustulaes, taken quite away by I. H.

A Certain man greatly troubled with itch and pustulaes in his hands, proceeding of a dissolved salt in his body, could find no help till he used this course. He took *Panchimagogon* twice in three dayes; that done, he washed his hands with the salt of Vitrioll dissolved in Plantaine water, and shortly after they went quite away.

Chap. XL.

Three deep Fistulaes in the breast, cured by W. T.

THere was a certain man, called *R. B.* dwelling in *London*, which having three deep Fistulaes in his breast, had been long under the hands of unskilfull Chirurgians, consuming both himselfe and his substance; but afterward by Gods help, he using the course that *W. T.* prescribed, was cured very speedily. First he was purged every second or third day, for five or six times together with *Turpetum minerale Rhedronis*, receiving thereof five or six grains in *Amul. Palmarii*; afterward he was caused to sweat five or six times with this potion following.

℞. The distilled water of *Lignum vitæ* ℥.ii. *Salis ejusdem* ℥.i. water of *Cardus benedictus* ℥. ii. which being mixed, he drunk it warm in the morning, and sweat thereon two houres. After he was purged, he dressed the Fistulaes two houres with this Unguent (untill they were mundified) upon tents of shoe-leather. When the Fistulaes were cleansed, he dressed them onely with *Emplastrum Fodicationis* (being made liquid to wrap up the tent with) till they were whole.

The mundificative Ointment was this.

℞. Oil of Wax, of *Succinum*, of *Guaiacum*, *Oleum Hypericon*, *Compositum*, *ana*. ℥. ii. mix them without fire, and use it with the aforesaid tents. Also you shall note, that he drunk no other drink then this all the while. ℞. *Lignum vitæ*, the bark, *Sarsaparilla*, *ana*. ℥.iv. the roots of Tormentill, *Bistorta*, *Virga pastoris*, Li-

corice, *ana.* ℥. ii, Juniper berries ℥. i. Mallow leaves, Sanicle, Alchimilla, Mugwort, Hypericon, Brudella, Comfery, *ana.* M. ii. Bring these into powder, and for every gallon of new tunned drink, adde thereto two or three ounces of this powder in a linnen cloth; let it stand till it be stale, and let him drink thereof.

CHAP. XLI.

The cure of Lichen, *or* Impetigo, *by* M. K.

A Certain Maiden 17. yeares old, had all the flesh on her thumb and fore-finger eaten away with the aforesaid disease, which was cured by strewing thereon *Saccarum Saturni*, and applying thereto *Cerottum magistrale Phioravante.*

CHAP. XLII.

A great Wen taken away, by W. H.

ONe that was troubled with a great Wen, had it taken away by washing it with strong lye made of oaken ashes. I have been since told of a certainty, that if yee rub the Wen often with the hand of a dead man, untill the Wen wax hot, it will consume away in short time after. Some rost an Egge hard, and cut it in the midst, and lay it thereon, and using this often the Wen will wear away.

The Second Part concerning the Cures of internall diseases.

Thus much breifly in these short Chapters is expressed and declared, concerning Wounds and Vlcers, wheresoever they be, or howsoever they arise; by which examples, the learned Artist may undertake other things which are not here mentioned: But in any ease let him be advised by the wise Phisitian in his businesse, when there is any difficulty, and not run by and by to his receipt or experiment.

experiment. It followeth now (in manner aforesaid) to set down the observed practises of those that have cured internall diseases, which have taken effect, and brought forth symptomes outwardly or inwardly.

Chap. I.

Of the cure of greivous Aches and pains, performed by W. H.

A Certain man was greatly afflicted with divers woefull Aches, and paines in his knees and shoulders, who was cured by receiving a dose of *Aromatico*, and by application of *Emplastrum fetidum* unto the greived parts.

Chap. II.

The healing of Aches coming of the Pox, by W. H.

ONe of a very dark and melancholy complexion, to whom some men in *London* had given the fume, and the unction three or four times; and yet left him possessed with most pittifull Aches, and paine in his joynts; who for want of maintenance, was inforced to goe into the country where he was born, and was there pittied of an honest Gentleman, which cured him in this sort. First he purged him twice or thrice with *Aromatico Leonardo*, which done, he took, for four or five dayes together, ʒ. ß. of the extract of *Hermodactiles* with white Wine; then unto the articular parts that were greived, he applyed *Emplastrum fetidum*, *W. H.* and thus in short time he was healed throughly.

Chap. III.

A notable experience of a Medicine that hath brought great ease to any great Ach, or pain, as of the Gout, or otherwise.

TAke one or two of the foremost sucking whelps of a Mastiff, or Bear-bitch, kill them, and take forth the guts, fill them with black Snails, rost them, and bast them with ʒ. xii. of oil of Spike coloured with Saffron; reserve that which droppeth from them, and mix it with as much oil of Wax, and therewith annoint any ach or greife.

Chap.

Chap. IIII.

A particular way, whereby the pain of the Gout is soon eased or prevented, S. N.

TAke *Minium*, the yolk of an Egg, oil of Tartar, oil of Roſes, as much of each as you think ſufficient, and with a little Saffron make it in form of a plaiſter, and lay it on cold. I knew another Gentleman greivouſly vexed with the Gout, who was in this ſort ſoon eaſed. First when he ſuppoſed that the pain would come, he took a doſe of *Aromatica Leonardo*, then the next day, unto thoſe greived parts he applyed this plaiſter. Take a pickle herring and cut forth the bone, ſtamp it very ſmall with a little *bole Armoniacke*, and Roſewater, and apply it cold to the greife, from place to place as it goeth. Many men after they have been well purged, have had great eaſe by annointing the place three or four nights together with *Aqua Balſami Phioravanti*, alſo *Oleum Cere* is very profitable in that caſe.

CHAP V.

The cure of Gouts, and all Aches coming of heat, by L. F.

FIrſt the Patients were purged with *Aromatico*, then was this plaiſter applyed, which is attractive, reſiccative, reſolutive, as being intentions farre better fitting that purpoſe, then any other. Take the marrow of the bones of a Calfe newly killed, ℔ i. Vitrioll in manner rubified, ℔ i. ß. *Cantharides*, in fine powder, ʒ. i. the aſhes of the Vine, ʒ. vi. mix them all on a ſmall fire, untill they be incorporated, then with oyle of wax, make it in a liquid ointment, and ſpread it on a cloth, and lay it on cold; and when it waxeth dry chafe it till the pain be ceaſed; this hath eaſed many in a ſhort time

CHAP. VI.

The remedie againſt the Scorbute, or Scurvy, and the Gout, by W. T.

A Young man ſix and twenty yeares of age, mightily troubled with the Gout and Scurvy, was after this ſort cured. Firſt

First he was purged with *Aromatico Leonardo*, then he used the purging drink following every morning, that he might have each day three or four stooles, at night he took ℥. ii. of the distilled water of *Lignum vitæ* with ℥. i. of the Sirrup of Cowslips; also he used to eat these conserves following mixed together; ℞. Conserve of Cowslips ℥. iiii. of Sage, of Rosemary floures, *ana* ℥ ii: of red Roses ℥. i. the quantity which he took at once, was as much as a Walnut; also he annointed the greived parts with this Unguent; ℞. *Axungia humana* distilled ℥. ii. Oil of Turpentine ℥. ii. of Wax ℥ ß. mix them together; also in his usuall drink, which he drunk with his meat, was mixed *Chamepitios*, Sage, Rosemary and Betony, this was the purging drink; ℞. the strong decoction of *Lignum vitæ*, put therein of the leaves of *Sena* ℥. iv. *Epithemum* ℥. ii. *Hermodactiles* ℥. iv. *Turbith* ℥. i. *Coloquintida* ℥. ß. let them stand in warm land four and twenty houres, and strain it, this he drunk in the morning fasting.

CHAP. VII.

Tumours in all parts of the body, taken away by R. A.

THis was sent me by a freind of mine, who had seen the experience thereof divers times. First he purged the Patients twice with *Aromatico Leonardo*, then he gave unto them ℥. ii. of *Quintessence salutive*, with ℥. i. of Sirrup of Roses, four or five mornings together, and after it they drank a little good broth made sweet with Sugar; that done, they drunk this water following: ℞. Heard-grasse, Sothernwood, Mugwort, Wormwood, *ana*. *M*. i. Juniper berries three or four handfull, cut the hearbs, and bruise the berries, and infuse them in a gallon of white Wine Vinegar four and twenty houres in a warme place; then distill it with a gentle fire; this done, take that distilled Vinegar, and infuse therein fresh hearbs and berries, and distill it again as before: Doe so the third time, and distill it as before. At the last infusion you shall put therein ℥. iiii. of good Mithridate or Triacle, and distill them together, and keep them close to your use. Thereof the Patients took at four a clock in the morning four ounces very warm,

warm, whereupon they layd them down and ſweat two or three houres, alway wiping it away with warm clothes. Every ſweating time they changed their ſhirts. When this medicine was miniſtred to a woman, ſhe took but two ounces thereof. To a child he gave two ounces. In this ſort he cured not onely Tumors, but Sores, Puſtulaes, Fevers, Jaundies, &c.

Chap. VIII.

Swelling of the Coddes, mitigated and reſolved by R. A.

A Certaine man riding on a trotting horſe, had his ſtones ſwollen as big as ones fiſt, who was thus helped. Firſt, he was purged once or twiſe with *Pauchimagogon*, then this Cataplaſme was applied warm unto the part twiſe or thriſe a day. ℞. the crums of Brown-bread, Bean-flower, *ana.* as much as is ſufficient, boyl them with new wort; when it is almoſt boyled, put thereto a little Commin-ſeed, and a diſh of freſh Butter, and ſo applie it warm. I have ſeen the fat of an horſe, to have cured the foreſaid griefe.

Another for the ſame.

Take a pint of pure honey, as much bean-flower, and two ſpoonfuls of vinegar, of Commin-ſeed, ℥. ii. mix them well together, and ſpread it on a cloth, and warm it a little againſt the fire, and apply it.

Chap. IX.

The cure of a painfull Iſchiatica, by I. H.

A Certaine man that was grievouſly troubled with the *Iſchiatica*, was healed in this manner. Firſt, he was purged with *Aromatico*, then he took for five or ſix mornings together, two drachms of *Quinteſſence ſolutive* with Sirrup of Roſes, and after the taking thereof, he drank a little ſweet broth. That done, he drew a bliſter with *Cantharides*, and *Oleum de terebinthina & cera*; and in ſhort time he was helped. Since which time I have known three or four perſons helped in the ſame manner, by annointing the grieved parts with *Aqua balſami Phioravante.*

Chap.

Chap. X.

An excellent remedie against the Cramp, proved often by R. G.

They that were affected therewith, did upon the bare skin and places grieved, weare the root of common flagg. Also the skins of twenty silver Eeles, new flaied, and chopped small, boiled in two pound of May-Butter, and four handfuls of Rue, scumme it well, and annoint the place therewith, and this will work the same effect. A worshipfull Gentleman that had divers times proved the same, sent these notes unto me.

Chap. XI.

Contraction or shrinking of sinews, with Consumption of the party, helped by W. H.

A Man six and twenty years old, having a sore and grievous ulcerated leg, fell into the hands of inexpert Chirurgians, who with their Corrosives shrunk up his sinews, that he could neither go nor stand, but in short time after he was cured in this manner. He was once purged with *Aromatico*, then he took *Quintessence solutive* two or three dayes together in sirrup of Roses, and drank thereupon a little broth. Then did he use the Bath following divers times, and annointed him with the ointment against contraction of sinewes, described by *Leonardo Phioravante*. Another man having his hand shrunk together upon the like occasion, was healed in the same order. This is the description of the Bath. Take two or three young whelps that cannot see, boil them in water with Mallowes, Hollihock, Mellilot, Wallwort, Cammomil, *ana.* one handfull: boil the Whelps till the flesh fall from the bones, this done, strain it, and use to bathe therewith very warm.

Chap. XII.

The cure of one whose neck was drawn awry, performed by W. T.

A Child had her neck drawn awry with a kind of Convulsion, or Cramp, called *Tetanus*, and was thus cured. First she drank every morning and evening a little *Aqua balsami Phioravante*, then was her neck annointed with some of the said water mixed with *Magno liquore Phioravante*, and in ten dayes she was cured.

Another of the same, by W. T.

TAke *Oleum de lateribus*, ℥. i, *Oleum Terebinthina*, ℥. ß. of Juniper Berries, 3. ii. of Cloves, 3. i. Nutmegs, Mace, *ana*. 3. ß. mixe them with *Oleum Cera*, q.s. to make it in form of a liniment, and therewith annoint the parts.

Chap. XIII.

The Squinancy cured by I. P.

THis Medicine following did help one that was so swoln and grievously pained, that he could scarcely eat or drink. ℞. *Olei Philosophorum de lateribus*, ℥. ii. *Olei lini* 3. vi. *Olei Cera*, ℥. i. mixe them warm, and annoint the place affected oftentimes in the day. Also one drachm of the tooth of a wild Boare, being drunk with ℥. iii. of oyle of Linseed, doth help it presently.

Also another man was forthwith cured thereof, which drank one spoonfull of *Aqua balsami*, and wetting a cloth therein, applied it to his throate.

Chap. XIIII.

The cure of Alopecia, by I. P.

M*Agno liquore Phioravente*, being annointed on the head, causeth the haires to grow againe abundantly which are fallen

fallen away, and to wax black. *Balſamum ſulphuris* alſo doth the ſame.

Chap. XV.

A gargariſme to purge the head, by I. S.

TAke Spikenard, Aliſander ſeed, *ana.* ℥.i. beat them into powder, and boile them in Vinegar till half be conſumed, Then ſtrain it, and put thereto ℔. ß. of Muſtard, and ℥.iii. of Roſe water, boil it a little, keep it cloſe to thy uſe, and when you will, you may take a ſpoonfull warm in the morning, and gargle therewith.

Chap. XVI.

The Pinne and Web, cured by M. R.

HE took an handfull of *Centumpedes*, or Sowes, ſtamped, and ſtrained them with Ale, and gave the Patient to drink thereof three or four mornings, and willed the Patient to ſtop his noſe and mouth, and to hang down his head, and therewith he was healed, as I was credibly certified.

Chap. XVII.

A water for ſore eyes, prooved by M. E.

A Gentlewoman with this water hath cured a very great number of ſore eyes. She took an Egg hard ſodden, cut it in the middſt, and took forth the yolk, and put thereto as much white Copperice as a Nut: Then ſhe cloſed it together, and wrapped it in red Fennell, and laid it to ſteep foure and twenty houres in Roſe-water, then ſhe ſtrained it hard through a cloth, and dropped it into the eyes morning and evening; it was held for a great ſecret.

Another manner of way to heal the Pinne and Web in the eyes.

TAke nine of the Wormes called *Centumpedes*, or Sowes, ſtamp and ſtrain them with the juice of Wood-bine, or Be-

tony, for three or four mornings together warm: which being drank will consume the Web in the eye.

Chap. XVIII.

The staying of the bleeding at the nose, done by M. R.

TAke burnt Lome, M. ii. sharp Vinegar, ℔. ß. mix them well, and lay it between a linnen cloth: and bind it to the forehead cold, and in short space it will stint.

Another for the same, I. H.

A Man of fifty yeares of age had a great flux of bloud at the nostrill, which had continued a long time, and could find no remedie till he used this order and medicine following. First his ring finger was bound hard with a thread, then was this cataplasme following applied to his forehead and temples.

Take burnt lome made in powder, M. vi. strong Vinegar, as much as will suffice to make it in form of a Cataplasme, to be applyed cold, thus in few hours the bloud stinted. Nevertheless he took morning and evening the fume of *Succinum album* at the mouth and nose, which stayed the flux, and comforted the vitall and animall spirits. His diet was cold, and drying, his drink was water or red wine, wherein was put *Crocus martis*.

Another kind of curing the same performed by D. B.

ONe bleeding at the nose a day and a night, was thus helped. He made a tent of lint, and dipped it in Inke and put it into his nostrils, and laid a defensative over his eyes and nose, made with *Sanguis Draconis, bole armoniack*, and a little Vinegar.

Another way.

MAny have been cured by applying unto their cods a linen cloath wet in Vinegar.

Another.

SOme have had the bleeding ſtinted, by applying the hearb *Peruinca* unto the noſe.

Other waies to do the ſame.

Cardnus Benedictus bruiſed and put up into the noſtrils, ſtinteth the bleeding at noſe. The ſame it performeth in a wound.

The hearb *Geranium* which hath a red ſtalk, being put into the noſtrils or wound, doth the ſame: very often prooved.

In like manner, and to the ſame effect, worketh *Crocus martis.*

Alſo the bloud of a man dried worketh after the ſame order: both for the ſtaying of bloud at the noſe and in a wound.

CHAP. XIX.

Spitting of bloud ſtayed by I. H.

A Certain woman ſpit bloud three or four dayes in great quantity, who was cured by drinking the decoction of mints in Vinegar.

Another for the ſame.

ALſo five or ſix drops of *Oleum Maſtick*, drunk in Cinnamon-water, ſtaieth the ſpitting of bloud.

CHAP.

CHAP. XX.

The falling down of the Vvula, and the inflammation of the Almonds, in such sort, that they could not swallow their meat, nor fetch their breath well, cured by W. T.

TAke white Amber grosly beaten 3. i. and with a Funnell take the fume thereof cast on a few coales, morning, noon, and night; then take ℥. i. of old leaven, and spread it plaister-wise on a cloth, strew thereon a little Commin-seed, and the powder of white Amber, and apply it half an hands breadth to the crown of the head the space of a whole day, then at night lay on another, and in short time it will take away the swelling, often proved.

CHAP. XXI.

The cure of the Hicket, by W. B.

ONe that was divers times greivously troubled with the Hicket, was cured by applying a brown tost warm to his stomack; the tost was steeped in Triacle and *Aqua vitæ*.

Another.

DIvers have been cured thereof, by taking four or five grains of *Labdanum nostrum* in Wine or Malmsey.

CHAP XXII.

The falling Sickneſſe cured by W. H.

A Certain woman being a Barbers wife in *Bedfordshire*, which was greived therewith every change of the Moon, was preserved by taking each day three drops of *Oleum Heraclei*, with the extract of *Peoniæ*.

Another performed by I. H.

FIrst you shall purge them with the extract of *Helleborus niger*; the dose whereof is from eight graines to twelve, being before

before well corrected, and then drunk in ſome convenient liquor or potion. That done, he gave them morning and evening of this compoſition: the which the longer that they uſe, the better it will be for them. ℞. *Eſſentiæ Peoniæ*, conſerve of Roſemary flouers, of Betony, *ana* q. v. mixe them togegether in form of an electuary: then adde thereto for every ounce of that compoſition, of *oleum cranii humani* ℥ i. and ℥ ß. of oile of Roſemary-flouers, and twelve graines of *oleum vitrioli*. Hereof let them take ℥ ß. at a time, either by it ſelf, or with ſome convenient liquor, broth, or potion. Alſo the nape of the neck muſt be annointed with *Oleum caſtorei*: when they do fall, you ſhall annoint their noſtrils with *oleum ſuccinum*, for that will in ſhort time recover them againe. It will be alſo very expedient to uſe thoſe things that comfort the brain and the heart.

Chap. XXIII.

The cure of the Jaundiſe by I. P.

A Young maiden much affected with them was in this ſort cured. She was twice purged with *Aromatico*, and as often mith *Panchimagogon*. This done, ſhe felt her ſelf very much eaſed, ſave onely in her yellow colour, which was thus alſo taken away. She took three or four mornings ℥ iii of the decoction of Gooſe dung, ℥ ii. of the extract of Centory: which ſhe drank warm, and ſo was cured.

Another for the ſame by W. H.

A Woman that had the yellow Jaundiſe above two years together was thus cured. Firſt ſhe took ℥ i. of *Balſamum artificiale Leon. Phior*, with a ſpoonfull of white wine in the morning: which cauſed her the next day to be as yellow as Saffron all her body over, yea, her haire of her head, and the nailes of her hands and feet very ſtrange to behold. The third day ſhe took the ſame againe, and in three times ſhe was perfectly cured. This was at *Carleton*, five or ſix miles from *Bedford*. Certaine Practitioners have found a great ſecret in the

the ſalt called *Lapilli urinæ*, or *Paracelſus* his *Rebiſola*, againſt the Jaundies and all obſtructions.

Another way by the ſame perſon W. H.

TAke *Nucis Cupreſſi. Caſſiæ ligni*, ana. ℥. i. extract *Centaurii* ℈. ii. mixe them and drink it in white wine warm, and they ſhall after the receipt hereof evacuate in their urine great ſtore of yellowiſh choller, but by taking this medicine twiſe or thriſe it will vade quite away, as hath been often proved. Remember that before you take this medicine (that it may work with better effect) you receive a doſe or two of *Aromatico Leonardo.*

The cure of the Jaundies, with obſtruction of the menſtrues performed by W. H.

A Young Gentlewoman eighteen yeares old was greatly grieved with the Jaundiſe and ſuppreſſion of her naturall ſickneſſe: but was in this ſort cured.

℞. water of Madder roots, Sage, and Bettonie, *ana.* ℥. iii. *Spiritus Tartari*, ℥. ii. *Oleum vitrioli*, ℈. ii. mixe them and drink thereof morning and evening two or three ounces warm. Alſo you ſhall note that ſhe was purged once (before ſhe took this drink) with *Arom. Leonardo*, and ſo was perfectly cured, and had her courſes againe, which before ſhe wanted ſeven moneths and more.

CHAP. XXIIII.

The healing and cure of great windineſſe in the ſtomack, by I. H.

A Certain Gentleman who was afflicted with a windineſſe in the ſtomack, that many times with extream paine he fell into a ſound. In this miſery he continued three years and more, but in this manner he was helped. Firſt he took *Aromat. Leo.* which evacuated upward and downward the groſs and viſcous cauſe of this wind. After that he had uſed this potion following

ing forty dayes together. He took every morning and evening *Spiritus Tartari*, corrected with his *Crisfalum* salt, half a spoonfull, *Aqua preservans* as much. This withdrew the cause, opened all obstructions in the body, so that in a moneth he remained perfectly cured.

Chap. XXV.

Cough of the lungs cured by W. T. *after this manner.*

Recipe Aquæ Maribii, ℥. vi. sirrup of *Injubes*, ℥. iii. mixe them, and make thereof a Julepe: whereof the patient took four spoonfuls, with ℈. i. of *Balsamum sulphuris*, every four hours till he was well.

Another cured by W. T. *which had also a sore stitch in the side.*

First he took *Aromat. Leon.* and then took this potion following, for certaine dayes. ℞. *Cardnus Benedictus*, *Hypericon*, Folefoot, a little *Enula campana*, make thereof a decoction with Ale, and he drank every morning ℥. i. of *Balsamum sulphuris*, and a spoonfull of *Aqua Balsami Phioravante*, morning and evening till he was cured.

Chap: XXVI.

Shortnesse of breath with a Cough, remedied by M. R.

First he was purged with *Aromatico Leonardo*, then he used this diet with hot and drying meats, roft or sodden; *Enula campana*, Hisop, and Liquorice, were infused in his wine. Also he used every morning to drink or eat in a rere Egg ℥ ß. of *Balsamum sulphuris*, and thereby was safely and quickly cured.

Another remedy for ſhortneſſe of breath.

THe Wormes called *Centumpedes* or Sowes, are of great vertue, to diſcharge the Lungs that are ſtuffed with groſſe flegm.

CHAP. XXVII.

An approved remedy to ſtay vomiting, by M. R.

A Man of thirty yeares old was troubled a long time with ſore vomiting, throwing up preſently whatſoever he eat or drank, and was thus relieved ℞ Malmeſey ℥ vi. *Oleum Vitrioli* ſix drops or more, mix them together, and take thereof every morning faſting ℥ i. or thereabout, and in ſhort time it will ſtay the vomit.

To ſtay vomiting of blood.

TAke five or ſix drops of Oil of Maſtick, and drink it in Cinnamon water.

To ſtay vomiting another way.

A Pultus thus made, as followeth, and applied to the ſtomach ſtaieth the vomiting. Take Rie-leaven, and mixe it with the juice of Mints, and a little Vinegar over the fire in form of a Pultus, when you do apply it to the ſtomack, ſtrew thereon the powder of Cloues, and ſo oft as it cooleth, apply it warm. Alſo a Rie toſt ſteeped in Vinegar, is profitable for the ſtomack.

The oyle of Wormwood (that cometh by diſtillation) being drank with convenient liquors, or potions, and the ſame compounded with other convenient things, and applyed to the ſtomack, doth work notable effects this way, and is good againſt many other maladies.

CHAP.

Chap. XXVIII.

Vomiting of bloud, with a cruell flux of the belly staid by M. R.

A Man fourty five years old that had congealed bloud in his body, did vomit abundance of bloud, and avoided downward a certain black matter like unto pitch. He had a great stitch in his side without a Fever, and alwaies when he vomited it was thought he would have died, this man was by Gods help thus cured. First he took this potion. Take the water of Nettle roots, ℥. viii. *Oleum vitrioli*, as much as will make it tart. He drank thereof cold, which presently mittigated both the fluxes. Then unto the stomack and throat, was applied this Pultus warm, both morning and evening, which wrought an excellent effect. ℞. the crums of Rie-bread, M. xii. Red wine or Aligant, strong Vinegar, *ana*, q. s. boyl them to the form of a Pultus. Then he took at the mouth and nose, the fume of *Succinum*, or Amber, which strengthened the vitall and animall spirits. His side was annointed with this ointment, which took away the pricking and paine. ℞. *Unguent de Althea*, ℥. iiii, *Amigdalarum dulcium*, ℥. i. mixe them, and therewith annoint the side morning and evening. His diet was this, all his meat was boiled in Red wine, or Smiths water. His drink was the decoction of Nettle roots, or red Wine, wherein Steel hath been quenched diverse times.

Vomiting joyned with a Fever.

A Gentlewoman affected with these griefs was in this manner comforted. ℞. *Aqua balsami*, ℥. i. *Aqua preserv.* ℥.ii. *Oleum piperis*, six graines, mixe them well with a good spoonfull of the sirrup of Quinces, and so she drank it at the beginning of the heat.

Chap.

Chap. XXIX.

A great and sore Pluriſie cured by M. R.

A Certain man of twenty four yeares old was vexed with a moſt grievous pluriſie, with pricking, ſhooting, and a Cough, with a continual Fever, and inflammation of the tongue. Firſt there was good ſtore of blood taken from the liver-vein on that ſide where the pain was. Then were theſe ſirrups (that do decoct and purge) miniſtred unto him. ℞. *Sirupi de liquoritia, de Hyſopo, aceto, a ana.* ℥. i. *Oximellitis ſquillitici, aceti ſquillit ana* ℥. iii. make thereof a lochе, whereof in the morning he licked with a Licorice ſtick, which cauſed him to ſpit eaſily, and took away the heat or burning of the tongue, being uſed with this decoction. ℞. French Barly, ℥. iii. *Cardui Benedicti*, M. i. Roſes, Violets, *ana.* P. i. Licoricе ſcraped, ℥. iii. Figs, iii. Raiſin, ℥. i. ß. Sugar-Candie, ℥. ii. boile them in ℔. xvi. of water, till two pound be waſted, and ſo drink it cold. Alſo his diet was light and thinne, as broth and drink, *&c.*

Pluriſie, with ſpitting of blood cured by M. R.

Firſt there was made this purging preparative. ℞. *Sennæ*, ℥. vi. *Cardui Benedicti* M. ß. Sugar, ℥. ß. Ginger, ℥. ß. lay them to infuſe one night in warm whaie, made of Goates milk ℔. i. ß. whhreof yee ſhall give morning and evening, ℥. iiii. warm: this purgeth gentlie, and cauſeth to ſpit eaſily. Then three daies after they muſt bleed well on the Liver-vein, and their drink at meales, was the decoction of Hyſop, Violets, Licorice, and Raiſins with Sugar.

Pluriſie, with inflammation of the tongue, and coſtivenеſſe of the body, M. R.

Firſt they were purged with *Aromatico*, and then uſed this gargariſme. ℞. *Sempervivæ*, or Houſleek, M. ii. boile them in a quart of water till a third be waſted. Then ſtrain it, and put thereto ℥. ii. of Wine-vinegar, wherewith they gargariſed

sed warm oftentimes. Then they used *Mel Rosarum*, which took away the blacknesse of the tongue. Their diet was moist and cooling, as followeth. ℞. French Barly, ℥ ß. Figs, vii. Raisins, ℥ iiii. boil and strain them, and put thereto *Oleum vitrioli*, q. s. to make it tart, and so drink thereof.

Pluriſie in a woman cured.

First she was purged with *Aromatico Leonardo*, then unto her side there was applyed this unguent, seven or eight times a day, which took away her pain. ℞. *Unguenti de Althea*, ℥ ii. Oil of sweet Almonds, ℥ ß. mixe them together: the next morning she was let bloud in the basilike veine, on that side where her pain was. Her diet was the same that was spoken of before. After meat she used a *Lochsanum* fit for the purpose, and so in short time she was cured.

Another woman cured of the same diſeaſe by M. R.

First there was ministred unto her this potion. ℞. the water of *Cardus Benedictus*, ℥ ß. *Oleum vitrioli*, q. s. to make it tart like a Pomegranate. The next day she was let bloud in manner aforesaid, about ℥ x. After she had bled, she took this potion following, five daies together, morning and evening, which caused her to sweat well, and thereupon she was quickly cured.

The diaphoricall decoction.

℞ *Recipe Cardui Benedicti, M.* ii Liquorice scraped ℥ iii. Figs, v. Raisins ℥ ii. Sugar-Candie, ℥ i. ß. boil them in a sufficient quantity of water, and strain them to drink.

A pluriſie broken with a potion.

For the breaking of his Apostеme, there was ministred unto him *Aromatico Leonardo*, with honied water. The next day the Basilick veine, on the *Pluriticall* side was opened. His drink

drink at dinner and ſupper was this decoction. Take Hyſope dried, M. i. Violets, P. ii. ſix Figs, Liquorice ſcraped, ℥. ß. Raiſins, ℥. iiii. boyle them in nine pound of water, till one pound be waſted, then ſtrain this pectorall decoction, and uſe it.

Another cured in this manner.

FIrſt he took *Aromatico Leonardo*, and thereupon drank the water of *Cardum Benedictus*. The next day they let him blond on the ſame ſide where the paine was. His diet was moiſt and cooling, and he drank Barly water mixed with ſirrup of Roſes, and *Oleum vitrioli*, and ſhortly after was cured.

CHAP XXX.

An inward Impoſthume, or baſtard pluriſie cured by W. M.

A Man having an Impoſthume in his ſide, which would have turned to the Pluriſie, was thus cured. Take a good ſweet Apple, and cut off the crown, take out the coare, and fill it with powder of *Olibanum*, bind on the crown againe, and roſt it under the embers till it be ſoft. Then mixe with it three or four drops of *Oleum vitrioli*, and let the Patient eat it, and ſweat thereon.

Alſo with the ſame medicine, at the ſame time, there was a boy helped, that had a Plague ſore on his neck.

Paine in the ſide with the Cough, cured by W. T. *after this manner.*

R*Ecipe Floris Sulphuris*, ℥. ii. the extract of *Enula Campana*, ℥. i. Ireos and Liquorice, *ana*. ℥. i. Honey, q. s. to make it in form of an Electuary. Before it be made up, put thereto ℥. ß. of *Oleum ſulphuris*, and uſe it morning and evening.

CHAP.

CHAP. XXXI.

Paine and wind in the body, cured by I. H.

A Certaine woman twenty eight years of age, being often troubled with a griping paine and wind in her body, was presently eased by taking four or five graines of *Laudanum noſtrum* in Malmeſey, with two or three drops of oyle of Aniſeeds. After this manner diverſe perſons have been cured: Provided alwaies that the body be looſe, elſe muſt it be moved either with ſome gentle Gliſter, or Suppoſitary.

The expelling of wind out of the body by L. F.

THis courſe following hath been divers times proved moſt effectuall againſt wind in the ſtomack, and other parts of the body. Firſt let them take a doſe of *Aromatico Leon.* Then let them take morning and evening half a drachme of this compoſition, three or four daies together, either in potion or pills.

℞. The eſſence of *Gentian*, ʒ. ii. the eſſence of Ginger, oile of Anniſeed, Fenell ſeed, *ana.* ʒ. ß. make thereof a maſſe, and keep it to your uſe.

CHAP. XXXII.

The cure of the Dropſie performed by W. T.

A Man of three and forty yeares old troubled with the Dropſie, was in this manner cured. Take the roots of blew flouer-de-Luce ſliced, and ſteeped in Vinegar three or four houres, and then dried, ʒ. ß. the bark of Laurell roots ſo prepared as much, the leaves of Sena in powder, one ſpoonfull, Anniſeed, and Ginger, *ana.* ʒ. i. mixe them, and take of that powder every morning, the weight of four pence, till it give you four ſtooles a day, continue herein ſo long as you ſhall think it good.

CHAP.

Chap. XXXIII.

The killing and expelling of Wormes in the Stomack, or elsewhere, by I. H.

AN infinite number of people both young and old, have been cured thereof, with this composition following. Take the seed of *Cardui sanctus*, Wormseed, Dittanie, *Semen Canlium, cornu cervi usti, coralline, vermium terrestrium, ana* ʒ ß. mix them in fine pouder, and give thereof ʒ ß. either with honie, or sweet milk, in the morning and evening. Annoint also the stomack and belly downward with this Unguent following, and apply a little unto the navell with brown paper, and no doubt of it, within two or three dayes the Patient shall bee cured. For it doth not onely kill the wormes, but causeth them to come forth by seege, making the belly soluble, so that they shall have two or three stools in a day. The *Cataplasm* or *Unguent* is this. ℞. *Farinæ lupinorum, Aloes, centaurie, myrrhæ, theriacæ optimæ, ana* ℥ß. beat them into fine pouder, and make thereof an Unguent, with the juyce of Peach leaves, and keep it to your use. Also two or three drops of *Oleum vitrioli*, being drunke with water of *Cramen*, or such like for three or four dayes, killeth wormes. Also ʒ ii of *Quinta essentia solutiva Phioray.* drunke with ʒi. of Sirrup of Roses, killeth the Worms, and expelleth them by seege.

Chap. XXXIV.

A Quartane of long continuance, cured by L. F.

FIrst the Patient was purged, with 12. grains of *La Petra Philosophale, Leon. Phioray.* mixed with ʒ ß. of good Mithridate, the next day he took of this decoction warm, ʒ. vi. and so continued 14 dayes morning and evening. ℞. *Champitees* ℔. i. white wine ℔ viii, white honey ℔ i. distill them with a gentle fire, till five pound be come forth. Then let it cool, and filter that which remained in the vessel, and mix it with that which was distilled afore, keep it in a glasse close stopped, and use it. Also the Reins of the back was annointed every night

night with *Balſamum artific. Leon. Phior.* and ſo he was well cured.

CHAP. XXXV.

An approved Remedie againſt the Peſtilence, Plurifie, and Quartane.

DIvers people have been cured of theſe foreſaid diſeaſes, by taking a doſe of *Turpetum Diaphoreticum, Paracelſi*, either with *Amuletum Palmarii*, or with ſome excellent good Mithridate in the morning faſting, and ſweating thereupon. Sometime it is given with other potions or compoſitions, according to the diſeaſe.

CHAP. XXXVI.

The ſwelling of the Spleen in a melancholie perſon, cured by W. T.

A Certain Melancholie man, was much grieved in his Milt, heart and head; but he was thus cured. Firſt he was twice purged, with ℈i. of *Panchimagogon*, and ℈i. of the extract of *Sena* mixed with Sirrup of Roſes, and two or three drops of oyle of Vitriol. That done, he took a quart of poſſet Ale, made of White wine and Burnet, and drank thereof morning, noon, and night a good draught, with half a ſpoonfull of *Aqua Balſami Phiorav.* Alſo now and then, he took morning and evening a toſt of white bread, ſteeped in *Aqua preſervans*, and within ten dayes after he purged again, and ſo remained in good health.

CHAP. XXXVII.

Frantick Fevers, for want of ſleep, often cured by I. P.

MAny that were ſo grievouſly vexed with a burning fever, that they could not ſleep, and were in manner frantick, have taken five or ſix grains of *Laudanum*, with conſerve of Succorie floures, and therewith were ſpeedily delivered out of their extremities.

Peſtilent Fevers, with great thirſt cured by I. H.

FIrſt they were purged once or twice with *Aromatico Leonardo*, then was the ſtomack comforted with ſome pectorall Potion. That being done, there was Barly water made with Raiſins, Liquorice, and cool hearbs, if you may have them. Then ſtrein it clean, and put therein as much *Oleum vitrioli* as will make it tart, like a Pomegranate. Drink thereof when you are drie, for it comforts nature, aſſwageth heat and thirſt wonderfully, openeth all obſtructions, and defendeth the bodie from putrified Fevers. if they be grieved with the head-ach, you ſhall cauſe them to be let bloud under the tongue, cutting thoſe veins over-thwart, and they ſhall preſently be cured.

Chap. XXXVIII.

Againſt Poiſon, or the Peſtilence, a Diaphoreticall Potion, by W. T.

R*Ecipe Myrrhæ, croci, ana* ℥ ii. *Amuleti Palmarii* ℥ i. *Spiritus vini*, ℔ i. *Oleum piperis, Oleum gingiberis, ana* ʒ i. mix them in a glaſſe, and give thereof ℥ ß. in old Sack at once againſt the Peſtilence or Poiſon.

Ch'ap. XXXIX.

Signs of death in the Plague, W. K.

TAke a quick Frog, and lay it with the bellie next the ſore; if the partie will eſcape, the Frog will burſt in a quarter of an houre. Then lay on another, and this you ſhall do till no more doe burſt, for they draw forth the venome. I have been told, that a dried toad will in better ſort do the ſame. If none of the Frogs doe burſt, the partie will not eſcape, this hath been often proved.

Ch'ap.

Chap. XL.

Counſell, antidotes, and Preſervatives againſt Infectious ayres, on the water, or land, by W. T.

YOu ſhall uſe to chew, or hold in your mouth, a little of *Eſſentia Angelica*. Alſo it would be very profitable to drink three or four drops of the ſame faſting. Alſo *Oleum Camphoræ* being drunk effecteth the ſame. In like manner, *aqua balſami Phioravante*, if it be drunk in the morning with Wine, or Allum, preſerveth a man from all poiſon and peſtilent ayres: and is a moſt ſingular remedie againſt ſurfets, or the Peſtilence. Alſo, if you be in any infected ſhip, or houſe, it were neceſſary to wear a bag of Saffron under your armpits to defend the heart.

Alſo it were very neceſſary to drinke two or three drops of the eſſence of Saffron for the ſame purpoſe.

Amuletum Palmarii is alſo very excellent, being taken in the morning faſting.

Diſſolved Pearl, eaten or drunk, defendeth the heart, purifieth the bloud, and reviveth the ſpirits above all other things. You may make it in Lozanges, or drink it in any cordiall, in what quantity you will.

Chap. XLI.

An Inveterate Gonorrhæa, *either in man or woman, oftentimes cured, by* W. T.

MAny have been cured of this, and ſuch like infirmities with this compoſition following. Among the reſt, one Gentleman in *Buckinghamſhire*, who was vexed therewith above ſeven yeares continually.

A Gentlewoman alſo was ſo grievouſly afflicted with *fluxus albo*, that ſhe waxed lame, and went with a ſtaffe: theſe were both cured in 12 dayes. But one thing muſt be remembred, that if it come *ex lue venerea*, it were neceſſary, firſt to be purged, and then to uſe theſe Pills.

℞. *Magiſterii perlarum*, 3 i. *Gum Tragacanth*, 3 ß. fine bole

Armoniack, *terra ſigillata vera*, *ana*. ℥ i. *Laudanum noſtrum*, ℥ i. make an hard Maſs with Turpentine, and take thereof, ℥ ß. when you go to bed, untill this quantity be ſpent. In the mean time alſo, you ſhall annoint the reins of the back with this Unguent.

℞. *Unguentum album camphoratum*, ℥ ii. *ſaccarum Saturni*, ℥ ii. *miſce, fiat unguentum.*

Another for the ſame, W. T.

Firſt, purge them with *Aromatico Leonardo*, once or twice, then let them take morning and evening, half a dram of the Pills following; and annoint the reins of the back, with the foreſaid Unguent.

℞. *Symphyti, craſſuli, ana* ℥ ii. *Magiſterii perlarum*, diſſolved Corall, *ana*. ℥ i. *Laudani noſtri*, ℥ i. *nucis moſchatæ numero* ii., *boli Armen, terræ ſigillatæ veræ, ſem. papav. albi, Tragacanth, ana* ℥ ii. make them up in a maſſe with Turpentine, and uſe them in manner aforeſaid.

An Electuarie againſt Gonorrhea, by W. T.

A Certain man, being troubled with a ſtinking *Gonorrhea*, was in this order cured. Firſt he was purged with *Aromatico Leonardo*; the next day he took a pill or two of *Venice* Turpentine, waſhed in plantain water; that done, he uſed to eat morning and evening the quantitie of an hazel nut of this Electuarie untill he was helped, which was not long after.

Take the kernels of hazell nuts blaunched, ℥ iiii. *magiſterii perlarum*, *laudani noſtri*, *ana* ℥ i. *terræ ſigillatæ*, *boli veri*, *ſanguinis dracovis* in grain, *ana* ℥ ii. *Seminis Plantaginis*, *raſuræ Eboris*, *ana* ℥ i. *nuces moſchatæ*, 3. or 4. *Cinamomi*, ℥ i. *Saccari*, ℥ iii. mix them well together, and uſe it. Alſo in the mean time hee annointed the reins, with the foreſaid Unguent.

Chap. XLII.

The immoderate Flux menſtruall, ſuppreſſed, or ſtayed by W. T.

A Certain woman being grievouſly weakened with that diſeaſe, and having great heat and pain in her bodie, was thus

thus cured. Take the roots of Orpine, and Comfery, thinn ſliced, Clary, q. v. boil them with a Chicken, and with that broth make Almond milk, and to every handfull of Almonds adde ℥. i. of *Laudanum noſtrum*, Grind them well together, and drink thereof morning and evening. Alſo you ſhall annoint the reines and grieved parts with the unguent mentioned in the Chapter aforegoing.

Another againſt the ſame.

I Was informed that the powder of a Land-Frog bound about the womans neck, doth ſtay the foreſaid Flux.

Chap. XLIII.

A Flux ſtopped by G. F.

DIſſolve Bay-Salt in Malmeſey, and therewith waſh the ſoles of your feet, and in three or four daies it will ſtay the Flux. Diverſe Souldiers in the Warres have been cured thereof by ſetting their Fundament in warm Horſe dung. Alſo the powder of red-Roſes drunk in red-wine is very profitable for the ſtopping of the Flux.

Bloudie Flux of long continuance cured by W. T.

R*Ecipe* conſerve of red Roſes, Marmalade of Quinces, electuary of Sulphur of *Leonardo Phioravante* his deſcription, of each two ounces, *Amuletum Palmarii*, half an ounce, *Eſſentia croci*, *Laudanum noſtrum*, of each half a ſcruple, *aquæ preſervantis* half an ounce, *oleum vitrioli*, *and Sulphuris*, *ana*. ℥. ß. mixe them, and take thereof ℥. i. morning and evening.

CHAP. XLIIII.

The cure of the Emeroides or Piles, performed by I. H. *and many others.*

TAke Mullen, and frie it with Butter, and therewith annoint the part divers times.

The oyle of Eggs is a notable remedie to withdraw the ſaid infirmitie.

Balſamum ſulphuris annointed upon them, doth with great ſpeed and good ſucceſſe cure them: this alſo hath been oftentimes proved very excellent.

If they be annointed with *Oleum Tartari fatentis*, it drieth them up in ſhort time. But firſt it were neceſſary to purge the body of the melancholick originall of that diſeaſe, both by vomite and ſeege.

Some uſe to take them away, by applying a cauſtick unto them.

The cure of Ficus in ano, ex lue venerea performed by I. P.

MAny have been ſore troubled with Warts or Blathers in the fundament, which have in very ſhort time been cured by annointing them with *Balſamum Tartari fatentis.* Among other men there was a ſtrong luſty fellow, fifty years old, of complexion melancholie, which was beaſtly bewraied with the Pox, about whoſe fundament or *Longanon*, there remained twelve or fourteene growing, whereof ſome were ſo big as a little Figg, all of them did runne or yeeld a loathſome yellow *ſanies* or matter. This man was cured with *Balſamum Tartari fatentis*, without any paine to him; and the warts were ſo dried, that they were pulled off with a paire of mullets: after which he remained whole. This man was healed in Bedfordſhire.

CHAp.

CHAP XLV.

The provoking of menſtrues, by I.H.

BY this compoſition following many more, then it is here requiſite to ſpeak of, have had there menſtrues provoked, and many other obſtructions opened: eſpecially if it be given with broths, liquors, or medicaments, appropriate thereunto.

℞. *Extractionem Cammomillæ, Calendulæ, Gentianæ, Brioniæ, Chamepiteos, Peoniæ, Centaurii, Juniperi, Geniſtæ, Sabinæ, Spicnardi, Rutæ, Meliſſæ, Chelidoniæ, Philipendulæ, Matricariæ, ana.* ʒ. i. *Eſſentiæ Zedoariæ, Croci, ana.* ʒ. ß. *Miraholanorum, Caſtorei,* ℥. ß. mixe them, and keep it cloſe. The doſe is from ʒi. to ʒ.i. upon extreamity, either in pills or convenient electuaries. It muſt be miniſtred four or five daies before the new Moon, and as many after, with the infuſion of *Sena*, or in ſirrup of Roſes, for the intent above named.

To provoke menſtrues in melancholie people, W. H.

TAke of the extract of *Helleborus niger*, five graines, *Panchimagogon*, fifteen graines, make it into three ſmall pills, and annoint the pills with *Oleum anniſi*, and thereof take once or twiſe. After that take this compoſition following.

Take of the *Eſſence* of *Gentian, Sabina, Angelica ana.* ʒ. i. *Eſſentia Croci,* ʒ. i. *Caſtorei* ʒ. ß. mixe them, and make them up in form of pills, and take thereof each night when you goe to bed ʒi. either in pills, or diſſolved in ſome convenient liquor about the aforeſaid time of the Moon. A very melancholie maiden was cured in this manner.

CHAP. XLVI.

Suffocation and paines of the Matrix, with retention of menſtrues cured by I. P.

R *Recipe extract. Brioniæ* ʒ. i. ß. the leaves of *Sena*, ℥. ß. Ginger, ʒ. i. Cinnamon, ʒ. i. Sugar, ℥. i. lay them to infuſe one

one night in a pint of warm whaie made of Goats milk. Then ſtrain it and drink thereof three mornings warm, about the new Moon keeping a warm and drying diet, your wine muſt be infuſed with Roſemary floures.

Another that hath cured the riſing of the Mother by R. C.

R *Ecipe* the Flours or Buds of a Walnut-tree in May, give the Patients as much thereof to drink as will lie on a Groat, and with two or three doſes they ſhall be cured.

Alſo if you give ℈. i. of *Oleum ſuccinum album* in wine, it will preſently cure the ſame diſeaſe, a thing oftentimes proved with good ſucceſſe.

Chap. XLVII.

To provoke Urine, and to cauſe the Jaundiſe to flow, W. K.

THe powder of Earth-Wormes drunk with white Wine provoketh Urine, and cureth the Jaundiſe and Tertians.

Alſo gray Sope, ℥. ii. bay-Salt fine beaten, ℥. i. mixe them and therewith annoint the navell and belly.

Alſo Caſtle-Sope being drunk with warm wine provoketh Urine.

Alſo note if you ſhall apply quick earth-wormes upon a Whiteblow, called *Panaricium* (of ſome *Panaricies*) they will cure the ſame.

Chap. XLVIII.

To provoke Urine, and to heal other obſtructions, a moſt excellent and proved receit, by I. H. *and many other.*

THis compoſition of artificiall Salts breaketh, and (after a ſort) conſumeth all tartarous diſeaſes, as hath been very often and truely experimented by divers and ſundry perſons: yea

yea, it prevaileth much againſt the Gout, being taken with h Potions, Electuaries, and Sirtups appropriate unto the particular miniſtrations.

℞. The ſalt of Radiſh, of *Eringus*, Bean ſtalkes, Broom, Alizanders, Juniper, Aſh, Anniſeed, Fennell, Camomill, Wormwood, Urine, *Tartar Chriſtalline, una*, mix them in a warm Morter, and keep it cloſe, and in a dry place, for in the air and moiſture it will quickly reſolve. The doſe hereof is from half a ſcruple to an whole ſcruple, and may be very ſafely adminiſtred without perill to any age or ſex upon good occaſions, and at times convenient, after that the body is prepared for the ſame purpoſe.

The end of the ſecond part of this Collection.

A Supplement, or Addition unto the former Collection.

This Appendix or Addition containeth both Philoſophicall diſcourſes, of the cauſes and cures of divers and ſundry diſeaſes: as alſo many pithie diſcourſes, of the vertues and uſe of many Vegetables, Animals, &c. culled and tranſlated out of the Phyſicks and Chirurgery of Sir Leonardo Phioravante, *and left to paſſe forth in print with this Collection.*

CHAP. I.

Of pain in the head.

THe pain in the head is an infirmity, whoſe cauſe untill this time hath not been ſufficiently known, as by mine own experience I ſhall prove unto you.

All, or the moſt part of Phyſitians in the world doe hold this poſition, that pain in the head is no other thing, then vapours ariſing from the ſtomack, and aſcending unto the head, which doe offend *membrana*, whereupon enſueth pain. Herein they ſpeak ſome part of the truth; but (in my judgement)

they are not yet come perfectly to know all the cause of this infirmity: for I see, that in the cures, which these Theoricks would perform, it falleth not out according to their expectation and desire, for that they know not the whole, or the principall cause of the malady, therefore what certain Medicine can they find out to cure the infirmity? They may perchance (as the blind man hits the Crow) help they know not what; which thing I speak not to back-bite or injury any of them, but to tell them, out of love that I bear to them and others, the whole and true cause of that, whereof heretofore they have been ignorant. The first cause is putrified bloud in *Leonichi*: The second is the vapours that ascend from the stomack and offend the head: The third is the humidity or moisture between the skin and the flesh: So that the causes are three, and the remedies as many to dissolve the *Antecedent* causes. I have now shewed thee the originall and root of the pain in the head, about which thou shalt never more need to beat thy head, or break thy brains, either in seeking the *Aphorismes* of *Hyppocrates*, the *Commentary* of *Galen*, or the Authority of *Avicen*, for in these four or few words I have said all. Now of the cure of this disease, as I have experimented the same an infinite sort of times in my life, which way soever the cause cometh, work thou after this manner, and thou shalt never sustain blame or discredit.

When the pain in the head is confirmed, and that thou canst find no help by common *Theorick* or *Practick*, doe these things following. First let them bloud on *Leonichie*, cutting it overthwart, and let the Patient spit as much as he can; then the next morning let them take our *Aromatico* fasting; the next day let the head be shaven, and lay thereon an attractive plaister, drawing out the humidity, whereof I have made mention in my *Caprici medicinale*; in the end, cause them to sneeze, and hereby all the pain in the head will cease.

Chap. II.

Of the Catarre, and rhume in the head.

The Catarre is a moist vapour which assaulteth the head, and afterwards falleth down again into the stomack, where it

it ingroſſeth and corrupteth. This moiſture hath his beginning of the moiſture of the Lungs, and untill ſuch time as the Lungs be diſcharged thereof, the Catarre will continue in his force. This infirmity reigneth more in flegmatick and melancholy bodies, then in any of other conſtitutions: Such as are troubled with it are not long lived; becauſe their Lungs conſume by little and little, and thereupon they are troubled with the *Ptiſick*, and conſequently they periſh if they be not quickly releived. I will now ſhew thee a rare ſecret to cure the ſame.

Take *Pulmonaria*, and *Sena*, that is freſh and new, infuſe them in wine and water over a ſmall or gentle fire, till the wine have drawn out the vertue; then ſtrain it, and put thereunto our *Quinteſſence*, and keep it cloſe in a glaſſe, let the Patient drink thereof every morning ℥. iii. luke warm for twenty dayes together; let him eat good nouriſhing meats, for they agree well with this diſeaſe: If the Patient be not too farre ſpent, you ſhall ſee your cure performed in ſhort time: In the mean while, if the Patient be weak, you ſhall give him new laid Eggs, and good white Wine: If the humidity be perceived not to be quite expelled and evacuated, then give him our *Aromatico*, afterward comfort him again with Reſtoratives and Cordials to make him ſtrong, and no doubt, by the help of God he ſhall be cured. This method of curing this infirmity, differeth from the common courſe that Phyſitians take, which would cure it with diet, bleeding, and mollifying liniments, and cauſing them to ſpit, and ſuch like, which are meanes rather to augment the Catarre, then to diminiſh the ſame.

The ſecond courſe to cure the deſcenſion, that cometh from the head to the ſtomack.

USe theſe five things if you will cure this diſeaſe; 1. our *Electuario Angelica.* 2. *Quinteſſence ſolutive.* 3. our *Pillulæ pro deſcenſo.* 4. *Unguents for the ſtomack and head.* 5. our *Quinteſſence vegetable.* The Electuary cleanſeth the head and ſtomack; the *Quinteſſence ſolutive* evacuateth the body; the Pills take away the cauſe of the deſcenſion; the Unguents

dry; and the vegetable *Quinteſſence* preſerveth the body from all ill and noyſome infirmities. The Electuary muſt be taken firſt in the morning; of the *Quinteſſence ſolutive* you muſt take a ſpoonfull in the morning in a little broth and ſugar, keeping a reaſonable good diet, and doe this four or ſix dayes; then take the Pills in the evening, and in the mean time annoint the head and ſtomack with *Oleum Cere*, and drink every morning a little of our *Quinteſſence*, which if you doe uſe continually (by the bleſſing of God upon it) there is no doubt, but the body ſhall be free from many troubleſome maladies.

There was a certain woman of the age of 58. yeares, who being greatly troubled with a Catarrhe, was cured by the uſe of our *Aqua preſervans* morning and evening, and by annointing the ſtomack with *Balſamo*.

One that was affected with a *Catarrhe*, and a ſtitch in the ſide, was thus cured. He took our *Aromatico* twice; then he took every morning a ſpoonfull of our *Quinteſſence ſolutive* with the broth of a Capon, for ſeven or eight dayes together; and every night when he went to bed, he annointed his ſtomack with *Oleum Incompoſtibile*, and thereby was ſoon after cured.

A woman that had great pain in her head and ſtomack, and had her menſtrues ſtopped, with loſſe of her appetite, was thus helped.

Firſt ſhe took two doſes of our *Pillula Angelica*; that done, ſhe took every morning a ſpoonfull of *Quinta eſſentia ſolutiva*, with broth and ſugar, for five or ſix mornings together; after that ſhe took every morning one ſpoonfull of our *Aqua preſervans*, whereupon in ſhort time after ſhe was cured.

A Contuſion in the head.

A Certain man had a great fall from an Horſe, wherewith he bruiſed his head moſt greivouſly, who was cured in four dayes, by annointing the place with *Oleum benedictum noſtrum.*

The

The taking away or healing of the white Scall.

THis noiſome malady is perfectly cured, by purging the Patients with our *Aromatico*, and annointing the head with our *Oleum Philoſophorum.*

Alſo the *Artificiall Balſom* of our deſcription doth the like, and *Oleum benedictum noſtrum* effecteth the ſame.

Pain in the eyes, with great dimneſſe of ſight.

A Certain man that had great pain in his eyes, and was almoſt blind, recovered his ſight by letting bloud under the tongue; the next day he took *Aromatico* once, after that he uſed our *Quinteſſence ſolutive* ſeven or eight dayes together, and every night he annointed his ſtomack with *Oleum Cera* rectified; then was dropped into his eyes our *Quinteſſence* for the eyes, and thereof was he well cured.

An Unguent for ſore eyes

TAke Roſewater. Fennell, and Eufrage water, *ana.* put therein a ſmall quantity of Verdigreace, and boil it a little on the fire; then let it ſettle till it be clear, and pour it off. With this water ſee that you waſh *Auxungia porcina* ſeven or eight times, and of that put a little into the eye when yee goe to bed.

To cure or ſtay the ſpitting of bloud.

ONe that ſpit bloud was cured in ten dayes, by drinking the liquour of Honey morning and evening. Another was healed by drinking the decoction of Mint in Vinegar; another by drinking of *Crocus martis.*

The deſcription and cure of the Squinancie.

THis diſeaſe is a windy moiſture, and a ſuffocation of bloud, as you may ſee by experience, that ſuch as are poſſeſſed

ſeſſed therewith, have a great alteration, or many changes of Fevers, with a ſwelling in the throat, and many times, if it be not quickly helped, it will choke them, and this is the cure thereof. You ſhall give them ʒ. i. of the powder of a wild Boares tooth, with ʒ. iii. of oil of Linſeed, and forthwith by the help of God they ſhall be greatly eaſed.

CHAP. III.

The deſcription, and manifold cures, of the diſeaſe called Scrophulæ, *or* forunculi, *which ſome doe call waxing kernels, but rather the Kings Evill.*

THe *Scrophulæ* or waxing kernels (ſo called of ſome) which uſe to come in the throat, or other parts of the bodies of young children, doe ariſe and are cauſed of great quantity of melancholy humours, becauſe that doth for the moſt part reign in perſons that are weak of complexion; for you may eaſily ſee, that ſuch as are vexed with that infirmity, are not very quick ſpirited. Theſe *Scrophulæ* are a long time ere they will come to ſuppuration; and before they break, and when they are broken, they cauſe exceſſive pain, and are hard to be cured: For all infirmities that come of melancholy, are troubleſome to cure, or reſolve, as you may ſee in the Quartain, and ſuch like. But here I will ſhew thee a ſecret to cure theſe *Scrophulæ*. Firſt you muſt remove the cauſe, and then cure the effects, for otherwiſe it were impoſſible to cure them with outward Medicines. This melancholy is purged with our Sirrup againſt melancholy, which you muſt uſe eight or ten dayes, the doſe is about ʒ. iv. cold; that done, give them our *Aromatico*; which cleanſeth the head and ſtomack, and purifieth the bloud. As touching locall Medicines to break it, you ſhall lay thereon our Cauſtick 24. houres, which mortifieth and dryeth, for it will draw forth a great deal of moiſture; after this annoint it with our *Magno liquore* untill the eſcare be fallen out, and when it is mundified, apply thereon the Cerot of *Gualtifredo di Medi*, and uſe no other Medicine, for it will incarnate, and ſiccatrize without ſcarre.

Another

Another cure for Scrophula.

A Certain young boy of 14. yeares, of complexion cholerick and melancholie, who had *Scrophula* in his throat on both the ſides, was cured thus. The firſt Medicine that he took was the Infuſion of Rhubarb, with the Trochiſches of Agarick, and *acetum ſquilliticum*, and water of Maidenhair mixed together, which he uſed by the ſpace of ten daies. Then was laid upon the *Scrophula*, a plaiſter of *Cerot magiſtrale* with *Cantharides*, which drew forth the malignitie of the Ulcer, and great ſtore of *Sanies*, being applied for 15 daies together. This done, I gave him the decoction of *Salſaparilla*, with a good diet for twentie dayes together. Then I applyed unto the ſore a Cerot of *Gualtiſredo di Medi*, which in a ſhort time cured him, that had been vexed with them four yeares before.

Another for the ſame.

ANother which was a maid of 13. years of age, was vexed with *Scrophula* in her throat, which was alſo in this manner cured. Firſt, I gave her the extract of *Elleborus niger*, with *mel Roſarum*, which doth very effectually purge the melancholie humour. That done, I gave her our Sirrup againſt the melancholy humour, for eight or ten dayes together, and applyed unto the ſores an Unguent of Litarge, boiled with the powder of *Scrophularia*, thus was ſhee in ſhort time perfectly cured.

Another againſt Scrophula.

R*Ecipe* Verdigreaſe, Pelitorie of *Spain*, Dock root, the juice of Leeks, of the Hearb *Scrophularie*, *ana*, mix them, and lay on lint, and applie it unto the *Scrophula*, but take ſome care thereof.

CHAP.

Chap. IIII.

Of Panaricium, *or* Panaricies, *called the Whitlow.*

THis grievous and intollerable maladie, (as thoſe know well that have felt them) cometh on the end of the finger, and is an infirmitie bred in the liver, whereof nature being willing to diſcharge her ſelf, ſendeth it to the extream parts of the fingers, and moſt commonly it cometh to the finger next the thumb, but ſeldome in the other. The reaſon or cauſe whereof is hidden, ſave that we may conjecture (as wee have ſaid before) an accident in the Liver, which nature ſendeth forth unto thoſe parts to eaſe her ſelfe. When it cometh to the end of the finger, that it can go no further, it cauſeth a ſharp and exceſſive pain, and the accident coming unto that place, not having paſſage, is ſo hot, that in ſhort time it putrifieth the ſinews, muſcles, and cartilages, and in the end rotteth both fleſh and bone. The ſecret of this grief is not commonly known of the moſt Chirurgians, who with all their learning cannot deviſe to cure it as it ought to be cured. The moſt part of ſuch as have that infirmitie loſe their finger; but if thou wilt quickly help them, follow this method.

Firſt, let them bleed on the Liver vein, then let them be well purged. Afterward dreſſe the finger, with *Oleum Sulphuris*, which will cauſe ſome pain, nevertheleſſe (to have ſome eaſe) you muſt abide it. The next day dreſſe it with *Magno liquore* untill it be whole, which will be in ſhort time, as I have often proved.

Chap. V.

Of grievous Ulcers in Womens Breaſts.

FIrſt they muſt be touched with *Oleum Sulphuris*, then make this Unguent. Take the yolks of Eggs, ℥ ii. Turpentine, Butter, Barlie flower, Honey of Roſes, *ana*, ℥ ß. incorporate them all in a morter, and therewith dreſſe them, untill they be whole. But if they come of any kinde, or ſpice of the Pox,

pox this unguent will be to very ſmall purpoſe. But then ſhall you dreſſe them, with our *Vnguento magno*, which is appropriate unto the diſeaſe, and look that you purge them with our *Aromatico*.

CHAP VI.

Of the diſeaſe called Aſtma, and the cure thereof.

THis diſeaſe which is called the *Ptiſick*, is a certaine infirmity contained in the lungs, which doth harden and dry them in ſuch manner, that ſuch as are troubled therewith cannot fetch their breath. It proceedeth of aduſtion of the bloud, that can not runne into the veines: and ſo the lungs lacking ſuſtenance worſteth that effect. This diſeaſe is cured four manner of waies. Firſt, you ſhall let them bloud under the tongue, cutting thoſe veines overthwart, and ſuck them as much as they can: for it evacuateth and openeth the opilation of the bloud, and eaſeth the lungs of all that evill matter which offendeth. Secondly, you ſhall give them a doſe of *Aromatico*, which evacuateth the ſtomack of all evill qualities that offend the Lungs. The third is, to let them eat for a moneth together every morning ℥.i of our *Electuario de Althea*. The fourth, to annoint the ſtomack every night with *Magno liquore*. But every ten daies you muſt take a doſe of our *Electuario Angelica*, whereby thou ſhalt help them quickly. You muſt alſo keep a ſober diet, refraining Fiſh, Porke, ſlimie things, ſpice, baked meats, cheeſe, and ſuch like, which nouriſh groſely, and do infect the bloud.

CHAP. VII.

To know the Dropſie confirmed in a man, the cure whereof is ſhewed in xxxii. Chapter of the ſecond part of the Collection

THere are three ſignes or tokens of a confirmed Dropſie. Firſt, look whether the tongue be white and cold: Then whether the yard be ſhrunk into the belly. And laſtly if there do any veines appear on the belly. If you perceive theſe they are infallible declarations of a confirmed Dropſie.

CHAP. VIII.

An excellent remedie against Wormes.

YOu shall give the Patient two drachms of our *Unguento magno* to drink with *Mel Rosarum*, three mornings together annoint the nostrils therewith, and in three daies they will be expelled, were they never so many.

CHAP. IX.

Of the hardnesse of the Milt, and the cure thereof.

THe Spleen or Milt is hardned by reason of superfluous humidity, that it taketh from the Liver and Lungs. Therefore if you will help this infirmity, it were necessary to use medicines abstersive and drying, which thou shalt do thus First give them our *Aromatico*, then let them use this Electuray, which is of mervellous vertue in that operation. Take *Cricus murris, Scolopendria, ana.* ℥. i. *Spicknard, Lapis lazuli, ana.* ℥. ii. Cinnamon, ℥. ß. mixe them, and make an Electuary thereof with purified hony, and take thereof every morning one spoonfull, and every night (two hours before supper) another spoonfull, and annoint the outward part where the grief is with our *Balsamo Artificiato*, and in short time the disease shall be cured.

Another remedy very effectuall for the former disease

LEt them bloud on the two veines under the tongue. That done mixe mustard-seed with the Urine of a Boy, and lay it between two clothes, and apply it to the part affected one night, and then (if thou feele not good ease) use it againe till the disease be gone. Also the decoction of Oak helpeth the swelling of the Milt.

CHAP. X.

Of the Gonorrhœa or running of the reines, and the cure.

THis disease is a corruption caused of the superfluous use of women, that are infected therewith: for such men as have know-

knowledge of them, they receive the ſaid corruption, which afterwards cometh forth of the yard with great paine and difficulty in making water: and moreover in the night, when that part is erected, it cauſeth great torment: which for fifteen or twenty daies cauſeth extream paine. This is the beginning of the French-Pox, a fit ſauce for that ſweet ſin of *Letchery*. It bringeth moſt commonly paine in the interior parts, or paine in the reines, armes, and legs: inſomuch that in fine it cometh to that fowle diſeaſe. For ſuch as have this *Gonorrhœa*, never ſuſpecting or fearing the after-claps, ſuffer their diſeaſe to grow on further and further till their cure will very hardly or never be accompliſhed. Therefore I wiſh every man to ſeek help in time, leaſt by letting it paſſe, in the end it turne to his deſtruction. The cure is as followeth.

Firſt you ſhall give them our *Aromatico* once in white Wine; Then morning and evening for ſeven or eight daies uſe this potion following: annointing alſo the reines and thoſe parts with our *Aqua fetida* being cold, and in ſhort time they ſhall be healed.

℞. The whites of four or five new layd Eggs, of fine Sugar, ℥. ii. of Roſe-water, ℥. iii. mixe them well, and drink it morning and evening. This is a rare ſecret, and often proved, the drink muſt be drunk cold.

Chap. XI.

Of the Emeroids, and their cure.

THe Emeroides are an alteration in the Emeroidall veines, cauſed of a corrupt and putrified humor, whereof nature being willing to diſcharge her ſelf, ſendeth forth by thoſe veines unto the extream or outward parts, where it cannot paſs through, and cauſeth the alteration and inflammtion that is called the *Emeroides*. This corruption and putrifaction is cauſed of the evill quality of the Liver, which corrupteth the bloud, and is the cauſe of all this inconvenience. Commonly the originall and beginning thereof is cauſed of the Pox, a thing that muſt be conſidered of in the cure. Now for the cure, it were neceſſary to help the Liver, to purifie the bloud, to alter

the *Emeroides*, and to diſcharge nature of that impediment. Firſt, therefore give them our *Electuario Angelica*, the next day they ſhall take our *Sirrupo ſolutivo*, whereof they ſhall take five or ſix doſes. Then let them annoint the *Emeroids* with our *Cauſtick*, once or twiſe, and they ſhall ſoone after bee cured.

Of the divers ſorts and divers effects of the Emeroides, and their cure.

BY reaſon of this diſeaſe that cometh alwaies at the end of *Inteſtino*, or *Longanon*, ſome have marvelous paine about the fundament, ſome burn wonderfully, and others do ſcald: which commeth becauſe of the good or bad qualities in ſome, more then in other ſome, as experience ſheweth. For (as I ſaid) ſome have ſuch a burning, that they can take no reſt, ſome have ſuch paine as they cannot ſit, ſome have it ſo ſcalding hot that it is intollerable. Though this infirmity is more hurtfull in one complexion then in another, and the cure hard, yet you ſhall cure them in this manner.

Firſt, give them *Aromatico*, then purge the body five or ſix times with our *Sirrupo ſolutivo*. Then give him our fume at the lower parts, three or four times, and then annoint the parts with our *Balſamo Artificiato*, for that will dry and take away the paine altogether, and the Patient ſhall be ſurely healed.

There are divers kinds of *Emeroides*, but two in principall. The one ſort is in the fundament, and cauſeth great paine when they go to the ſtoole. The other ſort commeth forth of the fundament and are not ſo painefull as the firſt. To cure thoſe within the fundament, you ſhall give the Patient eight or ten daies together our *Sirrupo magiſtrale* warm, then let them take our *Aromatico* once, and uſe Gliſters, wherein is put half an ounce of *Aqua reale Phioravante* at a time, and ſo thou ſhalt help them. The beſt way for thoſe that are come forth, is to make inciſion, or to make a little hole in them, that the bloud which is putrified may come forth, and ſo by evacuation thou ſhalt help them. Alſo you ſhall underſtand that vomiting is very neceſſary in the cure of both ſorts, becauſe it openeth

the

the veines. Alſo *Oleum evorum* doth eaſe the paine of the *Emeroides* very greatly: ſo doth the oyle of Figs if you annoint them therewith. The tooth of an horſe-fiſh being worn in a ring on the finger, after the body is purged, taketh them away by a ſecret and hidden quality, a thing proved more then an hundered times.

Chap. XII.

Of the cure of ſuch as were troubled with ſuffocation of the Matrix.

A Certaine woman affected therewith, having much paine and griefe in her ſtomack, was cured by taking a doſe of our *Electuario Angelica*. Then ſhe uſed our ſirrup againſt paines of the Mother eight or ten daies, and annoted her ſtomack with *Magno liquore* every night.

A certaine young woman afflicted in manner aforeſaid, wanted alſo her naturall ſickneſſe; and began to looſe her naturall heat, ſo that nature could not digeſt, the ſuperfluous matter in her body was thus helped. Firſt, ſhe took our *Electuario angelica*, and every night annointed her ſtomack, noſtrils, and pulſes with *Magno liquore*, and every morning drunk of our *Quinteſſence*, and ſo was cured.

Chap. XIII.

To cure a rupture in the beginning.

IN every ten daies, once, give them our *Aromatico*, and every morning faſting give them one ounce of white *Tartar* in water or wine, and two hours before Supper you ſhall take the like: Let your bread be Rie, alſo you muſt weare a truſſe fit for that purpoſe, and uſe this remedie following. Take of the ſpirite of wine, ℥ xii. Frankincenſe, *Olibanum*, *Maſtick*, *Sarcocolla*, *ana* ℥. ß: infuſe them in the ſaid *Aqua vitæ*, and therewith waſh the rupture twiſe a day, then preſently caſt thereon the powder of *Biſlingua*, and the hearb *Balſamina*, and lay thereon a cloth, wet in the ſaid water, and bind on the truſſe ſo hard as he may poſſible abide it, and hereby ſhalt thou heal

any

any great rupture in an hundred daies, but see that you keep a diet accordingly.

Another for the same.

TAke very stiffe and thick paper well gummed, chew it in thy mouth till it be soft: then lay it upon the rupture, and weare thereon a trusse fit for the purpose.

Some use to steep the paper in lye, and wring the same out till it be dry, and apply it to the rupture, changing it once in twenty four houres.

CHAP. XIIII.

Of retention of Urine, and the cure thereof.

THe retention of Urine ariseth of many causes; one is gravell that stoppeth the Conduits where it should passe; another is the want or weakenesse of the vertue expulsive, so that nature cannot expell; another is a carnosity, which is an alteration caused of corrupt and putrified humours, which doe so restrain the pores and Urine, that it cannot passe; there is another, and that is viscosity of the reines, so grosse, that it hindereth the Urine from passing: another cause, which is too too common, is the *Gonorrhœa*, when it changeth into *Stranguria*, that it is a stopping or choking of the Conduits that carry the Urine to the Bladder. All these aforesaid causes proceed of one originall, even of the distemperature of nature, whereof if you ask the reason, you shall understand, that it ariseth of that filthy beginning the French Pox. That which moveth me to beleeve it, is the observation thereof divers and sundry times, for I have cured many that were infected with the Pox, which were troubled, some with Carnosity (before spoken of) some with gravell, some with debility of the vertue expulsive, some with *Gonorrhœa*: all which when I had cured of the Pox, the other distemperatures were therewith also cured. For that disease is the cause of twenty mischiefs, and the reason why many Physitians make a long cure of the former distemperatures is, for that they know not the maine and principall

principall cauſe of them. But now I will ſhew thee a true and excellent manner of curing the retention of Urine, which way ſoever it cometh.

Firſt give them a doſe of *Aromatico*, then give unto them our *Sirrupo ſolutivo* eight or ten daies, but in any wiſe keep no ſtreight diet, but a good government, as you do moſt commonly uſe, and eat ſuch meat as pleaſeth the ſtomack beſt: cauſe them alſo to ſweat, and in ſhort time thou ſhalt throughly cure them.

Chap. XV.

A moſt excellent remedy to cure the difficultie of Urine.

THe difficulty or retention of Urine, cauſed divers waies, as of gravell, viſcoſitie, exulceration, *&c.* is in this ſort very well and ſafely cured. When the cauſe of this difficulty of Urine is in the reines or kidnies, ſo that it be not a ſtone in the kidnies, or ſome great ſtore of gravell, ſee that thou work thus.

℞. *Rognoni* of a male Hare, boil it in good Wine, when it is well boiled, ſtamp it ſmall, and paſſe it through a ſtrainer with the ſaid liquor wherein it was boiled. Remember that when you boil it, there muſt not remaine much liquor in the veſſell. Then take the ſaid matter that you ſtrained, and put thereto as much purified honey, and boil it on a ſoft fire untill it come to the form of an Electuary. When it is boiled, put thereto for every pound of that Electuary theſe things following made into fine powder; of *Lignum Aloes*, of Cinnamon, *ana.* ℥. i. Cloves, Saffron, *ana.* ℥. i. Muſk, four grains, *Aquæ Roſarum*, ℥ i. our *Quinteſſence*, ℥. i. ß. Incorporate theſe well together while it is warm, and keep it in a glaſs cloſe ſtopped: And when you will uſe it, you muſt firſt take a doſe of our *Electuario Angelico*, and while you uſe the Electuary remember to annoint the reins with our *Aqua fatida* when you go to bed. Of the Electuary you muſt take ℥. i. in the morning, and faſt thereon four hours, and uſe ſome exerciſe, and in ſhort time thou ſhalt ſee a marvellous good work performed. For the Reines will bee ſtrengthned, the viſcoſity will bee reſolved, the pores will be opened, and the Urine will be expelled, and cleanſed,

all

all which are effects necessary for him to regard, that will with honestly and credite, help the former mallady.

Another often proved.

If thou wist presently help one that cannot make water, by reason of wind, viscosity, or other grievous cause, vexing the party, annoint their reines, and all the privie parts with our *Balsamo Artificiato*, and keep them very warm, and forthwith they shall make water, to their great satisfaction.

Retention of the Urine, with stitch in the side.

ONe was in very short time cured of these infirmities, after he had taken our *Aromatico*, and annointed him in manner above specified, with our *Balsamo Artificiato*.

Chap. XVI.

The swelling of the leg and foot, cured in manner following,

First, the Patient took one dose of *Aromatico*, then he used our *Quintessence solutive* three or four mornings together in a little broth; that done, he drunk every morning a little of our *Quintessence vegetable*, fasting, and every night he annointed his leg with *Oleum Philosopherum nostrum*: also now and then he took a dose of *Pillula Angelica* to keep the body soluble, he kept a reasonable good diet, he used not much walking, so that very shortly after he was well cured.

Chap. XVII.

Of Chilblaines and their cures.

YOu shall understaud, that Chilblaines (as we term them) are caused of no other thing, then of humours dried and restrained in our bodies: For in the winter, when it is cold, the pores doe shut so close together, that the humour cannot passe or come forth, neither by sweat, nor other exhalation or expiration: For that cause, the humours in a youug man (who is hot of complexion) may not bekept in, for then nature (which would ease her self) sendeth that exhalation unto the extream

parts

parts of the bodie, that is, unto the hands and feet; where remaining, there is caused that alteration, and in processe of time, the skin doth open, and the humour goeth forth, but cannot heal till the Spring, when warm weather cometh in. Howbeit I have found out a Secret to cure them quickly, and with great ease. First let them bloud, then give them a dose of our *Electuario Angelico*: After that let them take our *Sirrupi solutivo* six or seven daies together, not keeping any streight diet or rule. After this, annoint them with *Oleum Philosophorum de Cera & Terebinthina*, at night when they go to bed: and doe thus one week at the least, and then no doubt thou shalt cure them as I have often proved. Also the oyle and water of Frankincense will do the like.

Chap. XVIII.

Of Cornes on the Feet, and the manner to take them away.

THe Cornes that come on the feet, are a kind of hard Tumor, or thick excrescence, caused of corrupt and putrified humours, whereof Nature being willing to discharge her self, sendeth them to the lower part of the feet, from whence, because they cannot passe, there doe they make a residence: ingendering that kind of tough excrescence, which is grievous and painfull. Many times the cause hereof ariseth of that noysome disease, *Morbus Gallicus*, as some write, and then must it be remedied with Medicaments appropriate thereunto. But if they come otherwise, then to take them away, follow this order. When they are in their greatest state, and cause most pain, cut them untill they bleed, then annoint them with our *Balsamo artificiato*, applying it so hot as you may suffer it; thereupon go to bed. Then touch them once or twice with *Oleum sulphuris*, and annoint them with *Oleum Philosophorum de Terebinthina & Cera*, untill they bee whole.

Some take the juyce of *Sempervivum*, and annoint the cornes therewith. Then they take wormwood, and lay it upon a hot tile stone, and sprinkle it with strong Vinegar, and being hot, bind it upon the cornes, and in three or four

times ſo doing (as I have been credibly certified), the corne will be taken away.

Chap. XIX.

Of an Infirmitie that cometh on the fingers ends, and in the feet, under the nails, and the cure of it.

MAny men are greatly troubled herewith, and in ſuch manner, as thereby they are made altogether unfit to goe. It cometh on the great toe, under the nail, or the ſide of the nail for the moſt part; and a man would thinke that the nail grew in the fleſh, but it is not ſo, for the fleſh groweth upon the nail; though this infirmitie appear not to be a thing of great Importance (whereof the ancient writers have made little mention) yet is it a thing greatly to be regarded. For many great perſonages that live eaſily, and are tormented with the gout, have alſo this grief in thoſe parts, but the order to cure them is this. Firſt, you ſhall cut the naile on that part where it moſt grieveth them; then take it away, which you may doe eaſily without any great pain to the Patient: for the nail is already ſeparated from the grieved place. Thus when the naile is taken away, touch it with our *Cauſticke*, whereof mention is made in our Treatiſe of the plague. Let it ſo remain three daies together, then dreſſe it every day with *Magn. Aquore* untill it be whole, which will be in a very ſhort time.

Chap. XX.

Of Eriſipela, and the cure thereof.

THis diſeaſe (as experience ſheweth) is cauſed of an hot and fiery moiſture, ariſing in the face, armes and legs, for where it is, the powers and pores are ſtopped that the ſaid moiſture cannot have expiration, whereupon cometh tumor, as alſo a ſhutting and cloſing up of thoſe pores, by meanes of the ordinarie annointing them with fats, oyles, &c. or other cold things, a common courſe uſed of common Chirurgians. Againſt this there cannot be found a more preſent remedy then the ſpirit of wine, or *Aqua ardens*, or bathing it with

with hot water, and if you waſh the parts affected with our Quinteſſence, the Pores will be opened, and it penetrateth and aſſubtiliateth that humiditie, cauſing it to come forth.

Alſo you ſhall find that by drinking our *Quinteſſence* and annointing the ſtomack with *Oleum ceræ*, divers are cured of a certain heat retained in the ſtomack.

Chap. XXI.

The cure of Warts.

THere is an Hearb called in the Italian tongue *Herba di vento*: in the juice wherof if you wet a cloth, and bind it upon the warts, they will wear away in ſhort time after.

The End of the firſt Part of the Appendix.

The Second Part of the Appendix or Addition unto this Collection, containing the Uſe and Vertues, of ſundry Vegetables, Animals, &c. gathered out of the Phyſicks of Sir *Leonardo Phioravante.*

Chap. I.

Of the Uſe, and vertues of Ebulus *or Danewort.*

TAke the buds of this Vegetable, when they are young and green, perboil them in water, and make thereof a Sallad, and give it unto thoſe that have coſtive bodies, and it will provoke them to the ſtool. It is an hearb very profitable for the ſinews, it comforteth the weak parts, and preſerveth ſuch, as are weak in the joynts from many accidents: it purgeth flegm, which (for the moſt part) cauſeth debilitie of the Nerves. Whoſoever uſeth to drinke of a Sirrup made of the Berries thereof, ſhall not be troubled with the gout, nor any diſeaſe in the articular parts. The ſeed dried is profitable againſt all infirmities cauſed of humidity.

Chap. II.

Of Eleborus niger, *and the use thereof.*

The root of black *Hellebore* being dried and kept two years, may be safely used without other preparation, and may be ministred against any infirmitie that hath his originall of a melancholie cause. Therefore it is most appropriate against the Fever quartane, and lunatick persons vexed with melancholie.

Chap. III.

Of the Use and Vertues of the Hearb called Gratia Dei, *a kind of* Geranium, *in English, Blew Storks Bill.*

TAke of *Gratia Dei*, dried in the shadow, and beaten into fine powder, ℥ i. Cinnamon ʒ i. cloves, ʒ i. wheat flower, ℔ i. Oranges condite, ℥ i. make thereof a past with honey, and bake it in the oven with bread, but take great heed that it burn not. Of this you shall give ℥ i. to purge against many Infirmities; but above the rest against *Scrophulæ*, against scabs and the white scall. For it evacuateth onely the superfluous humiditie of the body, it drieth, and is appropriate for such kinde of infirmities. Howbeit you must note, that all soluble Medicines are not fit for one disease or complexion, for chiefly and properly, *Rhubarb* purgeth choler, black *Hellebore* avoideth melancholie, *Danewort* dispossesseth the bodie of flegm, and this hearb cleanseth the bloud, Therefore every one hath his peculiar propertie, though sometime either of them may work upon more causes then one, yet not so properly or simply, but by accident, and in regard of circumstances.

Two drachms of the powder of this hearb drunke in wine or broth, provoketh vomit and seege, and is very good for such as are lunatike. It helpeth, or at the least, delayeth the extremitie of the Fever. It is good against griefs of the stomack, and wind in the bellie.

A decoction thereof made with lye helpeth putrified Ulcers, if they be washed therewith; for as it purgeth the stomack, so it cleanseth the sore, and healeth it quickly; if you wet a cloth in the said lye, and apply it thereunto.

Chap. IIII.

Of Rubarb, *and his vertues.*

THe hearb called in the *Italian* tongue *Lappacia maggiore*, or *Rombice domestice*, is a kind of *Rubarb*, which among the learned *Herbalistes* is termed by the name of *Rha recentiorum*, whereof 3. i. when it is new, will lose the body, evacuate choller, as the *Rhabarbarum* doth. It is very good against oppilations, it purgeth the bloud, and taketh away scabs.

¶ You shall have a most pretious Medicine thereof, if you mix the green root with Honey, Cinnamon, Saffron, Ginger, and the powder of Roses.

If you rost the root in the embers, and mix it with condited Sugar, it breaketh the *Scrophule*, and mundifieth them, and healeth them in short time. Some doe mix it with the gumme, called *Ammoniacum*, and so doe bring it into the form of an Unguent, and apply it unto the parts affected with *Scrophule*.

Chap. V.

Of Tithymale, and his vertues.

GAther the herrb Tithymale (called Spurge) in the moneth of *May*; take forth the juyce, and mix it with Sugar rosate, or Sugar violet in fine powder; then make of them both a moist past, and keep it in a glasse close stopped.

When you purpose to use it, minister two scruples thereof in broth, or any other convenient Sirrup: It purgeth without pain, helpeth all Fevers that come of heat, working not onely by the stool, but provoking sweat also.

It resolveth all continuall and quotidian Fevers, when the parties affected therewith be hot, and their sweat cold, yea, though they be brought very low, it will by Gods help deliver them of their troublesome adversary.

Laurola doth also move the body by vomit and seege, but it may not be used in any continuall Fever or quotidian, because it will inflame too much.

Chap. VI.

Of Soldanella, *and his vertues.*

This hearb groweth in sandy and salt ground, and is hot and drie; it purgeth by vomit and seege, and is excellent against the Dropsie, all windinesse and unwholesome moisture in the body. Being taken in Lozanges with *Aromatico*, the quantity of ʒ. i. it sendeth forth all the noysome waterinesse out of the body, drying and heating those parts in an excellent manner.

Chap. VII.

Of Cyperus, *and his vertues.*

The hearb *Cyperus*, called in English Gallingal, being put into new Wine giveth it an excellent good tast and smell, prevailing against inward passions caused of wind: It is good for such as are burstén, for it resolveth the wind: if you take the powder thereof being stamped very small, and make a plaister therof, with other things appropriate thereunto, applying the same to the rupture, and changing it once every day: Also if the Patient doe once in a day eat of the root, he shall in short space be helped of that disease.

Chap. VIII.

Of Elder, and his vertues.

Take the roots of Elder, wash them clean, and scrape them till you come to the wood, stamp that substance, and take the juyce and strain it, boil it, and scum it well, and for every ʒ. of the juyce, take ʒ. i. of *Mel rosarum*, and drink it, for it will cool the stomack, help hot Fevers quickly, and purge the bloud.

Chap. IX.

Of the vertues and use of Tobacco.

Take of the green hearb and root ℔. iii. ß. stamp it in a morter with a little salt, then put it in a glasse with ʒ. vi.

of

of the ſpirit of wine, and ſet it thirty dayes to putrifie in horſe dung; then diſtill it in *Balneo*, till all the ſubſtance be come forth; and put therein as much *Oleum Sulphuris* as will make it tart: then keep it cloſe, and give thereof every morning a ſpoonfull to any one affected with the Fever, and it will help him in ſhort time.

If any man be affected, or greatly troubled with Ulcers or Scabs, let him drink thereof every day one ſpoonfull, and waſh the ſores therewith, and in ſhort time it will moſt wonderfully cure them.

CHAP. X.

Of ſweet Majoram, and his Vertues.

TAke ſweet Majoram and ſtamp it, and take of the juice, ℥ i. Oile of bitter Almonds ʒ. i. and of Maſtick, ʒ. i. and ſnuffe it up as the noſe three or four mornings together: and annoint the head with oile of Eggs. This purgeth the head of all paines, diſſolveth tumors, quickneth the ſight, and provoketh ſleep.

CHAP. XI.

Of Perſicaria, alias Arſeſmart, his uſe and vertues.

YOu ſhall underſtand that this herb doth work (in a manner) againſt all infirmities moſt ſtrangely to behold, for if you take the powder thereof, and put it upon Copper molten, it will in the projection become like gold, and will draw it to a ſmall quantity, and make it malleable and ſoft like gold, except the colour.

Alſo if you make a ſtrong lie of the aſhes of *Perſicaria*, and therein boil yellow brimſtone, it will draw out of it quick ſilver, which is the Philoſophers Mercurie. This herb doth alſo moſt notablie preſerve a man from many infirmities, if one part thereof be taken whilſt it is dry, and one other part of *Specie venetiana*, being both of them well incorporated together, and uſed in your meats.

CHAP.

Chap. XII.

Of Man, and the Medicines that are made of him.

MAn is a rationall or reasonable creature, whereof we have written at large in our book called *Phisica del Phioravante*. But here we will onely write of certain Medicines, that may be made or derived from him, which are for the ease, help, and remedy of divers infirmities, which are in men and women: The reason whereof is very good, for every like rejoyceth with, and helpeth his like, and therefore man serveth for man. The fat of a man is (as every man knoweth) hot, and penetrative, and mollifying, if you annoint the parts therewith, where the sinews be hard, and drawn together, or contracted, therefore it will quickly resolve them. I have made the *Quintessence* of mans bloud, rectified and circulated, with the which I have done most wonderfull cures, for if you give thereof ʒ. i. it will restore those that lie at the point of death.

It is most profitable against those infirmities that are in the bloud, for it correcteth the malignity of the bloud, and preserveth it, as well as the spirit of Wine. If you put a little of it into a hogshead of Wine, it will purifie it, and preserve it a long time, more then any other thing whatsoever: So that this *Quintessence* worketh more effects, for the cure of great and dangerous infirmities, then any other.

Also from the liver of a man will be drawn by distillation, a water and an oyle. If the water be drunk every morning together, by the space of a moneth, the quantity of ʒ. i. with ʒ. ii. of Liverwort water, it will recover such as are half rotten through diseases of the liver, and hath divers other properties, whereof I will not speak at this time.

From the flesh of man distilled, there will come forth a stinking water, and an oil, which is most excellent to annoint wounds withall when they are badly healed, and that there remain any hurt about those parts, that they are not so sensible and pliant (as they were wont to be before) this resolveth them: and it mollifieth and softeneth all hardnesse of any tumour, of what origin all soever it shall come.

From

From the forepart of a mans ſcull there is drawn by diſtillation, a water and oile, and a ſalt, which is moſt profitably uſed, againſt the Falling ſickneſſe.

Finally from each other part of man, there are Medicines to be made, for the cure of ſundry diſeaſes in man, and woman, as you may alſo read more at large, in the Spagyrick preparations of *Joſephus Quercetanus* publiſhed in English by *I. H.* Practitioner in the Spagyricall Art.

Chap. XIII.

Of a Hen, and the Phyſicall uſe thereof.

SOme write, that the fleſh of an hen will diſſolve gold, and that the bones will calcine it eaſily.

Another told me, that the aſhes of hens feathers, being calcined white, doth mundifie, incarnate, and ſiccatrize Ulcers.

Alſo there is made an excellent Reſtorative of an Hen, after this manner.

Take a good fat hen, and pull her quick, and take forth the guts onely, and ſtamp her in a morter. Then boil it in xii lb. of fair water, with ℥i. of ſalt, till eight pound be conſumed. That done, paſſe it thorow a ſtrainer, and diſtill it in *Balneo*, till all the ſubſtance be come forth. Hereof you may give unto the ſick at all times, with a little of a plain and ſimple Julep. When you finde any evill accident in the belly, you muſt adde thereunto a little oyle of ſweet Almonds newly made (while it is warm) for then it is one of the beſt Reſtoratives, that can be found out, or deviſed in the world.

Chap. XIV.

Of Eeels, and the medicinall uſe of them.

MAny have uſed the fat of an Eeel againſt deafneſs, but to ſmall purpoſe. But if you diſtill the Eeles with *Aqua vitæ*, you ſhall have a moſt ſubtill oile, which doth moſt excellently prevail againſt that infirmitie.

Alſo if you boil the skins of Eels in ſtrong Lie untill they be diſſolved, then ſtrein it and boil it to a thickneſs,

and it will be a most strong glew for wood or other works.

Also if you anoint a corroding Ulcer therewith, it will greatly represse the rage thereof, and comfort it.

Chap. XV.

Of the Barbill, and to what use they serveth to Medicine.

IN the moneth of *May* the Barbill hath eggs which are of a soluble quality, and of some those eggs being eaten, they shall be provoked to vomit.

They have a qualitie contrary to other purgers, they must be dried in the sun, mixed with a little *Sena*, and then ministred in wine or water that is sodden. When it hath well wrought, the Patients must eat good meat to nourish them, and may drinke wine, and (when they are disposed thereto) suffer them to sleep.

Chap. XVI.

Of Bees, and their Medicinall Use.

BEes are of nature hot and moist, having a generative properties. For if they be given to any barren creature, they shall conceive in short time after.

Also if you lay dead Bees in a drie place to putrifie, wetting them sometime with wine, they will revive again, though not as they were before, but they will be much bigger, and of another form.

These Bees, if you bring into powder with as much *Cantharides*, and boil them with a little oyle of Cammomil, and annoint any part where the hair is fallen away, it shall quickly come again, and in a short space, a most strange thing to behold.

Chap. XVII.

Of Frogs, and their use.

THe skins of Frogs being boiled, and made into the form of a plaister with wax and frankincense, is very profitable for such as have any malign or troublesome accident about their legs through heat.

The

The fat of Frogs is a wonderfull Medicine against *Facies facies*, or *S. Anthonies fire*, a disease happening unto children and others through the great heat that is in their blood.

Chap. XVIII.

Of Centum-pedes, *called in English* Sowes.

IF you minister the powder of these creatures in wine, it hath many excellent properties, but chiefly it hath been experienced greatly to prevail against the stitch in the side, for it will help that grief presently.

If you burn the little crieking creature, called a Cricket, and ministes the powder thereof, in some *Diacretick* liquor, it provoketh Urine.

Mallows, *Alkakengi*, *Centum-nodi*, *Centum-grana*, and the roots of Rapes are of like propertie, being handled and used according to Art.

There are oftentimes found in standing pools, and putrified waters, certain small creatures, which are round like a cherry, having a tail and two feet, which are in *Lombardie* called *Comacini*. Take these, and distill thereof a water or liquor, wherewith you may very soon consume or break upon a very great Secret observed in nature.

Chap. XIX.

Of the Rosin or Gum called Tacca Mahacca, *and the use thereof.*

TAke thereof as much as you will, distill it in a retort of glasse, and from it there will come both oyle and water, of which I have seen divers Medicines made against sundry diseases. Annoint the belly with this oyle cold, when you go to bed, and it helpeth against the crudities of the Matrix.

If the genitall part of the man be annointed therewith before the act of generation, the woman shall be the more fit for conception, for by this meanes some kind of sterilitie is taken away.

It helpeth and easeth pain in the head, proceeding of a cold stomack.

It helpeth digestion, and resolveth pain throughout the body in what part soever they shall come, specially when they have their beginning of cold.

The water hereof dissolveth wind in the stomack, helpeth digestion, provoketh urine, mittigateth all fevers that come of cold.

Chap. XX.

Of the Gum Caranna, *and the Medicinall properties of it.*

TAke it, and distill it in a retort with the yolks and whites of eggs, and there will come forth oyle and water, the oyle whereof will be black, and the water red.

The water of *Caranna* helpeth Chilblains, and all chops or clefts in the lips arising of cold in the winter.

It is a great ease, for the sore breasts of women that give suck.

The oyle worketh wonderfull effects in wounds of the head, arm or legs.

Annoint a simple wound therewith once or twice, and it will very speedily be healed.

Take a quantity of this Gum, and mix it with as much of the seed of water-cresses, and the white of an egg, and make thereof a Cerot to apply unto a Rupture, wherewith it will in short time be healed, all other circumstances being also observed.

Chap. XXI.

Of liquid Amber, and the Medicinall vertues thereof.

TAke liquid Amber, and distill it in a Retort, and from thence there will come a red oyle.

This oyle is used against all indispositions of cold, and moisture, or wind.

The same healeth scabs, and is good for wounds.

If you annoint the stomack therewith, it will exceedingly comfort the same, for it is a thing uncorruptible, and like unto *Balsamum*.

FINIS.

ONE

Hundred and Fourteen EXPERIMENTS AND CURES,

Of the

Famous Phyſitian THEOPHRASTUS PARACELSUS.

VVhereunto is added certain excellent Works, by B. G. *a Portu Aquitano.*

Alſo certain Secrets of *Iſaac Hollandus*, Concerning the Vegetall and Animall Work.

Likewiſe the *Spagyrick* Antidotary for Gunſhot, by *Ioſephus Quirſitanus.*

LONDON,
Printed by *G. D.* MDCLII.

ONE

Hundred and Fourteen

EXPERIMENTS

AND

CURES

Of the

Famous Physician THEOPHRASTUS

PARACELSUS.

Wherunto is added certain Excellent

Works by B. C.

All certain Secrets of Nature Hidden,

Concerning Vegetable and Animall

Works.

2308 D1

Likewise the Secrets Annointing for Gun-

Printed by E. D. MDCLII.

An Apologeticall Preface of Mr. Barnard G. Londrada A Porta Aquitanus, *unto the Book of Experiments of* Paracelsus, *wherein it is proved, that sick bodies, stuffed and filled with the seeds of diseases, can hardly be cured without metaline Medicines: contrary to the Writings of some, which deny, that Metals (after what sort or manner soever they be prepared) may profit or help the nature of man.*

IN sacred Scripture (gentle Reader) among others, we find this law, full of Christian love and Charity, *Thou shalt restore again the wandering or straying cattel of thy Neighbours unto him*; Deut. 22. 1. By which law the eternall God would as by an evident argument, confirm and establish amongst us mutuall love and amity: For if in this sort Gods lawes doe command us to take care of the straying Cattle of our enemies, how much more then, doe they will us to help the miserable ease, and great dangers, of the bodies of our freinds, and to restore their health? Wherefore, when as I (together with *Theophrastus Paracelsus* and other excellent men) understood the errours of many Physitians of our time, I began to devise with my self, by what means I might attaine to the knowledge of true Physick, which is derived out of the light of nature, not out of the dark writings of the Heathen. And I judged it to be necessary to travell, and to goe unto farre places to seek out learning and knowledge, and not to hope or look for it, sitting at home idlely. I prepared my self therefore to my journy, and with long travell and labour have searched out, and learned those things, which for Christian love sake I can no longer keep silent, that I might call back the wandering children into the path of true doctrine, and having declared my journy and labours, they also being excused and defended, which are laid open unto all manner of slanders, by those which so greatly command the Heathenish Physick, whose deceits in some part I will indeavour to disclose; I will afterward declare what those, that are desirous of true and naturall Physick, are to look for at my hands, and what Books of true Physick I have gathered together in sundry places, being moved with compassion towards those that goe astray, I will communicate and set forth for their publike profit and commodity. But first, the matter so requireth, that to avoid the hatred of the common sort, as well from my self, as from all other favourers of the Art of Separation, I should duly answer unto the adversaries, whose frowardnesse and malice is such, that they will with proud words annihilate, reject, and condemn others inventions, which they themselves see and perceive they may use with great successe and profit: and yet they in the mean season arrogate unto themselves the commendations due unto the Authours, and with a lying kind of stealth, rob the inventers of Arts of their due honour, which is a subtill kind

of

of craft, springing out of the deceits of the old Serpent. For when as reports are spread of the strange cures of sundry grievous diseases, which are wrought by the benefit of the tinctures, and vegetall, and minerall spirits, by the cunning and labour of those whom the common sort at this day call Chymists, or Alchymists; by and by on the contrary part they cry out, that those collier Philitians can doe no good, but kill all men that put themselves into their hands with their venomous Medicines, so that they ought to be driven out of the Common-wealth, and that they are deceivers, and that their extractions, and preparations, their subtill and thinne spirits will profit nothing, and that the spirit of *Vitriol* is poyson, the essence of *Antimony* and *Mercury* is nothing, the extractions of *Sulphur* is nothing worth, neither the liquor of Gold, and to be breif, that all things are contrary to the nature of man, and more to be avoided, then the eyes of a Basilisk: and yet they, in the mean time, like cunning and crafty Theeves, privily, and with fair promisses, pick out from the poor Chymists the secrets of Physick, and secretly learn those things that they forbid the common people as poysons, afterwards challenging them for their own practises; and by this wicked injury they derive unto themselves the favour, friendship, praise, gifts, and rewards of men, which by good right are altogether due unto those, that by their labour, sweat, watching, and diligent search in naturall things, by *Vulcans* art have found out such things, and published them for the common commodity of man: and yet not contented therewith, they also publish great volumes filled with toyes, lies, and sophisticacions; going about, as much as in them is, to suppresse, overthrow, and utterly to extinguish the light with darknesse, and the truth with lies, and practise (the most plain and manifest workmistresse established even by truth it self) with a vain, feigned theorick, devised by their own subtill brain. I say to thee (thou notable Doctor, that so back-biteth *Paracelsus*) how canst thou by any means with thy trifling words deface the work it self, or with thy theorick refell the practise? Art thou so great a Doctor and knowest not, that thou hast profited so much, as by thy work thou canst bring ought to effect? *Paracelsus* teacheth, that the falling sickneſse is to be cured with the spirit of Vitriol, and performed it, and the work it self declares it daily, prove thou the contrary, and cure the same disease with thy Pills, Sirrups, and Electuaries, then shalt thou have the victory. It is not sufficient for thee, by bringing thy reasons, to prove, that metalline Medicines are not agreeing for mans nature, neither that metals may be so prepared that they may heal. Why? Thou denieſt that which indeed is performed, and openly seen with eyes. It is a foul thing to be ignorant in that that every man knoweth, for out of all doubt you have all heard, that most dangerous diseases have been cured with metalline tinctures, yea, with such as have not been rightly prepared by counterfet *Paracelsians*, as with *Vitrum Antimonii*, which doth pluck up suddenly at once by the roots the impurities of the Fever, although not without great weakening of the powers, yet it healeth; and yet we allow not of such perillous cures: and so likewise of others. Now if the Minerals work this, not being rightly prepared, what think you will they doe being rightly prepared, and purged from their venome and poyson?

And how can you with a safe conscience reject those things whereof you have no knowledge? It is not sufficient to affirm any thing, except it be confirmed by probable and grounded reasons: Every man will play the Ce sor of *Paracelsus*, whom

whom it is more easie to reprehend, then to follow: and whilest every man desireth to learn, or to be thought more learned then other, no man will learn of another. I say, every *Paracelsian*, which doth but onely carry coals unto the work, can shew you by eye three principles of *Theophrastus* Physick. Have you tasted the most sharp Salt, or the most sweet Oil, or the Balm, that most delicate liquour? All those being hidden in every thing that is created, you have not once perceived. The metalline spirits, in whom Physick doth consist, by no means can be found out, neither what force they have, or fellowship with mans nature, but onely by fire, for as fire did first shew, that the smoak of *Mercury* was poyson to mans nature without any subtill speculation, but thou diddest never handle coals, neither canst draw any so small a Balm out of the Vegetals; therefore being ignorant in metalline Physick, thou canst not so much as once guesse what it is, and therefore doest judge of things unknown, as the blind man doth of colours: Is it not a great folly to write against a thing, and not to understand it well before? Such as are addicted to *Paracelsus* doctrine, when they perceive you have no stronger weapons, then those you have hitherto gathered, they will conclude, that you rather confirm and establish *Paracelsus* Physick, then confute it: It is not enough to say a thing is false, except there be more probable and better shewed: Hereby it appeareth, that yee nourish a secret ignorance of naturall things in your selves.

What, are you those great Phisitians and excellent Philosophers? How cometh it then to passe, that the force of drugs are hidden and unknown unto you? Doe you not in this point come neer unto the Empericks, whom you with great pride and brag of knowledge reject, when as you say, the Chymist, be he never so excellent, is no Phisitian, but he that with judgement and reason hath learned to make and use all remedies for diseases; for in those points consisteth the chiefest glory and commendation of a Phisitian, and the onely safety of the sick: How vain is this reasonable Phisitian, which prepareth his Medicines with reason and not with the hand? He is the very Phisitian that with his own hand purgeth his Medicines from their venome, and being so prepared, with sharp judgement doth apply them to their proper diseases, that the seed of the disease may be pulled up by the roots, and so must the speculation and practise, reason and the work concur and joyn together, because judgement without practise is barren. Tell me, how cometh it to passe that *Mercury* healeth the French Pox, and the filthy scab? Why doe you command the miserable sick persons to annoint themselves with Quick-silver, as Shepheards grease their Sheep? How happeneth it (I say) that *Mercury* is the speciall best remedy against these diseases? Doe you deny that metals doe any thing, yea, and the greatest part of these cures? Why doe you commond such as are infected with Leprosie to swallow Gold? Why doe you boil it in broths with Capons? Why doe you mingle leaf Gold in your Pills and Electuaries? You know that the force of the Leprosie is often delayed, that it breaketh not out into the upper part of the skin, by taking of crude Gold into the stomack: Then if Gold that is compact and not resolved doe work this effect, what will not the spirit of Gold work being loosed from his grosse substance.

If you will not beleeve *Paracelsus*, that the cure of most dangerous diseases lieth hidden in metals, at the least, credit those that lived long before him,

amongst whom *Arnoldus de villanova* is cheif, who in his book of the preservation of youth saith thus; Pearls dissolved into liquor comfort the naturall heat, help the trembling of the heart, and those that are fearfull, and properly they clarifie the bloud of the heart, and many diseases are cured by them: For it is a Salt of the Mine; which the wise call their Animall stone, and some the Minerall Chisir, and all the mastery in the preparation of it is, that it may be resolved into a most pure and notable water, with such things as doe not destroy his nature. This saith *Arnoldus*, who speaketh not of stamping, but of solution: but to what purpose doe I alleadge this? Verily, that you may see how with your own swords you cut your own throats, you use Pearles, Corals, and pretious Stones in your Electuaries and broaths, and those you beat into powder. You smell as it were a certain Medicinall vertue in pretious Stones, but you deal as naughty Cooks & rude Country women doe, that when Partridges or Hares come to their hands, they thrust them into the portage pot, or else seeth them in water: even so you stamp and break your Pearls, which should rather be dissolved. Albeit you should make powder as subtill as the air, you should nothing profit, for as you put it into the stomack, so shall you see it passe away again, and hereupon of very necessity were the rules of Chymick preparations brought into Physick, which you doe hate worse then a Serpent or a Dog, with the practisers of them.

What shall need many words? If you will not yet grant, that the speciall cure of diseases consisteth in Minerals, hearken what *Andreas Matheolus* saith in the fourth book of his Epistles; the bodies of the sick being full of seeds of diseases, will hardly be healed without metalline Medicines: and in his Treatise of *Antimony*, he saith, *Antimony* doth no lesse purge the diseases of the bodies, then Metals, from superfluities. This did that learned man understand, when as yet he knew not the true preparation of *Antimony*: Likewise he greatly esteemeth the potable Gold, the preparation whereof, as the same *Matheolus* used it, I will declare unto you, because you shall not be ignorant. Take Gold twice or thrice purged with *Antimony*, make it into thinne plates, and in a fit vessell hang the plates that they touch not one another, and let it be burned and calcined in a Furnace duly prepared by the space of half a year with a very strong fire, untill at the length the plates being taken out and laid open in the air, they doe dissolve, and there flow from it a certain oily humour, red of colour, and of taste sweetish. He drew out two ounces of Oil of Gold, but out of that which was not so well burnt, the liquor did not so readily run out: Sometimes he used to poure on the spirit of Wine rectified, and that so long, and so much, untill the whole red colour was drawn out. You shall rectifie those spirits, or essence of Wine, very subtilly, if you put it into a glass cucurbite under a limbeck with a Receiver, and set it in most cold or snowie water, and cover the head round about with a linnen cloth steeped in warm water, for then the subtiller parts will rise up, leaving the watery substance in the bottom. Gold calcined and often infused with the spirit of Wine with many imbibitions, and againdistilled by a Limbeck, leaveth in the bottom behind a reddish liquour. That Physitian used first to purge the body, and then to shave and heat the crown of the head, and then to poure on a drachm of that Oil, and to give so much also to be drunk in Malmsey. The like is to be wrought with fine Silver for the diseases of the head, and so likewise of other Metals, for being duly prepared they doe dissolve, because they are Salts.

This

This man hath many other minerall Medicines, which were never known either to *Galen*, or to *Hyppocrates*, but brought to light by our *Theophrastus Paracelsus*, of whom you great Philosophers and Phisitians onely in name doe undiscreetly write. Doe you think all things utterly impossible unto other men, which you your self know not, or cannot doe, or that you cannot compasse with your divine knowledge? What will you say to this? I know a man, that within three, or at the most six daies, can heal the French Pox with his *Turpetum mineral*, not with that which is made with Oil of *Vitriell*, but with another farre more excellent, which shall not come to your hands or knowledge, except you lay aside your frowardnesse, and cease to bring the *Paracelsians* in suspition with the common people and noble men, and to defraud them of the fruit of their just labours. You say, What have you brought to passe? what have you found out whereby you should look for praise or profit? Then doe we demand of you, What have you found out whereby Physick is the better furnished? We have brought into Physick, Essences, Oiles, Balms, and Salts, all which the Alchymists schools have found out. And how great light is come unto Physick onely by true distillation, it is known unto all men, and daily experience teacheth, how great commodity hath redounded thereby unto the sick. In the mean time, if you so much detest the labour, yet at the least spare our good name. But it is no marvell, doth it not so alwaies happen, that the best labour is worst accepted and recompenced? Every good man, inclined to vertue, wisdom, and fidelity, can witnesse the same, what reward they have often received for their fidelity and opening of the truth. So some men, when they can say no more, they object unto the searchers of nature their poverty, filling the eares of the common people with glorious lies, alwaies chanting upon those things which follow upon the abuse and dangerous cures of the counterfeit *Paracelsians*, judging all things by their contempt, poverty, vile estate, and baseneſſe, but they will quickly avoid that despised poverty, which willingly they sustain, that the nature of things might daily more and more be known unto men, whereby the unaccustomed cures of most grievous diseases might at length be found out, with the which such as are diseased might through your sluggishnesse all die, if God, having compassion upon them now at the end of the world, had not provided wholsome Medicines, even by most contemned men. The Lepers, and Gouty, the infected with the Ptisick, Fasting Sickneſſe, and French Pox, devoured with the Canker, Fistula, and greedy Woolf, with the Dropsie, and Palsie, and that with the Plague, and other diseases, are thrust into their graves: these (I say) and many other more, whom you through ignorance, with your naughty and corrupt Potions and Purgations, like Butchers have buried alive, will rise up against you: these (I say) will call you to answer, and accuse you, even the poor whom you have robbed of their goods, will require your blood for the losse of their bodies, and consuming of their money. Then what a madneſſe and cruell foolishneſſe is this, that in the time of any great Plague, such as are infected you shut up in houses, set marks upon them, keep them in prison, strangle them with cares and solitarineſſe, and kill them for hunger: Is the Plague so to be cured? Or whether, doe you not think that all men may be infected from whence the first man was infected? why doe you not preserve the whole with your Antidotes or Defensives, being so famous Phisitians as you are? but you have tried almost all your Medicines to be

of no force in this diſeaſe. Doe you in this ſort love your Neighbour as your ſelf? or thus ſpend your life for your fellow, when as at no time (if help be required) there is greater need of fellow-ſhip, company, comfort, and help, then in the time of Plague? O what great puniſhment have you deſerved, that refuſe thoſe that are forſaken of their freinds, fazre from their kindred, and as it were thruſt into exile, whoſe ſolitarineſſe hath been more violent unto them then the diſeaſe, and greif of mind hath killed rather then the ſickneſſe? What I pray you is true and Chriſtian freindſhip? Doth not this complaint of the ſick ſtir you up unto pitty? When I was in health, thou wert my freind, thou diddeſt viſit me, and help me, but now that I am ſick, thou doeſt abhor me, and lieſt from me; when fortune laughed upon me, thou diddeſt alſo laugh, but now that with greif and tears I crave comfort, thou doeſt deny it. What doe you call viſiting and helping? You will not onely not help your ſelves, but will perſwade Princes o ſtop the paſſages, that no Travellers ſhall paſſe unto thoſe places, when as you ought with courage to releive them of their greif, and willingly to goe thither to uſe your cunning. But when any plague beginneth, you are the firſt that tremble, are afraid, and deſpair. The ſick are committed unto you, as children and infants which lack diligent cure, you ought to help them, as the father doth his children, and not to rob them of their money; then would the ſick man ſmile upon you, if you would refreſh his languiſhing life with ſome gentle Balm, then would he rejoyce in the ſight of you, and call you his father. Every naturall Phiſitian of neceſſity ought to make his Medicines with his own hands, and not to commit them unto an unskilfull Cook, not to fill great volumes with receits, with the which I ſee thoſe that are ſtudious in Phyſick are in a manner overwhelmed, that they be ready almoſt to fall down and die under ſo heavy a burthen of receits, Phyſick is not ſo learned but with the labour of the hands, practiſe being workmiſtreſſe, where *Vulcan* day by day doth ſhew new and pleaſant remedies which nature teacheth the good ſteward her workman, daily to purge better and better from their ſuperfluities. Doe you look for a rich harveſt and doe not firſt plow nor ſow? Look for knowledge of the ſecret naturall powers, and doe not firſt ſeek it out by labour with the fire? for the moſt part of you all are dainty and ſlothfull, and he that is ſlack in his works, goeth like a blind man unto his practiſe. If you did not ſo much abhor the Chymicall Art, you would learn to ſeparate the pure from the impure (which is the cauſe of the corruption of things) by long digeſtions, diſtillations, and imbibitions, whereby you ſhould make your Medicines pure and clean before you miniſter it to the ſick, ſo upon the ſudden receiving, the ſick nature ſhould be refreſhed, whereas the weak ſtomack cannot concoct, digeſt, and ſeparate groſſe matters. But theſe great Doctors will not be Schollers, or young Souldiers, no more then an old Dog will be brought to hunting with whips, hee'l gnaw his line, and ſhew his grinning teeth to him that leadeth him, rather then he will be ruled; even ſo you will rather openly gainſay the truth, and like Dogs bark and bite at it, then you will confeſſe your errours. What, ought this to be a reproach unto the Chymiſts, that for the true preparations of Medicines, whereof you are ignorant, and for their great labour and pain which you doe eſchew, they ſhould be accounted beggars, poor, and ragged? Doe you not think that the common people will at length find out your deceits? You have been ſufficiently warned of many Doctors

of

of Physick, who truly have not allowed your childish cures: Amongst whom, *Conrade Gesner* is one, and many other more, which if they were living, most certainly would deny your fained Art. Likewise *Iohn Wier* of *Cullen*, which flourished 1510. doth sharply reprove the Philitians of his time, who in his writings upon the Plague, and labyrinth of Physitians, most plainly and excellently treateth of metalline Medicines, and Quintessences, and sheweth their use. What will you answer to those things which that Doctor *Gerreus* hath written, in the fifth book of the extraction of the Quintessence out of Hearbs, where in his Comments he so excellently extolleth metalline Medicines, and did use them, little esteeming your Medicines; for he saith, the distillations of waters out of Hearbs, and other such like things, wherein the Apothecaries doe boast, are almost of no force, for it is nothing else but the flegm of the thing, whose principall liquor consisteth in the oil of Salt.

But that I may stir up in you an earnest desire to know the marvellous property of things, I will repeat unto you the judgement of *Fernelius Ambianus* in his second Book and eighteenth Chapter *De Abditis rerum causis*: When first (saith he) I gave my self unto the study of that sensible and metalline Philosophy, called Chymia, through long travell (as many other had) I getting a most perfect Master or Teacher, did draw out of every Plant, and other living things, very divers and sundry substances; first water, and that very plentifull, if the Plant were green, more scarce if it were dry; then Oil, but not that fat and filthy substance which by presse is drawn of our men, but the workmanship of a more excellent Art, which neither easily corrupteth nor soureth by age, and that of two sorts, one thin and white, another drier and red, &c. Then it followeth, I will tell you by your leave, not uttering this whole secret, but teaching you upon what true grounds it doth consist: But least the strange obscurity of the name might offend you, which the fathers have covered under a shadow or dark kind of speech, I will most plainly and openly shew it in his place: And yet you cannot away with them that give you good counsell, as also you will not suffer learned and excellent men, neither *Gerard Dorne* Doctor of Physick, whom no doubt God hath raised up unto us: This most excellent man is worthy of eternall memory, because that he by no injuries, neither perils, could be terrified, but that by his last Writings he hath made *Paracelsus* more famous, who doth excell with a most antient gravity and authority, that at the least he might help the children of learning, for whose defence, as a valiant Souldier, he contendeth by word and deed even to the death: the fellow and companion of that learned Phisitian *Iosephus Quirsitanus*, famous in Physick, who hath excellently deserved for Physick, and in his books hath uttered many excellent philosophicall Secrets unto the posterity, and opened many hidden spagiricall Medicines, and would have brought to light greater things, if the ingratitude of some had not stopped his willing mind, and especially of a Perfumer, which goeth about to reprove many things, and to allow but few in his writing, and yet not able to shew better; whereby it comes to passe, that through one mans ingratitude all feel losse and lack. Proceed therefore with courage, drive away those drones and sluggish beasts from the rack, so shall your head be crowned with perpetuall praise. In the mean time, whatsoever we have gotten by many travels, and found out and learned with labour, we will here annex, praying our adversaries, that if they need

them

them not, they will not condemn or ſlander them, or terriſie others, which with willing mind would imbrace theſe our labours, or elſe to teach them ſome better things; conſidering yet, that ſomething in the mean time ought to be given and granted unto him, which for Phyſicks ſake hath put himſelf in ſo many dangers.

After the great murther and fury of our Countrymen the French men, when I went with *D. Charles of Chambray*, D. of *Pansy* into *Italy*, travelling through *Iſtria*, *Ragusium*, *Sclavonia*, *Macedonia*, and *Bizantium*, I inceſſantly applyed my whole ſtudy to underſtand and know ſome certainty touching the Philoſophers ſtone, or Chymicall matters; but I could find no true Philoſophers, onely falſe Phiſitians and Chymiſts every where, which had either altogether none, or elſe very little knowledge of naturall Arts and preparations; at the length (by Gods good will) I happened upon a very learned man, *Daniel* Biſhop of *Dalmatia*: Unto this moſt excellent man I directed my letters, the which, together with his anſwer, a little after ſent to me, I will hereafter publiſh, wherein you ſhall ſee many philoſophicall points, delectable to be read and underſtood.

At the length, when I had ſufficiently ſearched over the Eaſt Countries, and could gather no certain point in naturall Science, I determined to take my journey towards *Germany*, with the moſt courteous Prince *Cabaneus Vydan* of *Cherires*, ſtill imploying my mind to the earneſt ſtudy of Chymycall Phyſick; and there I underſtood, that Kings and Princes were deceived by unskilfull Practiſers, which did utter and ſell their ſophiſticate Chymicall Arts, which they had begged and ſcratched together out of all corners, with a pompous ſhew, deceiving the Princes of their money; whereby it cometh to paſſe, that daily a great number of Sophiſters, and ſophiſticators doe daily riſe and ſpring up, through which, not onely the moſt commendable Art of Alchymy receiveth great detriment, is oppreſſed and adulterate, and the Chymiſts themſelves made hatefull unto all men, conſuming their life, time, and goods, upon vain works and practiſes, but alſo there redoundeth moſt great hurt and damage unto the Commonwealth; for there are many deceivers ſo crafty, that with a diſſembled experience in the Chymicall Art, and with fained freindſhip, and great promiſes, they doe craftily learn of others their cunning, which they challenge for their own, eſteem of great value, and carry them about to be ſold. As upon a time, certain knaves by craft got from me certain written books, and ſold them for a great ſum of money. Common-wealths and the Chymicall Art ſhould be very well provided for, if that ſuch knaves might be puniſhed and reſtrained by the Magiſtrate, ſo ſhould the ſtudious of the Art be leſſe deceived, and in ſhort ſpace the true and pure Art would appear from thoſe ſhadows and ſophiſtications. Wherefore, to the end that ſuch as be deſirous of the Art may have ſome pledge from me, wherewith they may make this Science more plain, I will ſhortly (God willing) ſet forth three books of the Philoſophers ſtone, written by divers Authours, whereof the firſt was drawn out of certain characters by a noble Brittain, wherein all the dark ſpeeches of the Philoſophers are moſt plainly expounded, whereunto I will annex two hundred certain, infallible, and true philoſophicall rules, whereby thoſe that doe erre and doubt, touching the matter of the ſtone, ſhall be confirmed. The ſecond book is, *Johannes de Rovillaſco Pedemontanus*, which treateth of the Philoſophers Mercury, and how it is drawn, together with an Epiſtle of *John Pontanus* of the ſame argument. But there is a more certain excellent Treatiſe

of

of an uncertain Authour, which doth explain many doubts in that ſacred Phyſick.

And becauſe that all nations, eſpecially the *Germanes*, have written books in their own language, I will alſo write two books in the French tongue, for the help of ſuch as are ſtudious of Philoſophy, wherein I will treat of many preparations and ſpeciall Medicines tried by me and others, alſo of divers Elixars of the Philoſophers, extractions of Mercuries and Mercuriall waters, of many and divers diſſolutions, I will alſo add the interpretations of ſundry Characters, wherewith the books both of the old and new Writers are written to cover and hide the Art; alſo the expoſition of a certain Alphabet, without the which the work can hardly be underſtood: and two Treatiſes, the one of the vertues of the vegetall and minerall Oils, the other of the ſalts and properties of many vegetals and minerals; whereunto I will alſo joyn two Treatiſes of philoſophicall Mines, and of making of Vinegers, the which my labour and ſtudy, if I ſee it acceptable unto thoſe that are ſtudious of that Art, I will ſhortly ſet forth greater things, which many with their whole hearts doe wiſh and deſire; in the mean time, take in good part this little work. That which we have hitherto ſpoken, is ſpoken onely unto thoſe that doe ſo deadly hate the Chymicall Phyſick, which think nothing can be well or profitably taught in Phyſick that the old Harp ſoundeth not; as though that nature were not more then *Galen*, or that all the learning of Phyſick were to be drawn from the Heathen, or that they alone had publiſhed the Art, and eſtabliſhed it with ſuch ſound arguments. Why doe you not out of thoſe Authours confute thoſe excellent men which are followers of *Paracelſus*, amongſt whom, that great Doctor *Petrus Severinus* a *Dane* is cheif, who in his *Idea* hath opened the invincible foundation of *Paracelſus* Phyſick? Why doe you not anſwer to the monarchy of the Trinity, of that learned Doctor and Phiſitian *Gerard Dorne*? Why doe you not confute the volumes of that famous Phiſitian *Turneſſer*, being confirmed with the truth of practiſe? But for your ſakes, which daily call *Galens* doctrine unto examination, and with exact judgement doe conſider of it, giving place unto *Paracelſus*, acknowledging and exerciſing his preparations and practiſe, I doe rejoyce, and ſhortly more ſhall come out againſt the adverſaries, which ſhall bite them better; in the mean time, with your word, deed, and writing, defend the truth from injury.

Farewell.

B. G.

B. G. Londrada a Portu Aquitanus, unto the gentle Reader health.

THis Treatiſe of Paracelſus (*friendly Reader*) *came unto my hands by the gift of a certaine noble Prince of* Germany, *and becauſe it is ſufficiently evident to be* Paracelſus *work, I thought it not good to reſerve it to my ſelf, but to publiſh it abroad, ſeeing there cometh no commodity or profit of hidden Treaſure: This therefore, ſuch as it is (loving Reader) imbrace. But this one thing I would have you underſtand, that when you doe miniſter thoſe exalted Eſſences of* Paracelſus, *and his pretious Oyles, think not that they are to be miniſtred by themſelves, but with ſome other mixture to carry or lead them; and they muſt be uſed, the ſtomack firſt being purged with ſome ſpeciall Medicine of* Paracelſus: *as for example, if you will miniſter Oil of* Vitrioll, *mingle five or ſix drops with an ounce of conſerve of Roſes, ſo ſhall you ſafely give it, the like you muſt judge of other things; uſe theſe happily.*

Farewell.

One

One hundred and fourteen Experiments and Cures, of Phillip Theophraſtus Paracelſus,

a great Philoſopher, and a moſt excellent Doctor of the one and the other Phyſick, written with his own hand in the Germane *tongue, which* Conrade Steinberge *his Servant found among other looſe papers, and ſcrolles of* Paracelſus.

A Certain Baron being diſeaſed with a wonted greife, by drinking our *Quinta eſſentia Mercurialis*, caſt out a ſtone downward, and became whole.

2. A certain woman was long ſick of the Paſſion of the heart, which ſhe called *Cardiaca*, who was cured by taking twice our *Mercuriall* vomit, which cauſed her to caſt out a worm, commonly called *Theniam*, that was four cubits long.

3. One *Bartholomew* had for two yeares ſpace a pain in his ſide, whom I cured by giving him the Oil of *Vitrioll* in a drink comforting the ſtomack.

4. A man that had his Navell ſtanding out like to a mans Yeard, was healed with a thred dipped in the Oyle of *Vitrioll*, by tying the thred hard about it every day. After the ſame ſort I healed a great ſwelling, or over-growing of the fleſh, called *Parotis*, which grew out of a womans thigh, weighing five pound.

5. A Souldier was ſhot through in the breaſt to the left ſhoulder with a two forked Arrow, ſo that the head ſtuck faſt in the bone, the which I drew forth with my two fingers, and poured *Kiſt* into the wound, and ſo he was healed.

6. A Phyſitian being aſtonied with a clap of Thunder and Lightning, ſo that he ſeemed to be ſick of the (*Apoplexia*) or of the diſeaſe which they call *Syderacio*, and of us, blaſtings or

taking, was reſtored to his former health with *Oleum auri in aqua Meliſſæ.*

7. A young man which for three yeares had on his chin a great outward ſwelling or impoſthume, with the often chewing of the herb called *Perſicaria*, was cured.

8. I cured hard impoſthumes, ſwellings, and cruſtie ulcers, and ſtinkings in the noſtrills, with our *Medicamentum mundificativum*, and with our *Emplaſtrum Stipticum.*

9. A woman who was in manner conſumed with the French Pox, was cured with a drink or potion of *Eſſentia Meliſſæ*, and ſhe lived eight yeares after.

10. One had his ſtomack ſwolne and ſtanding out bigger then a Pomegranate, and that without any paine, whom I cured with a drink or potion of oyle of Vitriol.

11. A boy of fifteen yeares old, falling down a ſtone ſtaires, had his arme and leg benummed and voide of moving, whoſe neck with the hinder part of the head, and all the back bone I annointed with this unguent.

℞. Of the fat of a Fox, ℥. ii. Oyle of the earth-wormes, ℥. ſ. *Oleum Philoſophorum*, ℥. ß. I mixed them together, and annointed therewith, and in ſhort ſpace no wound nor ſwelling appeared in him ſo hurt.

12. One after an Ague fell into ſuch a dead ſleep, that he felt not himſelf being pricked, nor could open his eyes, nor ſpeak any thing; he was ſick of the *Lethargi*, whom I cured with the oyle of ſalt.

13. A woman that gave a child ſuck, having her tearmes ſtayed long before, at the length the menſtruous bloud ran apace out of her breaſts, whereupon when ſhe felt no grief or pain, I healed her by extracting bloud out of the veine of the foot called *Saphena.*

14. A boy having his finger eaten to the bone, with a diſeaſe called *Impetigo* or *Lichen*, I cured in ſhort time with the oyle of Lead.

15. In a place where the bones were cankred and conſumed, with good ſucceſſe I uſed *Quinta eſſentia ſerpentum.*

16. A young man had his thigh made filthy with red puſhes of the bigneſſe of Grommell ſeed, which I cured with the water of *Tartar* and Triacle.

17. The

17. The growing out of the flesh in the fundament, as also *Ani Rhagades*, which are certain clefts or chops in the flesh, I cured by the taking away of those fleshie parts by incision with *Filum Arsenicale*, and by the unction of *Oleum Saturni*.

18. One that spit bloud, I cured by giving him one scruple of *Laudanum Precipitatum*, in the water of Plantaine, and outwardly I applied a linnen cloth to his brest, dipped in the decoction of the bark of the roots of Henbane.

19. One had two Pushes, as it were warts upon the yard, which he got by dealing with an unclean woman, so that for six moneths he was forsaken of all Physitians as uncureable, the which I cured, by giving him *Essentia Mercurialis*, and then mixed the oyle of Vitriol, with *Aqua sophia*, and laid it on warm with a suppository four daies.

20. One fifty yeares old, after he was healed of the French Pox, had every moneth the flux of the Emeroides breaking and flowing out as fast as the Termes do in a woman, whom I cured by purging him, first with *Pillule Pestilentiales Ruffi* mixed with our *Essentia Mercurialis*, afterward he drank oftentimes *Aurum Diaphoreticum*, but last of all, by giving him *Crocus Martis* in drink, he was perfectly cured.

21. A Goldsmith of *Stuburg*, had his skull perished unto the innermost skin, or pellicle, which they call *Meninx tenuis*, which also swelled up, whom I cured by opening the skull, and by purging the skin or pellicle, as it commonly falleth out in the wounds of the head, with *Unguentum Fuscum*, and afterward with *Balsamum Hiperici*, and with the floures of hearbs appropriate for the head, applied to the place, painted in form of a plaister. But in the mean time he drank thrise every day of Vitriol, with the water of Basill and Lavender.

Note that this disease is called *Talparia* or *Talpa*.

22. A girle of the age of fifteen yeares, before she had her floures, was very sore sick, whom I cured with the oyle of Camomill, in the water of *Melissa* and *Valerian*.

23. I cured a woman that for thirty yeares had a Canker in her brest, by giving her *Essentia Mercurialis* with the water of Plantaine.

24. A boy had his face and ſtones ſwollen, whom I cured with the extraction of *Rhabarbe*.

25. One *Jonas*, falling in love with one *Sabian*, fell beſides himſelf, whom I helped by giving him in drink, *Lapidem, ſive calculum microcoſmi*.

26. The daughter of one *Oliver*, being very pale did greedily eat ſmall ſtones, chaulk, lime, duſt, and ſuch like, (as they commonly do which have the longing ſickneſſe called *Pica* or *Malachia*) through the loathing of the ſtomack, whom I cured by purging her with *Eſſentia Mercurialis*, for the firſt vomite, afterwards for certaine daies I gave her oyle of Vitriol to drink with the water of mint.

27. One was ſick of the Lowſie evill called (*Pthiriaſis*) whom I cured with theſe Pills.

℞. *Eſſentia Mercurialis*, ʒ. ß. *Aloes Hepatica*, and *Mirrha, ana* ʒ. ß. *Saffrana* half a ſcruple, make thereof pills with the oyle of *Staphiſagria*, afterwards he drank a draught of the wine of *Centuarie* or *Perſicaria*.

28. A boy of eighteen years old had a tooth drawn, and three moneths after a certain black bladder appeared in the place of the tooth, the which I daily annointed with the oyle of Vitriol, and ſo the bladder was taken away, and the new tooth appeared.

29. A young Gentlewoman, called *Aſcania*, had great paine in her head, and over all her body, becauſe ſhe had not the due courſe of her termes, who after ſhe had often vomited, the paine abated: but when ſhe could not abide any longer to vomite, I cured her by drawing bloud out of the veine which is under the ball of the foot, and afterward the termes had their naturall courſe, and ſhe was helped.

30. I often cured the falling-ſickneſſe with *Eſſentia Veratri nigri*, prepared after our order.

31. One that had the flux of bloud by meanes of an Arter that was cut, I helped with *Kiſt Stipticum*.

32. A Knight being in an aſſembly was ſuddenly aſtonied, and diſeaſed over all his body, as if he had had the *Apoplexie*, whom I cured by annointing the hinder part of his head with *Balſamum Helenii*, and *Eſſentia Mercurialis*.

33. A

33. A man of the country being ſtung with a Viper or Adder, fell preſently into a cold ſweat, to the great danger of his life, who was reſtored to his health preſently by drinking *Theriaca noſtra* with ſtrong wine.

34. A woman who had not her naturall courſes, was troubled with a very ſore Cough: the which I cured by opening the vein beneath the ball of the foot.

35. A fat drunken Taverner was in danger of his life by a ſurfet, who was reſtored to his health by letting of bloud.

36. A woman called *Sabina*, had a long time the flix of the belly, by reaſon of the looſeneſſe of the ſtomack, the which I cured by giving her oyle of Vitriol with Conſerve of *Anthos*.

37. A man that was wounded in the pellicle or tunicle of the heart, was cured with *Eſſentia ſolis*.

38. A young man being vexed with a continuall and violent cough, I cured by giving him oftentimes the juice of horehound with our Oximell, and after that he voided a worme upward and was helped.

39. A young child had after a ſickneſſe, a ſwelling in his breaſt, by reaſon of the abundance of humours, the which I cured onely with *Theriaca noſtra*.

40. A certaine man had a diſeaſe called *Carcinomate*, or *Gangrena*, the which was cured with *Oleum Veneris*.

41. A certaine woman was ſo troubled with a diſeaſe in her ſecret parts, that what moiſt or liquid meats ſhe did eat, preſently ſhe vomited againe, the which was cured with *Oleum Margaritarum*.

42. One *Elingus* had a great pain in his ſtomack, the which was cured with *Eſſentia Mercurialis Vomitoria*, the which ſhortly after vomited a peice of fleſh, wherein was hid a worm.

43. One *Vermundus* was ſo troubled in his head and brain, that he ſtaggered hither and thither, as though he had been drunk, whom I helped by giving him *Pillulas Peſtilentiales*, with the which I mixed *Eſſentiam Mercurialem*, that cauſed him to vomit a hundred and fifty worms.

44. A certaine man was ſick of the ſpleen, whom I cured

red with *Crocus Martis*, in the water of *Tamaris*, and *Enula Campana*, and by outwardly applying *Balſamum gummi ammoniaci*.

45. One was troubled with a corroſion or gnawing of the intrals, whom I cured by miniſtring unto him *Flores Veneris*, in Wormwood-wine.

46. One was troubled with paines in the ſtomack through weakneſſe, who took *Oleum ſalis* in his drink, and cauſed him to have many ſeeges or ſtooles, and ſo was reſtored to his health, as we have written in our book called *Paraſtenaſticon*.

47. A man that was troubled with the head-ach, I purged by the noſtrills, caſting in the juice of *Ciclaminus* with a ſiringe.

48. Againſt the falling-ſickneſſe I gave often to drink the juice of the hearb called *Lanceola*, the which is called *Herba vernalis*, or the leſſe Plantaine, with an empty ſtomack, for ſpace of thirty daies, mixing it with the extraction of the ſhaving of Ivorie, and the bloud of a Pigeon, (for the man, the male, for the woman, the female) in the *Eſſence* or oyle of *Cranium Humanum*.

49. In diſeaſes of the eyes termed *Catharacta* or *ſtilicidium*, and called in the Greek *Epiphora*, and in ſwellings and paines of the eyes, I have uſed *Medicamentum ſive Collyrium noſtrum*, made of *Tutia Magiſtralis*, wherewith we did not onely cure watering eyes, but alſo the great pain of the eye-lids, and alſo where there was fleſh growing over the ſight of the eye, that it ſeemed to be paſt the cure of thoſe common Phyſitians that profeſſe to be skilfull in the eyes.

50. A certaine diſeaſe called *Polipus*, the which is a ſtinking in the noſe, I cured with the oyle of Vitriol, and the water of wax.

51. One falling from a high place piſſed bloud, the which in ſhort ſpace I cured, giving him to drink one drachm of a powder of our invention with three ounces of the flouers of *Tiliæ*.

52. In the great ſcab I have often uſed this unguent, made of Mercury mortified, two drachms, Ceruſe, one ounce, *Euphorbium*,

florium, one drachm, Staphisagre, Litarge, Sanders, *ana* half an ounce, mix them altogether with as much greafe of a red hogg as will ſuffice.

53. A certain man being long ſick of the Pox, had two tumours and an ulcer in his noſe, at the which every day there came forth great quantity of ſtinking and filthy matter, in whoſe noſe I caſt this decoction with a ſiringe.

℞. Honey, four ounces, the juice of Calendine, common Salt prepared, two ounces, Aloes waſhed half an ounce, mix them together. Inwardly he was purged with *Oleum Mercurii*.

54. In hard and knotty Impoſthumes of the Goute, I uſed *Ammoniacum*, diſſolved in Vinegar, mixed with the oyle of Turpentine; alſo oyle of Chriſtall onely diſperſeth and conſumeth thoſe knots, as I have oftentimes proved, or Chriſtall calcined with the oyle of Turpentine, alſo the oyle of Salt doth the ſame.

55. In curing of paines in the mouth of the ſtomack, intrals, and belly, I uſed the water of the flouers of Camomill, ℥ iii. Honey of Roſes, ℥ i.

56. One *Johannes Baptiſta* a faire young man was infected with the Pox two yeares through the filthy ſin of the *Sodomites*, ſo that there grew a peice of fleſh in the inward part of the neck of the great gut, with ſuch extream paine, that he was almoſt dead, whom I cured by ſweating many daies, with a Malgamie made of *Mercury* and *Jupiter*, and opening his Fundament with an inſtrument called *Specillum Oſſicularium*, and and laying an oyle of Vitrioll upon the ſaid ſuperfluous fleſh, and afterward I cured that fleſh eaten away, with a Suppoſitory Incarnative.

57. One called *Gallenus* had loſt his ſpeech by meanes of a hole that he had in the pallate of his mouth coming of the Pox, the which I cured with *Mercurius Dulcis Diaphoreticus*, caſt in by a ſiringe, and ſo the fleſh grew againe and was made whole.

58. One was troubled with great burning of the Urine, the which I helped in this order.

℞. Dry-Roſes, *Pug. ſemis*, Lin-ſeed, the ſeed of Cucumber, Gourdes,

Gourds, Melons, Mallows, Puſlane, Populeon, *ana* ℥ ii. of the fruit of *Alkakengi*, *numero* x. fair water ℔ i. ß. make thereof a decoction according to Art, then ſtrein it, and put thereto *Trochiſcorum Alkakengi*, ʒ ß. white ſugar, ʒ ii. Camphire ʒ i. mix them, and caſt it into the yeard with a ſiringe or other inſtrument.

59. One being ſick of a Ptiſick, which is an ulceration of the lungs, with a conſumption of all the whole body, the which he took by the infection of his own wife, I cured with the oyle of *Perrelles*.

60. A certain woman had the courſe of her tearms ſo long, that many times ſhe was ready to give up the ghoſt, whom I cured with the oyle of Vitriol in Plantain water, and ʒ i. of *Carniola*.

61. Puſtulaes or Wheals in all parts of the bodie, and eſpecially in the head coming of the Pox, I cured onely with the Potion of *Lignum vitæ*, or *Guaiacum*, and his purgative Salt, without any other outward Medicine.

62. A Fiſtula being between the Teſticules and fundament of acertain man troubled with the Pox, I healed by applying *Oleum Arſenicale fixum*.

63. A *Hernia* or *Rupter* which ſome call *Ramex*, in the which the bowels fall into the codds, I cured by the Extraction of white Sanicle digeſted in bread, and afterward taken in drink, keeping up the gut or Intrals with a truſs made fit for the purpoſe, and laying upon the place offended, the Feſſes that remained of the Extraction.

64. Intolerable pains in the legs, *Ex morbo Veneréo*, I cured with the oyle of *Lignum vitæ*, mixt with old Triacle.

65. A certain maiden through want of her monethly ſickneſſe was ſo vexed, that ſometime thrice a day ſhee ſeemed to bee haunted with an evill ſpirit, whom I preſently cured with the Extraction of *Rhabarb*, with the ſpirit of Tartar in drink with the water of *Meliſſa arthemiſii* and *Pulegii*, in *Oleo vitrioli*.

66. Pains in the teeth I cured by the juyce of Night-ſhade, and *Perſicaria* made warm in a Gargariſm burying the hearbs afterward in a dunghill.

67. I prepared a powder of the aſhes of Roſemary, the which

which maketh the yellow teeth white, and healeth tumours in the Gums very quickly without bloud.

68. In tumours of the Uvula, Gums, and Jawes, I have used *Oleum Vitrioli*, in water of *Perſicaria*.

69. In tumours of *Scrophulaes*, or hard Impoſthumes of the breaſts, I have uſed the oyle of Turpentine mixed with Miſſelto of the Oake in form of an Unguent.

70. At *Ingolſtad* a citie of *Germanie*, a certain man had the conſumption of the Lungs, whom I cured with the Extraction of *Conſolida major.* in bread.

71. A certain woman, the which after child-birth was not well purged of her tearms, preſently fell beſide her ſelf, with other grievous pains in her breaſt, and reins of the back, whom I helped onely with the eſſence of *Antimonie*.

72. A maiden of ten years old, after bathing her ſelf, fell into an Apoplexie, which proceeded of the Flux of groſs humours into the veſſels, and into the parts of the head, wherein conſiſteth the feeling and moving of the whole bodie, yet ſhe ſnorted much in her ſleep, and trembled all over her bodie, whom I cured with *Oleum cranii humani*, giving it with the ſpirit of Vitriol in water of Lavender.

73. A young ſucking childe had his palate and lips full of Puſtulaes, or wheals, called *Aphtas*, whom I cured by bathing them with a linnen cloth wet in this water.

℞. *Conſolidæ majoris & minoris, ana*, one handfull, White wine, ℔ ß. boil them together, and put thereto *Sal Gemmæ*, ℥ ii. clarified honey, ℔ ii. and make thereof a mixture.

74. A certain woman, who wanted her natural courſes, was thereby ſo tormented, that ſhee abhorred all men, yea, her very companions, whom I cured by opening the inward vein of the arm, becauſe I could not find the vein of the leg called *Saphena*.

75. A man of threeſcore years, being full of melancholie humours, had cruſtie ſcabs over all his bodie, the which I cured with this Medicine: ℞. The juyce of Plantain, *Sempervivi*, and Nightſhade, *ana*: *Oleum Lithargirii*, as much as will ſuffice, make thereof an Unguent wherewith thou ſhalt annoint all the parts of the bodie.

76. One was troubled with a diſtillation or Cataract of the eyes, whom I cured in this order. ℞. *Tutia* prepared, and put into a fine linnen cloth, and dip or wet it well in *Vino cretico*, wherewith waſh the eyes oftentimes, and they ſhall be helped.

77. A certain woman after child-birth was troubled with great pain and chops in her breaſt, which I cured waſhing them often with wine mixt with *Oleum Saturni*, and afterward the child did ſuck.

78. A young maiden being troubled with a grievous vomiting, that ſhe could neither retain meat nor drink that ſhee took, the Intrals moreover ſwelled exceedingly, whom I cured by applying a plaiſter of the leaven of bread with the juyce of Mint.

79. A certain woman that three moneths after ſhee was conceived, feared abortion, or birth of her child before the time, whom I cured with the Extraction of *Rhabarb* with the ſpirit of Tartar, and afterward ſhe drunke oftentimes *Eſſentia Meliſſæ* with *Oleum Solis*.

80. One *Gotius* had a bone out of joynt for three dayes, which afterward ſwelled marvellouſly, the which ſwelling I helped with *Oleo Verbaſci* and *Prunella*, otherwiſe *Primula*, with the juyce of *Camomilla*, and *Agrimonie*, and *Oleum Petroleum*, theſe being mixed together warm, I annointed the place being grieved, and ſo the bone was reſtored to his place again; then afterward to ſtrengthen and comfort the joynts, I uſed the ſaid Unguent mixed with Miſſeltoe of the Oak, and *Conſolida major*, untill the cure was perfectly done.

81. A woman being almoſt dead of the Collick, I cured with the red oyle of Vitriol, drunk in Anniſeed water, and a while after that potion, ſhe voided a worm and was cured.

82. A certain man called *Bartholomew*, having carnal companie with his wife, could void no ſperm at his yeard, but onely winde, the which by often uſing of *Oleum Vitrioli* with the ſpirit of Tartar in diſtilled wine, and afterward the Extraction of *Satirion* he performed the act very well.

83. A child of ten years old was troubled with a ſtone in the bottome of his yeard, the which I cured by giving him

Oleum

Oleum vitrioli to drinke in *Aqua Aqualis*, and then I applyed outwardly *Oleo cancrorum* with the oyle of Turpentine, and ſo within one houres ſpace the ſtone came forth, and he was helped.

84. A woman of twenty yeares old being married could have no children, who by the uſe of taking the Extraction of *Satirion*, ſhee conceived, and within nine moneths ſhe had a ſtrong child, but leaſt that after her child-birth ſhee ſhould become barren again, and dried away with a leanneſs, I gave her to drinke *Oleum Margaritarum* with Romane coleworts.

85. A certain woman being troubled with great abundance of her naturall ſickneſſe, had great ſwelling and pains in her hands and feet, and fell many times into a ſwoun; whom I cured by taking often the Extraction of *Rhabarb.*

86. To cauſe nurſes to have abundance of milk, I have taken the freſh branches or tops of fennell, and boyled them in water or wine, and given it to drinke at dinner or ſupper, and at all times, for it greatly augmenteth the milk.

87. One had in the arme-pit a ſanguine Impoſthume, upon the which Impoſthume; I applied a linnen cloth wet in mans bloud being warm, and ſo in ſhort time he recovered his health, not without great admiration.

88. One called *Ambroſe*, while he yawned, ſuddenly the lower jaw remained with great grief and pain, whom I cured with the decoction of Cammomil, *Verbaſcum*, *Perforat.* and ſuch like, as before in Number 80.

89 One was troubled three years with a diſineſs in the head, whom I cured within a moneth by drinking *Oleum vitrioli* in Betonie water.

90. A man being vehemently troubled a years ſpace with pains in the head, I cured onely by opening of the ſkull, and in the ſame manner I cured the trembling of the brain, taking therewithall, *Oleum ſalis* in water of Baſil.

91. A certain maid for want of her monethly ſickneſs, was ſwollen all the bodie over, and had red Puſtulaes, which alwaies at certain houres of the day appeared ſeven times, and vaniſhed away with great pain of the ſtomack and ſwouning, whom I cured giving her in drinke *Eſſentia Splenis*, ex-

tracted out of the ſpleen of an oxe in the water of *Meliſſæ*, *Artemeſiæ*, & *Pulegii*.

92. I helped one of the Pluriſie, by drawing away bloud of the inward vein of the arm one that ſide, giving him alſo in drinke *Spiritus Tartari*, in *Aqua Meliſſæ*, and annointing the outward part pained with oyle of the Mouſe of the Mountain.

93. A certain woman having a corroding Ulcer in the left breaſt with great paines, by meanes that ſhe had not her naturall ſickneſſe, ſhe had alſo in the right breaſt, neck, and armepit, certain kernels, and hard tumours, and chiefly the left arme was aſtonied or taken, to whom I gave ſundry times a purgation of the extraction of *Rhabarbe*, and the oil of Gold, by the ſpace of a moneth, outwardly I waſhed the breaſt with the decoction of the roots of Celandine in Wine; alſo I laid thereon pleggets wet with *Oleum Veneris*, mixt with Honey, and rolled it, and afterward I laid it on our common *Opodeltoche*, and ſo ſhe was perfectly cured.

94. One *Roſina* was troubled with a quartane Ague the ſpace of twelve moneths, with induration and ſwelling of the Spleen, whereof ſhe fell into a kind of dropſie, which is called *Aſcitem*, the which I purged, firſt with *Eſſentia*, and *Trochiſcis Alhandali & Serapionis*; the ſecond day I commanded her, that ſhe ſhould lick in *Diacubebe* for the ſpace of a moneth.

95. One had a hard ſwelling in the fleſh of his leg, cauſed of *Morbus Hiſpanicus*, whom I cured with *Oleum Antimonij* ʒ. ounces, *Mercury* mortified according to our order one drachm mixt into an Unguent.

96. A noble woman was troubled with *Empiema*, the which is a ſpitting forth of filthy matter, whom I cured with *Oleum Sulphuris* drunk in water of *Ciclaminus*, *Meliſſa*, and *Betonie*.

97. In greivous pains of the joynts, I have uſed *Oleum Vitrioli* in water of Turpentine, or water of Wormwood.

98. A Preiſt was troubled with the running Gout, and with great pain in his Kidneyes, whom I cured onely with oyle of Turpentine according to our order.

99. A certain Queen, through the retention of her Menſtrues,

ſtrues, had her tongue ſo inflamed and ſwollen, that ſhe could not ſpeak, and had a lameneſſe throughout the whole body, and alſo fell beſides her ſelf, whom I cured by drawing bloud from the vein called *Saphena*.

100. A child of twelve yeares old, had ſuddenly a great ſwelling in his head, the which was ſoft, whom I cured in four dayes with this Medicine: ℞. Oil of Camomill, *Tapſi Barbati*, *Hypericon*, and mix them, and therewith annoint the tumour.

101. A young man that was troubled with *Spaſmus Caninus*, ſo that his mouth was drawn awry, I cured by annointing the reines of the back with *Balſamum Helenii & Hederæ*, and by little and little drawing the place being awry, to his form with the gentle rubbing of my hand: Moreover, I gave him in his drink *Oleum ſalis*.

102, One had an Impoſthume behind his eare, the which I cured in purging him with our *Eſſentia Mercurialis*, and applying our *Apodeltæ*.

103. I cured the inflation and hardneſſe of the Spleen, with my plaiſter made of gums, and *Oleum Philoſophorum*, with the juyce of *Ciclaminus*.

104. A certain woman being awake, was vexed with *Lithargia*, ſo that her eyes were alwayes ſhut, and if any had called her, ſhe could ſcarce open her eyes, and no man could underſtand what ſhe ſaid, nor yet anſwer any man, the which woman was brought to her perfect health, onely by the uſe of *Oleum Vitrioli*.

105. A noble man in *Carinthia* was ſick of the Plague, whom I cured by giving him every morning *Electuarium Juniperorum*, wherewith I mixed one ſcruple of oyle of *Vitriol*.

106. A Prince in *Germany* that was troubled with the Frenzie, by reaſon of a ſharp Fever, whom I cured with giving him five grains of *Laudanum noſtrum*, which expelled the Fever, and cauſed him to ſleep ſix houres afterward.

107. A Gentlewoman of name was troubled with the ſuffocation of the Matrix, whom I cured with *ſpecifico noſtro corticis ficus*, being laid upon hot coals, and taking the fume thereof at the lower parts, and preſently ſhe was helped.

108. A

108. A Lawyer of *Augusta* was long sick of the Collick, and was forsaken of other Physitians, whom I cured, by giving him *Laudanum nostrum.*

109. A Barber of *Argentine* was greatly troubled with the head-ache, to whom I gave the oil of sweet Majoram to smell, and put a drop thereof into both eares, and as soon as it was done he was helped.

110. A certain woman at *Colmaria*, was troubled with the Falling sickneſſe, in whoſe noſe I put the oyle of *Gargates*, and within a little while after ſhe recovered again, then I purged her with *Elleboro noſtro*, and the next day I gave her certain drops of the oyle of *Cranei humani*, who afterward was troubled no more.

111. A certain Baron was ſore infected with *Morbus Hiſpanicus*, and miſerably annointed with Vigoes Unguent, and left off the ſchool Doctors, whom I firſt purged with our *Specificum Turpetum*, and then I gave him *Oleum ſolis & margaritarum*, in *aqua guaici rectificat.* and ſo he was perfectly cured.

112. Many that were troubled with the Quartain Fever, I have cured with our *Turpeto*, and alſo thoſe that had the Peſtilence and Pluriſie.

113. A certain man of fiftie years old was vexed with a cramp, that his head and neck was drawn down to his breaſt, and could not lift nor ſtir it, unto whom I applyed *Arcanum Magnetis, & Oleum ſulis*, and ſo he was cured.

114. One was troubled with a Palſie, whom I cured onely with the Eſſence of *Cheri*, drawn with the Spirit of Wine.

The End of the Experiments of Philip Theophraſtus Paracelſus, *a moſt Excellent Doctor of the one and the other Phyſick, injoyn thereto the praiſe of Jeſus Chriſt, and farewell.*

B. G.

B. G. L P. *Penotus Londrada* a portu ſanctæ Mariæ *Aquitanus*, greeting.

I Thought good (gentle Reader) to publiſh and make thee partaker of theſe four particular things, which if at the firſt ſight they ſhall not ſeem to agree with thy work and Practiſe, thou muſt remember to impute that unto thine Error and Ignorance, for a light Error doth mar a whole Work, which thou muſt amend by reading of Philoſophers Books. For which cauſe the ſayings of Philoſophers are much and long to be ſearched, examined, and thought upon, before thou canſt get out the hidden meanings of them. If thou in reading Philoſophers Books play the Sluggard, then thou canſt never bee perfect in preparing thy matters, and therefore I might not by the Authoritie of the laws of Philoſophie, interpret all things openly, word for word to thee. Some things are to bee left for Induſtrious wits, wherein to exerciſe themſelves by ſtudying and ſearching. Notwithſtanding, if thou bee not unthankfull, all theſe things ſhall be opened and declared unto thee in my Galliæ portu, *where very many workings hitherto known of few, ſhall faithfully be ſet forth. In the mean ſeaſon, know thou, that I am not the deviſer of theſe particular things, for ſome of them I had of gift, and ſome other for money and reward came to my hands. To thee I give them freely, which uſe well. Farewell.*

A Treatiſe of certaine Particulars, whereof the firſt treateth of the preparation of the Markaſite of Lead, as well for the tranſmutation of Metals, as for the alteration of Mans body, &c.

THe Philoſophers *Saturn*, is properly the Markaſite of lead, and indeed doth excell *Sol* and *Luna*, inſomuch that *Raymond* ſaith, that in this inferior world, there is no greater ſecret then that which conſiſteth in the Markaſite of Lead, inſomuch that they which have throughly ſought out the force and nature of it, have bound themſelves together by oath never to utter thoſe ſecrets of nature unto the end of their lives. For ſo much as his operation is of ſuch kind, as truely it hath many and ſundry uſes, which being duely prepared, doth not onely alter and change the filthy and corrupt humours of our bodies, but alſo can change and tranſmute by ſundry experiments, *Luna* into *Sol*.

Take of the Minerall Markaſite of Lead, xii. pound, and grind it into fine powder upon a Marble ſtone, as they grind colours with Vinegar: being well ground and tempered, put it into a ſtrong glaſs, and put thereon a good quantity of diſtilled Vinegar, and ſtir it well with a ſtick, and ſo let it ſtand in *Balneo Mariæ*: then ſet thereon a blind head, and there let it ſtand eight daies together, ſtirring and moving it every day ſix or ſeven times, then let it coole, and the Vinegar will be of a yellowiſh colour, tho which ye ſhall poure forth into another glaſſe, taking heed that ye ſtir not the feces: then put thereon more Vinegar, and ſtirr it well with a ſtick, and ſet on the blind head, and ſet it in *Balneo Mariæ* other eight daies, as yee did afore, then poure forth the Vinegar being coloured into the other glaſſe. And this order ye ſhall uſe ſo long, untill you ſee the Vinegar no more coloured, for at the laſt the feces will remaine in a white maſſe, like white earth.

Diſtillation

Diſtillation of the coloured Vinegar.

THen take all that Vinegar being coloured, and diſtill it in *Balneo* untill it will drop no more, and there let thy cucurbit ſtand three daies with the feces, that it may drie well, then take it forth, and thou ſhalt find in the bottome of the glaſſe a white matter, the which take out, for in that whiteneſſe the redneſſe of the Markaſite is hidden, which being prepared, availeth much to make *Aquam Philoſophorum*, that they call *ardentem*.

The preparation of the Feces.

Take the white Feces or matter, and put it into a diſtilling veſſell with a great recipient very well luted, that the ſpirits go not forth, and ſet it in the hot aſhes, and give it a gentle fire, and then increaſe it according to art a day or two, and there will come forth, firſt a white water, and then a red or golden yellow oyle, the which is to be kept cloſe with great care.

The Feces to be taken againe.

Then take thoſe Feces, and ſet them in a calcining furnace eight daies: then take them forth and grind them finely, and put them in a glaſſe with a good quantity of diſtilled Vinegar, and ſtir them well together; that being done, ſet it againe in *Balneo* eight daies together, and ſtir it every day ſeven or eight times, the more the better, then let it wax cold and ſettle, and pour away the clear part from the Feces, but take heed that ye ſtir not the dreggs or bottome. Then pour on freſh Vinegar, and ſet it in *Balneo* againe, and do as ye did before, and then pour away the Vinegar againe, and caſt away the Feces, for they are nothing worth.

The diſtillation of the Vinegar.

Then take the Vinegar which you reſerved, and diſtill it

with a gentle fire, and in the bottome thou shalt find a salt, in the which remaineth all the force and strength. Then calcine the said salt againe in a reverberatory, four and twenty houres with a great fire, then take it forth, and put it in the the glasse whereia it was before, and put thereon fresh Vinegar, and set it in *Balneo*. And this thou shalt do so often untill the salt leave no feces in the bottome: that being done, distill thy Vinegar as at the first, and thou shalt find it prepared, liquid, and clear as Christall.

Conjunctio spiritus corporis, scilicet olei & salis.

Take the aforesaid salt, and grind it upon a stone, dropping thereon his red oyle by little and little: that being done, put it into a cucurbit lured with *Hermes* seal, and so set it upon a trevet, in an *Athanor* twenty daies, and it will be fixed into a red stone, so that ye have the true government of the fire. Then take it forth, and grind it upon a stone, and according to the weight put thereunto as many *Litones* of the *Galex* of fine Gold, and upon all these put on asmuch of the white water which ye distilled before the red oyle, as all the whole doth weigh, and close it up with *Hermes* seal, and set it in ashes in an *Athanor* with a soft fire untill it be fixed, but after it be fixed, there will appear many colours, the which will turn into perfect oyle and true *Elixar*. Rejoyce in this, but before ye begin the work, consider of it and pray.

The second particular that is called Torpetum, sive Diaphoreticum minerale, *purging without loathsomenesse or difficulty, helping the Pluriſie, the Plague, and especially the French Pox.*

Take *Leones à Dracone repurgatissimi* one part, *aquilæ mineralis repurgatissimæ* twelve parts, mix them together according to Art, then put them into a cucurbit of glasse, and put thereon twise so much of the liquor of red *Colcathor* without flegme as the matter weigheth, and then nourish it in warm sand with a gentle fire three daies, taking heed, that the matter ascend not

not into the head. That being done, distill it, that the feces may remain dry, then increase thy fire, that the sand and glasse may be red hot the space of three houres: then let it wax cold, and take out the matter, and beat it finely, and wash it with fair distilled water, untill it have lost his sharpnesse, and that thou shalt do divers times till it be well purged: then dry it, and put it into a glasse, and put thereunto the spirit of wine that it may be covered three fingers high, and set it on a fire, and thus thou shalt doe three times, and then hast thou without any doubt a greater secret to heal his proper disease, so that within six dayes he shall be quite whole: the dose is about five graines in conserve of Roses, drunk with wine or *Saccaro Rosato*, aswell in the morning, as at night when he goeth to bed, and let the patient sweat thereon two houres at each time. It is a most soveraigne medicine against all contractions, and you use it, as afore, according to the nature of the disease. But the patient must use it six daies. If there appear any pustulaes, ye shall cure them by touching them with oyle of Sulphur. Moreover those that have the dropsie, or such like moist diseases in the body are cured by giving them six grains, in water of *Cardus Benedictus*, letting them sweat thereon as is aforesaid, and keeping the order as is afore set down. Against the Pfurisie, ye shall give four graines in the said water. And against the Plague in Rose-vinegar. Against the Falling-sickneſſe with water of black Cherries or Pionie. Furthermore, if any have had the same disease by nature, ye shall give them every day a little pill in *Aqua Pionia*, putting thereon six drops of the spirit of Vitriol. If I would shew or expresse all the virtues, I should write a book thereof, but that which remaineth I will shew more at large in my book called *Portus Gasconicus*, with the order to draw the spirit of wine.

The third particular called Laudanum Anodinum, *the which is most excellent of all other secrets in asswaging griefs and paines in divers diseases.*

TAke *Liquoris aquæ inexpertis & inspissati* ℥ ii. and put thereto the spirit of wine, and set it in *Balneo* to digest, untill it

have drawn away the Tincture: then pour it forth into a clean veſſell, and put on more, and ſo ſet it to digeſt againe, ſo long as it will give any Tincture or colour. Then take the gumme of Henbane dried in the ſunne ℥. i. and draw away his tincture with the ſpirit of wine, as thou diddeſt out of the liquor aforeſaid, then take *Diambar*, ℥. ji. and likewiſe draw away his Tincture with the ſpirit of wine, and keep it very cloſe untill ſuch time as I ſhall ſhew thee: then take *Momia*, ℥. ß. and draw away his tincture with the ſpirit of wine, and when thou haſt done, mix it with the other, then take *Crocus Orientalis*, three drachms, and draw forth his tincture, and mix it with the reſt, and every day ſtir it, and keep it in a warm place cloſe ſtopped fifteen daies; that being done, diſtill it in *Balneo*, and there will remaine a little matter in the bottome, then put thereto a little of the Tincture of *Diambra*, the which ye reſerved afore, and ſo let it ſtand in digeſtion untill it be thick, ſtirring it three or four times a day, untill the ſmell of the liquor be in a manner conſumed, the which will be in ſix weeks. Then take theſe that follow, the liquor of *Corrall*, clear *Amber*, or *Succinum*, of each ℥. i. *Unicornes-horn*, ſix graines, *Magiſterium Perlarum*, one ſcruple, *Oſſis de corde Cervi*, half a ſcruple, *Aurum Potabile*, or his Tincture, half a drachm. All theſe being finely beaten and mixed in a ſtone or glaſſe morter, with the ſpirit of *Diamber*, put in with the reſidue being thick, and ſo ſtirring it ſundrie daies afterward, diſtill all the ſpirit of wine away, then put thereon the reſidue of the ſpirit of *Diambra*, and when it is almoſt dry, put thereto *Olei Succini*, *Olei Maci & Cinamoni*, of each about one ſcruple. Then take one part, and reſerve it for women without muſk, for it hurteth them. But to the other part, for men, put in half a ſcruple of the extraction of Muſk, made with the ſpirit of wine, and ſet it in a warm place that it may dry, and ſo keep it to thy uſe. Ye may give it in form of Pills, or diſſolve it in ſome convenient liquor, the Doſe, three graines, or ſix graines for thoſe that are of ſtrong nature. It comforteth much againſt the Collick, the Frenſie, hot Fevers, *Arthritide*, *Podagra*, the weakneſſe of the ſtomack, the Yex, and comforteth againſt vomiting, provoketh ſleep. Againſt the falling ſickneſſe, ye ſhall

give

give three graines with the ſpirit of Vitrioll and *Eſſentia Camphora* that is drawn with oyle of ſweet Almonds, the which is made in this order.

The order to draw the Eſſence of Camphor.

Take *Camphor*, one drachm, oyle of ſweet Almonds, half an ounce, macerate them in the Sun, or in *Balneo*, or in a dry warm furnace four and twenty houres, then draw forth his Tincture or eſſence with the ſpirit of wine, and put thereto one drachm of *Laudanum*, and two drachms of the ſpirit of Vitrioll, and ſix ounces of the water of pionie flours, and ſtir them together, and give thereof one ſpoonfull at the time of the fit. It is amoſt excellent remedy againſt all uncurable diſeaſes.

The fourth ſpecificum called Panchimagogon, *the which doth purge in ſmall doſe all noiſome ſpirits that are mingled with the humours.*

Take *Specierum Diarrhodon abbatis*, ℥ ii. and draw forth the Tincture with the ſpirit of wine, and keep it by it ſelf, afterward take the Pulpe of *Colocinthides*, ʒ. vii. *Turbit*, ʒ. v. *Agarici*, ℥. i. ß. *Helebori nigri*, ʒ vii. *Diagridii*, ʒ. vi. *Foliorum ſenæ*, ℥. iiii. *Rhabarbari*, ℥. ii. *Elaterii*, ℥. ß. Beat them, and mix them together, and put thereon Cinamon-water, the which is made in this order. Cinamon l. i. ſtamp it groſly, then infuſe it in white wine four and twenty houres cloſe ſtopped, then diſtill it with a gentle fire being cloſe luted, for with this Cinamon-water, or ſpirit of wine, thou maieſt draw forth the Tincture of all the aforeſaid druggs. Alwaies provided, that ye keep them a moneth in a warm place to macerate, ſtirring them three or four times in a day, and at the end of the moneth pour forth the liquor, and put the feces into a Retort, and diſtill forth the oyle and water, the oyle ye ſhall rectifie and reſerve. The Feces that remaine ye ſhall calcine, and make thereof a ſalt, the which ye ſhall put to the oyle that ye rectified.

rectified. Then take that liquor which ye reserved first, and distill it in *Balneo*, and in the bottome there will remain a matter thick like honie. Then take the tincture of *Diachodon Abbatis*, and pour it upon that thick matter, and stop well thy glasse, and set it in a warm place eight dayes, stirring it every day. That being done, draw away the spirit in *Balneo*, until it remain thick like honey, unto the which ye shall put his oyle that ye distilled, mix them, and let them digest, untill it be so thick that ye may make thereof Pills, the which yee may do so soon as it feeleth the cold, for in the cold it will wax hard, and in heat it will waxe liquid; the Dose is from one scruple to two scruples, where there shall be need of purging, put in the powder of *Licorice*, for so it worketh without pain.

Four principall Diseases whereunto almost all other Diseases may be referred.

THe Leprosie is the first, whose badges all manner of Ulcers doe bear, as Itch, scabs, *Alopecia*, scurffs, chops in the skin, foulnesse, the dead evill, and such like diseases.

To the Gout doth belong the collick, pain in the reines, *Orexes*, pain in the teeth, running gouts, painfull flixes, pain of the head, *Cephalea*, and *Hemicranea*.

To the dropsie are referred all manner of Fevers, Imposthumes, the Jaundies, and evill digestion.

To the Falling Sickneſse belongeth *Catharrs*, beating of the heart, cramps, giddiness of the head, *Apoplexies*, and Suffocation of the Matrix.

If any of the principall of these Diseases be healed, all the other inferiour be also cured.

For the cure of the Gout three things are required, that is, resolving, mitigating, and strengthening.

Wherefore, if thou be of any quick judgement, the four particulars before set down are sufficient for thee.

The chiefest point of health consisteth in this, not to fill thy self with meat, nor to be slow in labour.

Bernardus G. Fenotus Landrada à Portu S. Mariæ Aquitanus *unto the singular learned man* John Aquila, *the hammer of the Ethnicks, wisheth much health.*

NOt onely in these our dayes (friend *John*) but also in the old time amongst the learned, this Proverb hath taken place, *That Ignorance is the mother of marvelling*: Who in these dayes would not marvell to see men utterly void of all manner of learning, to be preferred before learned men, and such as are most skillfull in the Latine and Greek tongues, and those are to be imbraced of Kings and Princes, and rewarded with most liberall gifts, and most famous and learned men expert in all the tongues to be rejected and contemned? You, which excell in judgement and learning will answer, *That every perfect gift cometh down from the Father of light.* Therefore God doth in these latter daies stir up these Ideots and Empericks to stir up every Physitian, that he should rightly prepare his own Medicines with his own hands, and being so prepared, with sharp judgement apply them to their proper diseases, that the seed of the disease may be pulled up by the Roots, and not to commit it to an unskillfull cook. And therefore of necessity from hence must both the Theorick and the Practise, the reason and the work concur and joyn together, because judgement without practice is barren. The greatest number of them will answer, we know not your works and preparations which require so great and hard labour, we are now old and Doctors, we will not bee made yonglings, and Schollers again. If this answer might take place, the Jew, the Pope and the Turk would not change their superstitions, which notwithstanding we know to be most contrary to the sacred Scripture. But we sufficiently and daily prove by calcining, subliming, dissolving, purifying, distilling, congealing and fixing, by this most laudable Art of Alchymie, how the pure may be separated from the impure, and the corruptible from the incorruptible, and that which is venemous and deadly, be changed and made wholsome

ſome and good; and as *Paracelſus* ſaith concerning this Art, we ſhall firſt conſider that all things are created of God, for he created of nothing ſomething, and that ſomething is the ſeed of all things, and that ſeed worketh that effect hereunto ordained and appointed. All things notwithſtanding are ſo created, that they ſhall come unto our hands, and begin to be in our power, but ſo as things not perfect, but to be made perfect, as things not finiſhed, but to be finiſhed. The matter in them truly is perfect, but the middle and laſt matters remain to de made perfect. As for example, God created Iron, Earth, and Clay, but not ſuch as they ſhould bee, for the clay groweth, yet not like a Pot or other earthen Veſſel: So he created Iron lying in a rude Maſſe, and hath given it ſo rude unto us, therefore we with our labour muſt make thereof ſhoos for horſes, ſythes, aud ſpears. Even ſo is it in Phyſick, for that is alſo created of God, but not ſo that it ſhould be utterly perfect, but as yet hidden under the earth, not purged from his unclean matter, but that which remaineth to be made perfect in it, is committed to the Chymiſt, that is, to the Phyſitian to be purged and cleanſed. For herbs, trees, ſtones, and iron, and whatſoever is ſeen with the eyes is no true Medicine, but is rude and impure, wherein as yet the pure part lyeth hid. And therefore Alchymy teacheth to purge the Medicine, to diſſolve it, and to ſeparate things of contrary kinde from things of the ſame kinde, otherwiſe rotten things would be mingled with rotten, and the corrupt with the corrupt, and ſo conſpire to one effect; ſo that of one diſeaſe many other ſhould ſpring or ariſe. Briefly, every man loveth not that whereof he hath no underſtanding or knowledge, but flieth from it, contemneth it, and thinketh it not meet to be learned. The body onely, careth for that which is outward, but the mind worſhippeth his God. By how much more the knowledge or underſtanding of any thing doth increaſe or grow, ſo much the more is the love of the ſame augmented. For all things conſiſt in the true nkowledge of them, and out of that ſprings all the good fruits that redound to knowledge. Knowledge alſo brings faith, for he that knoweth God, beginneth ſtraightway

to

to put his truſt in him. For ſuch as every mans faith is, ſuch is alſo his knowledge.

And contrariwiſe, he that doth otherwiſe work about nature, worketh like a Painter that painteth an Image, in the which is neither life nor ſtrength, wherefore thoſe which you call Empericks ſhall riſe even before your faces, and take in hand and help grievous diſeaſes, the cures whereof are unpoſſible unto you, and you together with your conſultations and reaſonings ſhall be made laughing ſtocks. As lately *B.* in *Germanie* it happened of a certain noble and famous woman which was vexed with the pain of the Matrix. Some Phyſitians ſaid it was the gravell and the ſtone, but an Emperick paſſing by, affirmed that it was neither the gravell nor the Stone, wherefore he commanded a Remedy to be prepared for the Matrix, the which being done, ſhe was ſtraightwayes healed. Oh what a rumour was raiſed by and by of him, ſtirring up others alſo to rumours and tales, ſaying, that her husband doth contemn us, that will rather uſe the advice and counſell of an Emperick then ours. Yea, and others that ſeemed wiſer did finally regard him that would every hour uſe the help of an Emperick man moſt unlearned. Mark, I pray you (my friend *Aquilla*) how the enemies inflamed with envie go about to oppreſſe the truth: But at the laſt, will they, nill they, they ſhall be inforced to confeſſe that that cannot be denied. But you may object unto me, He that ſpeaketh all, excludeth nothing. For there be many worthy learned men, Maſters and Profeſſors of Phyſick, that do not deny or refuſe this Art. In the which number are thoſe moſt excellent and ſingular Maſters, and Doctors, *Petrus Severinus Danus* which hath written marvellous things of this Chymicall Art, that worthy and godly man *Michael Neander*, Profeſſor of humanitie, *Theodorus Zuingerus* of *Baſil*, a man practiſed in this Art, and alſo *Theodorus Brickmannus* a Phyſitian of *Cullen*, which both by word and deed daily exeelleth with moſt deep judgement in theſe matters, whom I will never overpaſſe with ſilence.

Hereafter followeth three Particular Treatises, the first of the Sulphur of Gold, and other Metals, then of Stones, and the Extraction of Corall.

Recipe, Purged and fine Gold made in plates, ℥ i. the pouder of Pumice stone, ℥ iiii. lay them *Stratum Superstratum*, and reverberate it with dry wood five dayes and nights together, then take the powder and keep it in a glasse. Then melt the Gold again; and make it in plates, and lay it *Stratum superstratum* as yee did before, and that ye must doe untill the Gold have lost his yellow colour, after take all thy pouders together, and put it in a glasse with distilled Vinegar, and there let it remain untill the Vinegar be coloured yellow, then pour it forth, and put in more, and that thou shalt doe so often, untill the Vinegar be no more coloured, then vapour away the Vinegar, and thou shalt find an impalpable pouder in the bottome. If thou beest wise, look where thou madest an end, there begin, the like is of other metals. But they are not to be reverberated so long, you shall have of silver a blewish colour, of iron a reddish colour, of copper a darkish colour: There is drawn out of Corall a red tincture. All which things are to be corrected with the spirit of wine, being often poured thereon, there cannot be a shorter or profitabler way found out for this. Iron plates for one time are of force, but after the first Cimentation they serve no more. His tincture being rightly prepared is used in stead of gold. If it be drawn out of the best steel, it will fixe the Mercurie of Saturn.

The Second Particular is of the marvellous preparation of the Markasite of Lead, tincting water, or other liquor into his red colour.

Recipe, Salt common prepared Vitrioll Romane, *ana* ℔ vi set them in a fire of calcination ten houres, then take it forth, and beat it to pouder, then put it into a stone pot unglased, and give it fire 15 hours according to Art, then will distill

diſtill forth both the oyle and the ſpirit together, the which ye ſhall rectifie in a Pelican, then being rectified, put thereunto the *markaſite* of lead in powder, being in a ſtrong cucurbit well luted, and then ſet it in aſhes in a furnace, under the which ye ſhall ſet a burning lamp for the ſpace of a moneth, and then the Markaſite will diſſolve into a red matter: afterward take common fountaine-water and pour thereon, then ſet it to diſſolve in a moiſt place or Cellar, and the flower of the Markaſite will turn like to a red Chriſtall: the which take to thy work. It purgeth the Leproſie, blond in Pluriſies, the Plague, *Contractures*, the lungs and liver, the quantity of one peece in greatneſſe, doth ſerve to diſſolve the ſame.

The third particular, and the ſumme of the whole work.

R. *Album*, *Albius*, *Albo*, as much as ye will, *Aqua Solvens* ſix times as much, and ſet them in *Balneo* three daies, then take it forth, filter it and dry it: then againe diſſolve it, and that do three times, being dry diſſolve it by it ſelf, of the which ſolution, take three parts *olei permanentis & incombuſtibilis* one part, *Aeris* four parts, ſhut thy veſſell, and in that heat nouriſh it, and in few daies thou ſhalt have an vniverſall medicine to expell all diſeaſes. Rejoyce, and give praiſe unto Jeſus Chriſt.

A Fragment out of the Theoricks of John Iſacacus Hollandus.

AMongſt all things that were created of God, water was the firſt, whereunto God joyned his proper earth, and of earth, whatſoever hath eſſence or life, hath his originall. Therefore there are two manifeſt elements, that is, Water, and Earth; in which the two other lye hid, the Fire in the Earth, and the Aire in the Water: and they are ſo knit together, that they cannot be ſeparated. Two of them are fixed, as the Earth and Fire, two are flying, as Water and Aire. Therefore every element doth participate within other elements. More-

over, in every element are two other elements, one decaying, putrifying and combuſtible, the other eternall and incorruptible, as the heaven: beſides, in theſe natures lieth hid another nature which is called by the name of ſtinking Pheces, which hinder and take away the ſtrength of the reſt, ſo as they have very little force or none, and thereby make the other elements ſtinking and ſubject to putrefaction. There is alſo two kinds of Waters, the one elementall, the other of rain and river-waters; as there is alſo two kinds of Earths, one elementall, clear, ſhining, and white, the other black, ſtinking, and combuſtible. Like as alſo there be two Fires, one elementall and naturall, the other ſtinking and combuſtible; the like is alſo to be ſaid of the aire. The baſe things are ſo mingled with the reſt, that by and by they corrupt all things, ſo that nothing can continue long, for they bring death, and weaken all nature be it never ſo noble. This is to be underſtood of all things both vegetall, animall, and minerall. Therefore it is neceſſary by Art to ſeparate the elementall nature from the corruptible, that the matter may be brought to a medicinall qualitie. There be three moſt ſubtle ſpirits in all things, that is, colour, taſte, and ſmell, theſe fly away inviſibly, the Philoſophers call them wild ſpirits, becauſe they are not fixible, yet the induſtry of the Artificer may fix them. They alwaies grow in the bodily ſubſtance untill they come to perfection and end. The hearb therefore is to be taken when it is fully grown, and take heed that you looſe none of thoſe three ſpirits, as the ignorant uſe to do with their putrifactions and ſeparations of elements. For none of thoſe ſpirits conſiſteth of the three elementall elements: but God hath adorned elements with thoſe three ſpirits, and of them the Fire is animall, the Water, aire elementall, and no man, but God can ſeparate them aſunder. But the water of the clouds may be ſeparated from them. Alſo all the feces may be ſeparated from them which are mingled with them, which are the ſtinking and corurptible elements, and the four elementall elements may be brought to a chriſtaline ſhining: but theſe three elements, Fire, Aire, and Earth, are unſeparable. My ſon, know this, that *Mercurie* is the firſt of all things, for before time there was water, *And the ſpirit of the Lord*

Lord reſted upon the water, but what was that water; the water of the Clouds, or a moiſture which might be poured out? No, but it was a dry duſtie water, and God hath joyned his earth unto it which is his ſulphur, and ſo the earth congealeth the water, and thereof ſprung the four elements included in theſe two, by the will of God. Therefore *Mercurie* congealeth ſulphur, and ſulphur *Mercurie*; neither can one of theſe be without the other, as alſo they cannot be without their ſalt, which is the chiefeſt meanes, by whoſe help nature ingendereth and bringeth forth all vegetals, minerals, and animals. Wherefore theſe three, *Mercury*, Salt, and Sulphur, cannot be one without another, for where the one is found, there the other are found alſo, neither is there any thing in nature wherein theſe three are not found: and of theſe three, whatſoever is in nature hath his originall, and are ſo mingled with the four elements, that they make one body, and the ſalt is drowned in the bottome of the elements, for it is neceſſary that the ſalt ſhould keep them united by his ſharpneſſe and drineſſe, notwithſtanding it is a flying ſpirit, but becauſe it ſticketh in the bottome of the mixture, and is overcome of the fatneſſe and combuſtible oyle, in which it is found: as the yolk within the white of the egg, and the combuſtible oyle liveth of earth with the ſalt and feces, and the ſalt is buried in the bottome of the feces of the combuſtible oyle and earth, but by great force of fire. Theſe three ſpirits whereof we have ſpoken, are ſaid firſt to be ſeparated from the mixture of the elements, which is the ſoul of all things, or their Quinteſſence, which houldeth together the whole mixture of the elements; for when the ſpirits are gone out, then the mixture is diſſolved by it ſelf and divided, neither is there need of fire to expell the ſalt from the earth; when the elements are ſeparated from the feces, then is the ſalt alſo ſeparated with it. This ſalt is unknown to the ignorant. Therefore ſalt is the meanes between the groſſe earthly parts, and the three flying ſpirits reſting in the naturall heat, that is, the taſte, moiſt ſmell, and colour: which three are the life, ſoule, and quinteſſence of every thing, neither can theſe three ſpirits be one without the other, as the Father, the Son, and the Holy Ghoſt are one, yet three perſons,

perſons, and one is not without the other. The ignorant laugh, neither underſtand they theſe three ſpirits, when as they are tied to the groſſe, earthly fixed parts, and are made ſubtile, and their ſalt is joyned and mingled with them, it muſt transform them altogether, and fix them into a Criſtaline body, Diaphanes, and red of colour, whereof we will ſpeak hereafter; he that knoweth not this ſalt, ſhall never bring any to paſſe in Art. The Philoſophers call this ſalt a dry water, and a lively ſalt, but the ignorant thought they meant Mercurie, but the Philoſophers called the three ſpirits Mercurie, and the earth Sulphur, which the ignorant underſtand not. Either of them cannot be without the other, neither is there any thing in nature, in which theſe three are not, and they are ſo mixed with the four elements, that they make one body and mixture. Whatſoever God hath created is in theſe three ſtones, wherefore all may be reduced into a Criſtalline clearneſſe by Art, given by God unto the Philoſophers, for in the latter daies God will ſeparate all the unclean feces and corruption that is in the elements, and bring them to a Criſtaline clearneſſe, and redneſſe of a Carbuncle. Afterward there ſhall be no more corruption, but they ſhall endure for ever. Do you think that all things, which God hath created in theſe lower parts, ſhould utterly periſh in the latter day? No, not the leaſt haire of thoſe things which God hath created, no more then the incorruptible Heaven, but God by his Will will change all things, and make them Criſtalline, and the four elements ſhall be perfect, ſimple, and fixed in themſelves, and they ſhall be all a quinteſſence. Demonſtration of theſe things may be made here upon earth by Art, for whatſoever God hath created may be brought to a Criſtalline clearneſſe, and the elements gathered together into a ſimple fixed ſubſtance, which being done, no man can alter them, neither the fire it ſelf burn or change them, but they ſhall continue perpetually as thoſe things which have attained eternitie.

The Order to draw forth the Quinteſſence of Sugar, collected out of the Vegetable and Animall Works of Iſaac Hollander.

HEre will I ſhew thee a great Secret, how thou ſhalt draw forth the Quinteſſence of Sugar, the which truly excelleth all Vegitable works, by means of his temperature like unto the incorruptible heaven, the which is neither hot, cold, nor dry, but moſt temperate, nevertheleſſe compounded of the four Elements, but they ſtrive not one with another, for they are ſo joyned together, that they can never be ſeparated one from another, but for ever remain ſimple and fixt in unitie. But this heaven doth diſtribute and give unto the earth whatſoever is neceſſary for it, although that it ſelf be neither hot nor cold, moiſt nor dry, the which like Effects hath the Quinteſſence of Sugar, the which in it ſelf hath the four Elements, as gold hath: as gold is pure, ſo Sugar is impure, gold outwardly is hot and moiſt, inwardly cold and drie, and white: ſugar is the contrary, for it is outwardly cold and dry, and inwardly hot and moiſt and red, and fixed both outward and inward. Neither is there any thing wanting, but that the inward qualitie may be brought, that his redneſs may appear outwardly, and that his Feces be ſeparated, then is it prepared, and ſhall not need to be fixed, for it is fixed already, and doth retain within it ſelf all outward and inward ſpirits, and whatſoever is Volatile it doth retain.

Now what his kinde is I will tell thee, and from whence he hath his Originall, that is, even out of the red, but if thou wilt be further ſatisfied, read the three and thirty chapter of the generation of thoſe things that grow in the Seas, and other waters, where we write largely of the nature thereof. Here it ſhall be ſufficient for us to ſhew the order how to prepare it, and in what order it ſhould be uſed in Medicine, and alſo to other things where it may be applyed. His nature is to retain or hold all flying ſpirits, and to fix them into a ſtone, as ſhall be ſhewed hereafter.

Firſt ye ſhall underſtand that ye cannot ſeparate the Feces, except ye bring the inward parts outward, that is to ſay, that

that his inward dark golden colour do appear, the vvhich when it is ſo diſtilled, his redneſſe is ſeen, and this fire, paſſing the yellowneſſe of his aire, or his incombuſtible oyle, then mayeſt thou firſt ſeparate the Feſſes from the Quinteſſcence. Take therefore hard and white Sugar, for it is not needfull that ye travell much in diſſolving and congealing of it, although there be much impuritie therein, that hindreth not, but that the inward part may be brought forth, for it muſt be purged when as the redneſs doth ſhew it ſelf outward. Take therefore ten or twentie pounds of Sugar more or leſſe as you ſhall thinke good, that being beaten, put it into a cucurbite of hard ſtone, and put thereon *Aqua vitæ*, that it may ſtand covered eight fingers, then diſtill it in *Balneo* with a ſtrong fire, untill it will diſtill no more, then let it wax cold, and pour on the ſaid *Aqua vitæ* again, and diſtill it again, and this ſhalt thou doe ſix or ſeven times; At the laſt open the head and take forth the Sugar, which thou ſhalt put in a ſtrong glaſſe, and ſet it in fine ſifted aſhes, and put thereon the *Aqua vitæ*, and diſtill it untill the half be come forth, then pour on again the *Aqua vitæ* which thou diſtilledſt away, firſt being made warm leſt the glaſſe ſhould break; Yee ſhall note, that the head would have a hole in the top, by the which you may pour in the *Aqua vitæ* with a Funnell, this thou ſhalt repeat often with a ſtrong fire, that the wine and the Sugar may boil in, and becauſe the half part of the wine will come away quickly, ye ſhall preſently put on the other part, for if yee ſhould diſtill forth all the wine, the Sugar would burn through too much heat, becauſe it muſt continually be boyling in the glaſſe, and it would ſmell of the burning, for it hath alwaies his combuſtible Sulphur, wherefore ye muſt alwayes have half the wine in the Veſſell, and when thou ſeeſt the half is diſtilled forth, make the ſame warm, and put it in again with a Funnell, and that thou ſhalt ſo often repeat, untill the Sugar remain as red as blood, the which thou ſhalt perceive through the glaſſe. Thou mayeſt bring that to paſſe in eight or ten daies according as thou ruleſt thy fire.

Note, that when thou perceiveſt the matter to be red, let it

it cool, and take away the vessell with ashes, and set the vessell in *Balneo*, and with a strong fire distill away the *Aqua vitæ* untill the Sugar remain dry, and when it will distill no more, yet thou shalt let it stand four or five dayes very hot in the said *Balneo*, that the Sugar may be perfectly congealed, then let it cool, and take out the matter or stone, the which will be like black Pitch, that is to be understood when it is congealed, then take the said stone, and put it into a great quantity of common water twice distilled, and set it in *Balneo* five or six dayes with a great heat slightly covered, stirring it every day five or six times with a wooden ladle, then let it cool, and take it forth, and let it settle three or four dayes, then pour of that which is clear into another vessell, and keep it close, then pour on those Feces the sublimed water as before, and set it in *Balneo* to digest three dayes, stirring it with a ladle as yee did afore, then let it cool and settle, and pour of the cleerest part, as yee did afore, and put it to the rest, then pour on more water upon the Fesses, and digest it in *Balneo* as afore, and this you must so often repeat untill the water be no more coloured, then thou mayest cast away the Fesses, for they are nothing worth, for the Element of the earth is with the Element of fire and water, neither can they be separated any more, but are fixed together. Make thereof a triall, for there will remain nothing but light ashes; It will burn like oyle or fat, neither doth there any thing remain more then of oile or fat. Take the glasse wherein is all the red of the Solution, and distill it in *Balneo*, or let it vapour away, if yee have store of distilled water, untill it be dry, then let it cool, and take off the head, and pour thereon more sublimed water, and set it in *Balneo* again, and stir it about with a wooden ladle as yee did afore, then let it settle as afore, and pour out of the cleerest part, and that thou shalt doe so long, till there be no more Feces, then put it in a glasse that may abide the fire, and boyl or vapour it away so long, till there appear a certain scum on it, then take it forth, and set it in a cold and drie, or hot and dry place, and it will grow into a great red masse or lump, and transparent like a Rubie, or other Philosophers stone, which if thou wilt bring to pouder, set it in a warm dunghil in a large

wide glaſſe open, and let it vapour away, untill it be come into a yellow ponder like unto gold, and ſo thou ſhalt have the Quinteſſence of Sugar fixt, the which will retain all flying ſpirits. Neither is it ſweet, but a heavenly taſte, the which, if yee put it in your mouth, it will melt without any feeling. If it be winter or cold, thou ſhalt ſeem to feel a certain natural heat throughout the whole bodie, and ſhalt ſeem ſo temperate and light, as though thou couldſt flie. If thou be over-hot, ſwallow a little, and preſently thou ſhalt cool eaſily, as though thou wenteſt into a cold bath, and thus it worketh in heat, moiſt, cold, and dry, by an incredible Miracle: When yee will uſe it, drinke it with rectified *Aqua vitæ*, or Roſe-water, Endive or Scabios, or by it ſelf if ye will, and thou ſhalt ſee marvels: If any be diſeaſed outwardly with Scabs or Ulcers, let him drinke of this, and waſh the ſores with Wine, wherein this Quinteſſence is diſſolved, and he ſhall preſently wax whole moſt miraculouſly. If any be wounded or thruſt in with any weapon, ſo that it be not deadly, let him drinke ℥ i. of this Eſſence with warmed Wine, and waſh the Wound with Wine, wherein the Quinteſſence is diſſolved, he ſhall be preſently cured, ſo that thoſe which ſhall hear or ſee it ſhall be amazed thereat. It helpeth alſo the falling ſickneſſe, peſtilence, and all ſuch diſeaſes as may happen unto man; if yee have *Aurum potabile*, yee ſhall mix ℔ ii. with ℔ i. of this Quinteſſence in a glaſſe, and ſet it on a Trivet, or in a dry *Balneo* 30 dayes in an *Athanor*, and they will be fixt together, and then it will work miracles in mans bodie; ye may alſo when you have drawn the Quinteſſence of any hearb, coagulate and fix it with the ſame, as I ſaid before with *Aurum Potabile*, and thou ſhalt ſee thereof Miracles. Furthermore if ye will have it to paſſe the helm, yee muſt put thereon as much Vinegar or *Aqua vitæ*, and diſtil it, and again pour on freſh Vinegar or *Aqua vitæ*, and draw it away again untill the Quinteſſence doth aſcend in a red golden colour, as we have ſhewed in many places, how to diſtill thoſe matters that are fixed by Vinegar, or *Aqua vitæ*, for when it is diſtilled by the Limbeck, his vertues are augmented a thouſand times, and will work ſtrange cures: keep this as a ſecret, for it is a great myſtery in nature.

Here

Here beginneth a manuall or handy work, how the Quintessence may be drawn out of Honey.

NOw will I open unto you a great Secret in the Vegetall work of honie, to wit, a marvellous nature, for it is drawn out of the most noble and pure part of the floures. The nature of Bees is such, that they draw out the best of every thing, as in the Animall work is more at large described, wherein there is taught how to extract the nature of all beasts, and specially in the 84. Chapter. Wherefore (my son) know this, that all that God hath created good in the upper part of the world, are perfect and uncorruptible, as the heaven: but whatsoever in these lower parts, whether it be in beasts, fishes, and all manner of sensible creatures, hearbs or plants, it is indued with a double nature, that is to say, perfect, and unperfect; the perfect nature is called the Quintessence, the unperfect the Feces or dregs, or the venemous or combustible oile. Therefore you shall separate the dregs and combustible oyle, and then that which remaineth is perfect, and is called the Quintessence, which will endure continually, even as the heaven, neither can it be dissolved with fire or any other thing. For when God had created all things, and looked upon them, they were all perfect good, there was nothing lacking to any; and therefore for loves sake I say unto thee, that God hath put a secret nature or influence in every creature, and that to every nature of one sort or kind he hath given one common influence, and to every one of severall kinds their severall influence and vertue, whether it bee on Physick, or other secret works, which partly are found out by naturall workmanship. And yet more things are unknown then are apparant to our senses: What! doe you not think that an hearb that is appointed for one disease, which it will cure, doth not contain in it many more vertues then are known unto us? Yes truly many more. This also I adde, that if the Feces and combustible oyle be taken away from this thing or hearb, which in all things is the poison that should be taken away, that brings death unto us, and the

Elements ſhould be purified, and ſo burned together by Art, that they ſhall paſſe together by a Limbeck, and be joyned together, as it were coupled in marriage, that it may root out all manner of diſeaſe from every thing, be it hearb or living thing, or be drawn from his venome, as in the 14. Chapter of the Prologue of this Book is declared, and alſo in the Prologue of the Animall work, whereas the manner of drawing the Quinteſſence out of all venemous beaſts, birds, worms, and flies, is plainly declared, that it may help all the griefs of man, but that ſpecially is drawn out of the bloud of man, and there is likewiſe declared, that there is no need of things without man or beaſt to help ſuch as are infected. For every creature contains in himſelfe the remedy of his diſeaſe, which remedie may be drawn without the hurt of man or beaſt, that the diſeaſe may be miraculouſly cured, as is there moſt excellently taught in the Theorick and in the Practick. Therefore I would write this, that thou ſoon mighteſt underſtand what marvellous force is in Honey, which is taken out of all floures, and gathered into one Maſſe, which truly is indued with ſundry Vertues. For if God hath given unto other things the gift of healing, what then is there not in Honey, which is gathered out of ſo many floures, and every hearb indued with his own proper Vertue? Truly if it be brought to his height and excellencie, it will work marvellouſly. Now conſider what lieth hidden in this Quinteſſence, and eſteem it not lightly, but keep it ſecret as the moſt excellent thing of all the Animal work, the which being obtained, you ſhall need no other Medicines to put away all the accidents of the bodie.

Chap. II.

NOw I will ſet in hand with the practiſe. Take twelve quarts of the beſt Virgin Honey, and put it in a great earthen Veſſel with a Limbeck well luted, and ſet it in *Balneo*, and lute a Recipient to the neck of it, and diſtill that which will diſtill of it in your *Balneo* boyling. My ſon, know this, that there is no common water in Honey, but onely

Philoſophical

Philosophicall and Elementall, for the element of Aire doth first passe with the element of fire, in the which the aire is contained, and the aire when it riseth, resembleth the savour of *Aqua vitæ* distilled, and at the first can not be known from *Aqua vitæ*, neither by sight, neither by savour: distill it untill there will no more arise, then leave the vessell in *Balneo* five daies with a Limbeck and receiver, let it boyl night and day, that the matter may be dried, then let it cool, and take it out, and take away the receiver and Limbeck, and that which is in the receiver pour into the vessel again upon the dry matter, and set it in *Balneo*, and cover the mouth of the vessel with a clean dish well luted, and let your *Balneum* be onely luke warm. My son, understand that it may thus be done, for it is good that the fire be drawn with his proper aire, so as a man would stay so long, for it would be of the greater force. The ancient Philosophers wrought in this sort, but the danger is, when the vessels shall be opened least the water fly away, for it is as subtill as wine. For every time the aire is to be drawn away, and againe to be poured on, making putrifaction in a warm *Balneo*, but first it must be well luted, and a Limbeck being set on with a receiver, you must reiterate the work, untill the fire rise like unto red bloud. There is another methode or rule of working found out in these our daies, which is in this sort.

Chap. III.

THey are thus drawn out, and the matter dried, as is aforesaid, then take common water, twice distilled in *Balneo*, and pour on as much as is sufficient, and set it in *Balneo*, cover the mouth of the vessell: but let not the *Balneum* boyle, and so let it stand three daies and three nights, moving it day and night with a spattle of wood: let it coole, and be poured out and strained. Then take a clean vessell and pour out that which is clear, and pour upon the feces fresh distilled water, as you did before, and set the vessell in *Balneo*, and do as you did before: let it be cleared and put aside with the first water, and put on againe fresh water distilled, and set it in *Balneo* as afore-

aforeſaid, and do this ſo often untill the water be no more coloured, for then have you the fire ſeparated from the earth, but reſerve the earth or feces untill I tell you further what you ſhall do with it, for there is yet a combuſtible oyle in it.

Chap. IIII.

TAke the veſſel wherein is the coloured water, and ſet it in *Balneo* with a Limbeck, and receiver well luted, and diſtill all the water with a boyling *Balneo*, and let the matter be well dried and coole, then take away the Alimbeck, and let the veſſell remaine in *Balneo*, and pour on the water again upon the matter, and make a fire, and ſet a diſh upon the mouth of the veſſell, and let it ſtand ſo in *Balneo* three daies, every day moving it with a ſpattle of wood three or four times, then let it coole, and be taken out and be ſtrained. Then take a clean veſſel, and ſoftly pour out that which is clear into it, and upon the feces ſtraightwaies pour on freſh diſtilled water, ſtirring it about with a woodden ladle, and let it ſtand to clear one day, and the feces which remain put unto the firſt feces. Then take a veſſell, and ſet it in a boyling *Balneo* untill it be dry, and reiterate this work untill there remaine no feces in the bottome of the veſſell, ſo ſhall you have the pure element of Fire: and the element of the Aire alſo muſt be ſo often diſtilled, untill there remain nothing in the bottome: and in this ſort you ſhall have the pure Element. Separate then the water from the fire, and let it dry, ſo ſhall you have a clear ſhining matter like to Camphore: keep the fire well in a glaſſe, and the aire with the water in another glaſſe well cloſed, untill you have your earth prepared.

Chap. V.

TAke all the earth with the feces, and draw out the combuſtible oyle by a diſcenſorie, that is, with two veſſels joyned together and luted, untill the combuſtible oyle do paſſe, which is profitable for all cold diſeaſes, and other paſſions, which were too long to rehearſe: if you deſire not the combuſtible oyle,

ſuffer

ſuffer it to fly away. Then take your earth, and calcine it in a furnace of reverberation gently, untill it be all white as ſnow, then take a great earthen or ſtone veſſell, and put your white calcined earth into it, and pour out a good quantity of common water diſtilled, and ſtir it with a wooden ladle, and ſet it three daies in a boyling bath, and cover it with a diſh, and ſtir it every day ten or twelve times. Let it coole, and the veſſell take out, and let it clear one whole day: then take another clean veſſel, and ſoftly pour out that which is clear, and upon the feces pour againe freſh diſtilled water, and ſet it in *Balneo*, and do as you did before. Take it out againe, and let it clear one day and night, and that which is uppermoſt clear, pour out to the firſt water: Then put to freſh diſtilled water the third time unto the Feces, and ſet it in *Balneo*, and do as you did before, and pour out the clear the third time unto the firſt water, then caſt away the Feces of the third water, for they are of no value. Then take the veſſell into which the water was put, and ſet it in *Balneo*, with a Limbeck and a receiver: and with a boyling *Balneo*, draw out the water untill the matter be made dry. Let it coole, take away the Limbick, and pour in the water againe upon the Earth, or ſalt, and ſet it one day in boyling *Balneo*. Let it diſſolve, and clear, and take out that which is clear; and put in a little diſtilled water upon the feces, and let it ſtand two or three hours in a warm bath: take it out, let it clear by the ſpace of one hour or two, and pour out the upper part to the firſt water, and caſt away the Feces, for there is nothing in them. Let the veſſel be ſet againe in *Balneo* with the earth or ſalt, and diſtill away the water untill all be dry, and do as afore, reiterating the work, untill that no Feces remain in the bottom, then drein away the the water from the earth, and you ſhall find a faire earth like Criſtal: and ſo you ſhall have pure elements.

CHAP. VI.

TAke a great glaſſe that will bear the fire, and put into it your earth and your fire, and pour your aire upon it, and ſet it to diſtill in a furnace, in pot or with ſand or aſhes, with a Limbeck well luted, having a hole in the uppermoſt knottie part,

part, that a Funnell may be put in when there shall bee need of Infusion: when as the humiditie that it hath received be half consumed, then fortifie your fire by little and little increasing it, untill you see the water boyl, and keep the fire in that state still, untill it be consumed even to a pint. Take away the fire, let it cool, take away your Receiver, and open the hole of the Limbeck, and put in your glasse Funnell, and pour in all the distilled water in the Recipient upon the Earth, and stop the hole of the Limbeck, and set the Receiver unto the neck thereof well luted, and distill again, and observe the manner aforesaid of drawing and making infusion, and do thus ten times. The tenth Distillation finished, let all passe together; for then the earth is made flying. So the aire, the water, the fire, and the earth will ascend together by the Limbeck, and be brought into one substance which were in four. One together in nature, and now simple as the incorruptible heaven, yet are they not fixed: but notwithstanding they are so coupled together between themselves, that by no means they can be separated, but will continue one simple bodie for ever; even as the Christalline and uncorruptible heaven, which notwithstanding is compounded of the four Elements. What thinke you of this my Son? Cannot this Quintessence help every disease that doth infect man through his most excellent temperature, whether it be in heat, cold, moist, or drie, for all are in it that he may distribute unto every one that which is necessary, even as the heaven, when need requireth, giveth unto the earth all things, as coldnesse, heat, or moisture: And yet it is neither hot, cold, moist, nor drie, but of one simple essence, and that indued with such a nature, that it giveth unto every thing that which is necessary: In like manner doth this Quintessence. Therefore my Son rejoyce, and give the Almightie God thanks which hath opened these things unto the Philosophers.

Chap. VII.

NOw my Son, if thou wilt bring this Quintessence yet to a greater perfection: Take a great Circulatory, or Pellican,

can, that is, a glasse that hath a great head like to a *Limbeck*, and in the top of the head a hole, by the which the matter may be poured in by a Funnell; let the hole be stopped; out of the head cometh forth two armes bending round unto the belly, by the which that which doth ascend up may fall down again by those armes of glasse into the belly of the Pellican: This is the form of the Vessels that distill one into another, or Pellican. 1. Take then your Quintessence, and put it in a Pellican in ashes, but better in salt prepared and dried, and make your fire like unto the extream heat in Summer, and the Quintessence will rise like unto a red Oil, and fall down again by the armes of the Pellican; and by often ascension, the Quintessence will wax thick, that it will tarry in the bottom and rise no more; then fortifie the fire that it may ascend and descend again; then keep the fire in that heat untill it ascend no more, but rest in the bottom; then make your fire stronger, that it may ascend and descend again, and keep the heat in the same degree untill it rise no more. 2. Observe this manner in augmenting your fire untill the water be fixed, and the glasse be red hot four and twenty houres together; if the Quintessence doe not then ascend, it is fixed, and brought unto his highest vertue; and take it out of the glass, being yet hot, for if it be cold, it will wax hard, so that you must break the glasse; for at the fire it doth wax liquid, and being set open in the air, it doth congeal, and peirceth every hard thing, as Oil doth any dry leather, and in colour is like unto a Rubie, and through shining like a Christall, it giveth light in the dark, sufficient to read by. What doest thou think of this my Son? are there not many strange bodies created of God? Truly he hath indued the Philosophers with no lesse gifts; for they that can look into the secrets of nature, shall see it to be of an incredible operation, for this is gathered by the Bees of the subtilest part of all Plants, Trees, Floures, and Fruits, and at that time, when Floures break out and Trees bud. It is worthily called the Philosophers stone, for it is fixed and liquable as Wax, and as the minerall stone transmuteth the impure metall, so doth this alter diseases. Hereby it doth appear, that this doth bear the bell amongst all vegetals; whereas it being yet

in his groſeneſſe and impure, it is but of ſmall value for any uſe in Phyſick, by what means ſoever it be boiled or ſcummed, but doth alwayes retain his nature; for it conſiſteth of all the fruits of the earth, plants, and trees: Whereof one hearb is hot, another cold, another dry, another moiſt, one aſtringent, another laxative, ſome corroſive, others venomous; and ſo divers hearbs have their divers qualities. 3. It cometh to paſſe, if it help one diſeaſe, by and by it hindereth another; for every thing worketh according to his property, when as there is ſeparation made in the body; and of this ſeparation it ingendereth bloud and other humours: And they are likened unto Gunpowder, which ſo long as it lieth ſtill there cometh no hurt of it, but if it be brought unto the fire, it ſtrait uttereth his ſecret nature, and is kindled with a venomous fire, which cannot be quenched with water; for the cold and dry, hot and moiſt, doe ſtrive amongſt themſelves, a wind is ſtirred up, that breaketh all things that is near unto it. The like happeneth unto Honey, that when it cometh to the region of the Liver, that it ſhould be there ſeparated, then it ſheweth his nature to paſſe up, and ſwell with wind, that it is no marvell, if that through contention the veins of the Liver be broken, as oftentimes it happeneth, whereupon Impoſthumes are cauſed in divers places, and bringeth forth ſuch inflammations, that the veines are eaſily broken; although many doe greatly commend Honey, but they are not the children of Philoſophy, neither doe they underſtand the nature of it: But when it is brought to a ſimple, fixed as Wine, then is it the cheifeſt Medicine amongſt all the vegetables, neither is the like unto this found in all the world. Give God thanks, and be liberall unto the poor. The doſe of this is one grain, and it muſt be taken every morniug with an empty ſtomack, likewiſe in the evening, untill the end of the diſeaſe. For every diſeaſe will be cured in ſhort time, even after the ſame manner, as the Minerall ſtone maketh his projection upon metals: Praiſe God, and labour diligently.

The

The manner and order how to draw the Quinteſſence out of the Hearb, called Roſe ſolis.

NOw my Son, I will teach thee the greateſt myſtery or ſecret amongſt all vegetable things, whoſe force and ſtrength hath been kept ſecret amongſt all the antient workmen, and they have bound themſelves one to another by Oath, that they ſhould not utter, in their books or writings, the ſtrength of this Hearb, which is called *Roſe ſolis*, and in the Germane tongue *Sindawe*. Whoſoever therefore hath not the whole vegetable work, he cannot attain to the ſtrength of this Hearb; for in that work is comprehended all the force of medicinall things: And this work of vegetables is not come to the hands, but onely of the antient ſworn Artificers, which were skilfull in the liberall Arts. But now my Son, I will open it unto thee with adjuration, that thou ſhalt keep this hidden knowledge ſecret. Firſt, my Son, you muſt underſtand, that this Hearb is the Hearb of the Sun, upon the which the Sun ſpreads his beames and influences, as he doth upon Gold in the veines of the Mines; and he poureth out his influences more upon this Hearb, then upon any other which is created of God, as it is evidently known of the antient Philoſophers, and this Hearb doth ſo farre ſurmount all other Hearbs which ſpring out of the earth, as the Sun doth all other Planets in the Heaven, and hath greater force and power of influence then any other thing created of God in the Firmament. So this hearb doth excell all others in vertue, and therefore this hearb is decked with another colour, other leaves, and ſtranger ſhape then all other hearbs. And his nature is ſuch, that the hotter and drier the country is in the time of the year, and the heat of the Sun, and the more that the Sun doth heat and burn him, this hearb is the more moiſt and filled with dew, inſomuch, that upon one branch will hang above a thouſand drops. Make a triall, and ſtrike this hearb with a ſlender twig, that the drops which fall from it may fall into a large glaſſe veſſell, and you ſhall ſee the veſſell filled with a marvellous dew, and if the Sun be vehement hot, thoſe

branches in ſhort ſpace, that is, within the ſpace of half an hour will be more full of dew then before, and if you ſtrike the dew twentie times with a rod, yet it will again bee laden with drops; it were enough if wee did ſee no other miracle then from whence this dewie humour ſhould riſe, which in ſo ſhort ſpace doth ſo abundantly flow from it, and how much the more the burning ſun doth ſcorch up the other hearbs, ſo much the more is this moiſt, and filled with drops, even as though it had been ſprinkled over with water, hereupon may we gather his marvellous qualities, and judge that there is ſome ſecret operation hidden in it; if thou do keep this water thus gathered in a glaſſe, therewith thou ſhalt cure all the diſeaſes of the eyes, whether they come of Rheums, or of Inflammation: It helpeth moreover all the pains and diſeaſes of the heart, it cooleth the Liver, and ſtomack that is inflamed, and doth mitigate all the pain of the head that cometh of heat, and driveth away all dreams and Phantaſies: It is good alſo to kill the Canker and the Wolf, againſt the biting of Venemous beaſts, againſt Poiſon drunke, if it be taken by the mouth, it helpeth alſo the Peſtilence, it is good for many other diſeaſes which were too long here to rehearſe.

This hearb hath the colour of the ſun, for his colour is red dark, divided with yellow lines, and his ſhape is like a Star, and his proportion like a heavenly Planet, and conſiſteth of ſeven branches, in the outward part broad, neer the ground narrow, and it is as though it were heavie, of a tender ſubſtance, outwardly hot and moiſt, inwardly cold and dry. The left ſide of it is cold and moiſt, the right ſide hot and dry, and it is moſt temperate as gold. Wherefore his Elements cannot be ſeparated one from another as in other hearbs, but it may be purged from his Feces, for his fixing letteth that the Elements cannot be ſeparated, for the fire will aſcend with the aire by the *Balneum*, as we will hereafter teach. The earth may be ſeparated from his Feces, and the Feces likewiſe from the fire and aire, although it hath not many dregs. Some Latine Writers call it *Lingua avis*, or Birds-tongue; ſome call it *Solaria* of the Sun, of *Lunaria* it is called the Moon; the Fleming calls it *Sindow*. But the old

Philoſophers

Philoſophers have kept ſecret the qualities as yet for the marvellous effect it worketh. And it is marvell, ſaith *Arnaldus de Villa nova* that a man ſhould die that eateth every day ſome of it in his groſſe ſubſtance, what will it then work when it is brought unto his fineneſſe, and cleanſed from his Feces? It hath this great vertue in it, that if it be put into a glaſſe, wherein there is poiſon mingled with wine, or any other cup that is poiſoned, ſtraightwayes the glaſſe will flie in Pieces, but if it be a ſtone pot of Alabaſter, or ſuch like, the Wine will ſo boil, as though there were a violent fire under it, and all the wine will run out untill there be nothing left in the veſſel: Alſo if any man carrie this hearb about him, and happen on his enemies, they ſhall have no power to hurt, but contrariwiſe to ſhew him all kind of dutie. Alſo if any man bee bewitched either in bodie, or in his art, that is in Cookerie, Brewing, or Baking, or by any other meanes, this hearb carried about him makes him free from the witchcraft. If it be alſo tyed upon the belly of a woman with child, ſhe ſhall ſtraightwayes be delivered, although the childe were dead and rotten within, as it hath been oftentimes proved by experience. This hearb carried about one, or a little thereof every day eaten as long as it is uſed, preſerveth a man from the Falling Sickneſſe. Moreover, if a man be taken with the Apoplexie, that his mouth be drawn aſide, and his ſpeech and ſenſes taken from him, they ſhall be all reſtored again, if the ſick drinke the juyce of this hearb ſtreined, as hath been oftentimes proved. Moreover if it be hanged about the neck of one that is poſſeſſed of a ſpirit, ſo long as he carrieth that about him, he ſhall be quiet as a Lamb, and the power of the ſpirit ſhall be taken away. Make a proof, and you ſhall find it true. The bleeding at the noſe is by and by ſtayed, if you hold that hearb in your mouth. They that are wearied with travell, if they drink the juyce thereof in wine, they are by and by ſo refreſhed, as if they had not laboured or gone no journey, it doth comfort the Sinews, Muſcles, Tendons, and all the whole nature. Wounds are alſo cured therewith, if it be drunk ten daies together in Wine or Ale, if the wound be waſhed with the ſame drinke, and bound up with a cloth wet in the ſame.

ſame. The pain of the teeth, is by and by appeaſed, if that hearb be laid unto it. All theſe things have been often proved and found true. If it will doe ſuch things whileſt it is yet hindred with his groſſe matter, what will it work when it is brought to his perfection? My Son, know this for a truth that there is no hearb that grows upon the earth to be compared unto this in ſtrength and goodneſſe, therefore take heed that you doe not neglect it, but diligently remember and keep the ſecret cloſe from them that are not of the nature of our children, and from the ignorant. For if this hearb did not grow ſo plentifully, and the properties thereof were known, it would be more eſteemed then gold or precious ſtones, for the Effects of the Quinteſſence are marvellous, as hereafter ſhall appear.

Now there remaineth that we muſt teach how to bring this hearb to his higheſt degree, and to his Quinteſſence. Firſt, it is to be gathered, the ſame having his courſe in his own houſe, that is in the Lion, and the Moon behold him with a ſiniſter quadrate Aſpect. It is to be gathered whole, with roots, leaves and floures, ſo that there be neither earth, dirt, nor other hearbs mingled withall. Neither muſt it by any means touch any water or be made moiſt. Therefore you muſt take heed that you gather it not in rainie weather, or moiſt weather: but rather when the Sun doth ſhine hotteſt upon it, gather great ſtore of it, and ſtamp it well in a morter of Marble, and put it in a *Cucurbite* of ſtone with a head and receiver luted, and ſet it in *Balneo*, and diſtil away all the water, untill it be ſo dry like pouder, and there will riſe together with the water of the colour of moſt fine gold, which onely happeneth in this hearb, and in none other, and when there remaineth no more liquor, yet leave the cucurbite for three or four dayes in *Balneo*, and boil it night and day that all the moiſture may be perfectly ſeparated and drawn away, then let it cool, and take away the receiver, and ſtop it diligently, then take off the head, and take out the matter and beat it in a Marble morter into moſt fine powder that it may paſſe through a thick ſieve, put this pouder again into an earthen cucurbite, and pour on your water

and

and aire, and ſtir it with a woodden ladle, and cover the mouth of the cucurbite cloſe with a tile, and ſet it in a warm bath by the ſpace of nine dayes to putrifie, every day ſtirring it with a wodden ladle four or five times, and cover the cucurbite again with a tile, ſetting a weight of lead upon it, at the nine dayes end take your veſſel out of the *Balneo*, and that which is in it, ſtrein it into an earthen veſſell glaſed, and ſtrein it hard untill the matter drie. Then take this dry pouder, and put it into his cucurbite, and cover it with a tile, and keep it in a warm place untill I teach you what you ſhall doe with it.

1. The moiſt liquor which is drawn from it will be red, for the Element of fire is there preſent with the air and the water, put that liquor into a cucurbite of ſtone, and put on a head, and lute it well, and ſet it in *Balneo* with a Receiver well luted, and diſtill away all the water, with the air ſeverally from the fire in a boyling bath, until there will no more diſtil, and the fire will paſſe away in the bottome, then take away the veſſel out of the bath and ſtop it well untill I teach thee what is further to be done.

2. Then take again the ſtone cucurbite wherein your pouder is contained, which I bad you before to keep, and pour on the fire and the aire, and ſtir it well with a wooden ladle, and ſet it in a warm bath nine dayes more, and cover it with a tile, and ſtir it four or five times every day with a ladle as you did afore. And when the nine daies are paſt, ſtrein out that which is in the Veſſel, and pour the liquor into a glaſed veſſel, the reſidue of the pouder put into another veſſel, as you did before, and keep it ſo long untill I teach thee how to draw out the combuſtible oyle.

3. Then take again the Veſſel wherein your fire is, and mingle your liquor with it which you keep in your glaſed veſſel, where your fire and aire is, and ſet a head upon the veſſel where your matter is, and lute it, and ſet it in *Balneo*, and ſet a receiver to the bill of the head, then diſtill out the water and air with a boyling bath until no more will diſtill, and you ſhall have in the receiver water and aire, take them away, and take the Veſſel out of *Balneo*, and you ſhall find remaining in the bottome like thick Turpentine, and that is the Element

ment of fire mingled with many Feces. Now the fire is to be ſeparated from the Feces in this manner, pour on your water and aire upon that from whence you draw it, and ſtir it with a ſpoon, and cover it with a tile, and let it ſettle four dayes, and the Feces will fall into the bottome, and pour out ſoftly that that is clear into a clean cucurbite, that no Feces paſſe; withall ſtop the Veſſel wherein the Feces are, and ſet it by. But that Veſſel that containeth the water fire, and aire, ſet it in *Balneo* with a head and receiver fitted and well luted, and diſtill the water and aire in that ſame degree. And when it will diſtill no more, take away the receiver: Let the veſſel cool, and you ſhall find in the bottome your fire, which keep in his veſſel well ſtopped, and pour in your water and aire again upon the Feces, from whence you did draw them, and ſtir them with a ſpoon, and let it ſettle four dayes, then pour it out ſoftly from his Feces into the veſſell that holdeth your fire, ſo that no Feces be mingled withall, cover your veſſell wherein your Feces remain, and ſet it up. But your Veſſel, wherein your water, air, and fire, is ſet again in *Balneo* as I ſhewed you, and diſtill away the water and aire, for they two doe alwaies paſſe away together, and the fire remaineth in the bottome. Pour on the water and air again upon the Feces, and ſtir it with a ſpoon, then let it ſettle four dayes, (this is now the third repetition, whereby you have ſeparated the water and aire from the Feces,) and that which is clear pour out into the Veſſel that holdeth your fire. Then put your Feces unto the firſt which I bad you keep, in the which your combuſtible oyle is. For now you have drawn your fire out of your Feces: therefore diſtill your water with the air, and when it will diſtill no more, take away your Veſſell, and you ſhall finde in the bottome the Element of fire not yet pure, but foul and full of dregs, pour on therefore the water and air again, and ſtir it well with a ſpoon or ladle, cover it, and let it ſtand, and ſettle four dayes, then pour out that which is clear into another clean veſſel, and ſet aſide the Veſſel wherein your Feces are. But the Veſſel wherein your fire, water, and oyle are, ſet it in *Balneo* to diſtill as long as it will diſtil, then take it out, and pour the liquor di-

ſtilled

ſtilled into the veſſell where your feeces are, and doe as I taught you to work with the feces, untill you have your element of fire without any feculent or groſſe ſubſtance.

When you have diſtilled away the water and air from the fire, and ſuffered it to ſettle four dayes, and that all be clear without any feces, then ſhall you have your pure fire. Therefore put all your feces together unto your firſt feces, where your combuſtbile oyle is. Afterward take a great Cucurbite of glaſſe, and put all your three Elements into it, and ſet it inaſhes with a Limbeck and a Receiver fitted and luted, and kindle a gentle fire, firſt in your furnace, and increaſe it more and more, untill the fire and air be paſſed, and that your Limbeck begin to wax red within. Then make the heat of your fire moderate, untill all your element of fire be paſſed, and the head red like bloud, and the water and air ſhall ſwim upon it like oyle: by this meanes theſe three Elements ſhall be brought to their higheſt eſſence, and be perfectly rectified. Take away the Receiver, and ſtop it diligently, untill your earth be prepared, and know, that in the duſt and feces there remaineth yet a combuſtible oyle, which you may extract by a diſcenſory, if you will. It is good againſt the cold Gout, for Members benommed, and Sinews too much mollified. If thou be weary of this labour, put this powder or feces into a reverberatory, that they may be mingled with a gentle fire, untill it be as white as ſnow; which being done, put it into a large cucurbite of ſtone, and pour on a great quantity of water twice diſtilled, it is not materiall how much water you pour on, and ſtir it well with a woodden ladle or ſpoon five or ſix times, alwayes cover it diligently with a tile, and after four dayes ſuffer it to cool, and let it ſtand four dayes and ſettle, then pour out the cleer from the feces warily into another clean veſſell, and pour on freſh diſtilled water as before, ſtir it with your ſpoon, and keep it two dayes in *Balneo* as before, then ſuffer it to cool and ſettle, and pour out the clear from the feces, and put it to the firſt water; doe this the third time, and then caſt away the feces, for they are good for nothing: All your waters that you have drawn, diſtill by *Balneo*, or, for the more ſpeed, by aſhes, that all the water may riſe, and that there remain in the bottome a duſty matter, pour on diſtilled water again, ſtir it, and keep it in *Balneo* by the ſpace of four and twenty houres,

then let it cool and settle, and poure out that which is clear gently from the feces: Poure on again more common water upon them, and stir it, set it in *Balneo* ten or twelve houres, take it out, let it settle, and poure the clear unto the first water, and cast away the feces, they are nothing worth. Repeat this work so often, untill there remain no feces after it hath setled. Then shall you have your earth rectified from all his feces, which you shall congeal and dry, that it may be like powder or dust: Then joyn that with your other elements in the glasse, and it will straight resolve into his element, for the element of water is there present: set them all together in a furnace upon ashes, put on a Head with a Receiver well luted; the head must have a hole in the top, that with a funnell the liquour may be poured in, and alwayes stopped safely. Make your fire in your furnace first gentle, afterward greater, untill that, that is fermented, doe passe; but all is not to be drawn out, but about half a sextary of the liquour with the water, that the matter may remain moist; for if you should drive out all, it would congeale into an hard masse, and break the glasse in the furnace. Then open the hole which is in the top of the Head, and with a funnell poure in that which is in the Receiver; but first it must be made warm, least by pouring in the cold liquour the glasse doe break, but if you suffer the glasse to cool, you may poure it in without any danger. Repeat this inbibition ten or twelve times, afterward distill out whatsoever will be distilled, so long as any thing will passe by the neck of the Limbeck: For after this tenth distillation, the earth will be no more congealed, but will rest in the bottome like a red golden Oil. Inbibe it again, pouring on the liquour, and distilling it untill all the elements passe together by the Limbeck, and that nothing at all doe remain in the bottome of the vessell. Then give thanks to God for his marvellous gifts, which he hath distributed unto his Philosophers, and hath given them so great knowledge of things as they uttered in this work, which is altogether heavenly, and rather divine then humane: For it is a great marvell in this life, that mans understanding can bring these inferiour things to so great perfection that they have attained, even to the highest degree of vertue. Truly it is the work of the Holy Ghost, which hath put it into the mindes of men. For I doe affirm, that whosoever hath this hearb so prepared, that he

may

may help all the infirmities of mans body, whether they be curable or uncurable, except naturall death, which is ordained before unto every man of God. Yea, this I dare be bold to ſay, that if a man doe uſe daily the weight of one ſcruple of this Quinteſſence, or the Quinteſſence of Sugar, and potable Gold, wherein Pearles are diſſolved, or the Quinteſſence of Selandine, that man by Gods help ſhall not die before the day of the great judgement; for the humours in mans body can by no meanes predominate one over another, as in the thirty ſix Chapter of Vegetals is taught, where is treated of the Quinteſſence of all Medicinall things, and there it is ſhewed, that by Gods help the life of man may be prolonged even untill that day, void and free from all diſeaſes and ſickneſſe. And further, that man may be preſerved in the ſtate he was in at thirty yeares of age, and in the ſame ſtrength and force of wit; and upon that doe all the Philoſophers agree, that a man may continue in the ſame ſtate as long as in an earthly Paradiſe. This is ſo plainly and at large ſhewed in that Chapter, that will you, nill you, you ſhall be inforced to conceive it in your mind to beleeve it, and to confeſſe it to be true. Therefore it is not needfull to reaſon much of the force and qualities of this Quinteſſence, but whatſoever diſeaſe a man be infected withall, give him to drink with Wine ſo much of this Quinteſſence as a nutſhell will hold, and in ſhort ſpace he ſhall be healed, as it were miraculouſly, according as the diſeaſe is, violent or gentle. But if you give this Quinteſſence to drink, mixed with the Quinteſſence of Sugar, with potable Gold, wherein Pearles are diſſolved, and with the Quinteſſence of Selandine, within one day you ſhall cure all the diſeaſes whatſoever they be; hereby it doth appear, that it is rather a divine work then humane. Therefore give God the praiſe, and take heed that you doe not utter this ſecret, for Tyrants would by that means prolong their lives, that they might bring to paſſe their wicked purpoſes, whereof both you and I ſhould be the occaſion. Therefore keep it ſecret, for it is one of the greateſt ſecrets amongſt all the vegetals, whereunto no treaſure may be compared. Work therefore, and diſtribute liberally unto the poor, and God ſhall give thee eternall felicity.

Vertue increaſeth by exerciſe.

The Spagyrick Antidotary of the preparation and making of Medicines againſt gun-ſhot, taken out of the Chirurgery of Joſephus Quirſitanus.

IT is an old and true ſaying of the Poet, that there is nothing more imperious than an ignorant man, which thinketh nothing well done, but that he doth himſelf, which thing, as it may be ſeen in many other Arts, yet moſt eſpecially in this, which is called the Spagyrick Art. For we ſee every where certain men, I know not what they be, puffed up with a certain barbarous and fooliſh pride, which with great ſcorne inveigh againſt thoſe Medicines which are drawn out of the metalline Mines: which notwithſtanding it is apparent were in uſe, and had in great eſtimation with the cheif antient Phiſitians, as we have declared in that book, which we have ſet forth of the Spagyrick preparation of Medicines. And what, I pray you, is the cauſe of this anger, or rather madneſſe, but that (as they themſelves confeſſe) they know not the preparation of them? O happy Arts, if onely Artificers might judge of them, as *Fabius* is reported ſometimes to have ſaid: Then are they unhappy, of whom the ignorant and unlearned fear not ſo raſhly to give judgement, which never yet underſtood from whence, or why, this is called the Spagyrick Art, which learned men of two greek words have ſo named; becauſe by that Art a certain ſubtill and ſpirituall nature is drawn, gathered, and preſſed out, wherein the force and effect of the Medicine doth cheifly conſiſt; the great and incomparable commodity whereof, as it appeareth in many other diſeaſes, ſo ſhall it cheifly be known in curing wounds by gun-ſhot: As I truſt (God willing) it ſhall much more happily be tried and found out, by the preparations of Medicines animall, vegetable, and minerall, and by other Eſſences drawn out of Mercury, Sulphur, Vitriol, Arſenick, Iron, Copper, Lead, and Litarge, and alſo out of Antimony, and ſuch other minerals, as alſo out of the groſſe and fat bodies of ſimple metals, of whom it is farre off, that the force ſhould be ſo great (although the antient Phiſitians have uſed them to cure Wounds and Ulcers, as their Writings doe

doe teſtifie) as the force of their ſpirits, which may be called, as it were, their ſoules. But peradventure ſome of thoſe back-biters will ſay, why are not we content with thoſe Medicines and Remedies, which the learned Antiquity hath delivered unto us, and that *Hyppocrates* and *Gallen*, the antient Pillars of our Art, and others, have ſet forth in their Monuments? why ſeek we new wayes never heard of before, eſpecially unknown to the Apothecaries? But ſome of us will anſwer, that the onely remedy of *Mercury* precipitate, is the onely remedy (to paſſe over other) which very lately they have begun to uſe in curing of Wounds by gun-ſhot, and other maligne Ulcers, were ſufficient to anſwer this their queſtion, yea, and to reprove their folly joyned with intollerable pride. But if authority be asked for, I think *Geſner*, *Guinter*, *Andernack*, *Severine*, (to paſſe over a great many other) will be for us of great authority with the learned, as theſe ſlanderers; eſpecially, becauſe the learning of theſe famous men is confirmed by their learned Writings and Monuments, that thoſe tongues might count it a great honour unto them, to confeſſe themſelves their Schollers. It were eaſie for me to bring forth many other arguments, if I did not ſee the folly of theſe back-biters to be ſo great, whereof truly I am aſhamed, eſpecially when I behold ſome of their books lately ſet forth, wherein, contrary to the purpoſe of the Treatiſe, ſtrange things are inforced, that (as the old Proverb ſaith) the ointment ſeemeth to conſiſt in nothing, as though they pertain to the purpoſed treating of curing the Gout, certain invective digreſſions I know not what of the beginning of things, of the originall of metals and Philoſophers ſtone (which of them is called *Moroſophocus*) or did in any point ſeem to agree with it. Therefore again and again I am inforced to cry out, O happy Arts, if onely Artificers might judge of them. How farre unlike was the purpoſe of many old men, the which if they were ignorant of any thing, which they underſtood was known of others, even in farre diſtant Countries, they ſpared no labour to goe ſee them. *Plato* inflamed with deſire to learn thoſe things which he knew not, went into *Ægypt*, and after to *Tarentum*, to *Architas*, and over all *Italy*, to hear the other Pythagorical Philoſophers,

loſophers: *Apollonius Tyanius* travelled through the kingdome of *Perſia*, and paſſed over the Mountain *Caucaſus*, and viſited the *Albanes*, *Scythians*, *Maſſagets*, and all the rich kingdomes of *India*; afterwards was carried unto the *Brachmanes*, and heard *Iarchas* in his chaire of gold diſputing of the hidden cauſes of things, and of the hidden myſteries of nature; from thence by the *Elamites*, *Babylonians*, *Chaldees*, *Medes*, *Aſſirians*, *Arabians*, and *Paleſtines*, he returned to *Alexandria*, and from thence went into *Ethiopia* to hear the *Gymnoſophiſts*, and to learn their ſecret and hidden Arts. This vertue is truly to be followed, and not the ſluggiſhneſſe of thoſe ſlouthful followers, which having ſcarce once moved their foot from their country fires, yet will diſallow this Spagerick Art, and think no further labour to be taken in ſearching of the truth, when notwithſtanding, that Art doth make open unto us the marvellous and hidden ſecrets of nature; neither in my judgement are they unworthily contemned of thoſe, which with their manifold perils and travels have ſought out thoſe ſecrets of nature. But, I pray you, what fooliſhneſſe is this, to forbid us to uſe any other Medicines, then thoſe which were known in old time? As though Rhabarbe, then which no Medicine is more in uſe this day, then were known to the old Phiſitians: Further, to what purpoſe is it, that they object unto us the Sulphury metalline venomous ſtinks (as they call them) by whoſe ſmell and drawn breath (for theſe are their contumelious words) they be almoſt ſtrangled that come into the dens of thoſe *Cyclops*? But is it unknown unto thoſe ſlanderers and Sycophants, that the old Phiſitians made very many Medicines of moſt filthy things, as of the filth of the eares, ſweat of the body, of womens menſtrues (and that which is horrible to be ſpoken) of the dung of man and other beaſts, Spittle, Urine, Flies, Mice, the aſhes of an Owles head, the hoves of Goats and Aſſes, the Wormes of a rotten tree, and the ſcurfe of Mules, as may be gathered out of the Writings of *Galen*, *Aetius*, *Ægineta*, *Dioſcor.* *Marcel.* *Plin.* *Serap.* to paſſe the metallines, which it is evident they did alſo uſe. Truly, when I conſider with my ſelf the pride of theſe fooles, which diſdain this metalline part of Phyſick, which after their manner contumeliouſly,

liouſly they call *Chymericam*, and therefore can neither help their own, nor many other diſeaſes. I call to minde a Storie, peradventure known unto them of *Herachto Epheſio*, which being ſick of a dropſie, deſpiſing the help of Phyſitians, annointing himſelf over with cow-dung, ſet himſelf in the Sun to drie, and falling aſleep was torn in pieces of dogs: but theſe are more then ſufficiently anſwered unto theſe fools and ſlanderers.

Now I will declare what is my purpoſe and ſcope in the Treatiſe; verily to preſcribe plainly hereafter, not thoſe things which are already common, or (as it is commonly ſaid) known to blind men and Barbers, leſt I might ſeem to imitate thoſe that uſe to write *Rhapſodias*, and heaps, but the method and way of preparing Medicines by Spagerick art, that pertain unto Gunſhot, which I know are yet unknown unto many Phyſitians and Chirurgians. And this I can truly confeſſe, that I am induced for two cauſes to doe it: Firſt, to provoke thoſe that are better learned, if they have any better Medicines to utter them, as alſo that I might ſpecially help my countrie and mankinde: unto the which (the more is the grief) there is too much need of thoſe kinde of Medicines in theſe moſt lamentable and cruell times, wherein it hath ſo long been bloudded with domeſtical and civil wars; but to incounter with their ſlanders which cry out, that theſe kind of Medicines doe not onely require long and difficile preparation, but alſo that they are ſo dear that every one cannot eaſily uſe them. I have thought good therefore firſt to ſet down common Medicines, and then to come to thoſe which I doe far more eſteem, as indeed they are far more excellent then the other, as by their preparation you may know. Albeit alſo I have determined to have conſideration of the poor and common Souldier, and to ſet down them apart that ſhall help the rich.

Therefore the Chirurgians are to be admoniſhed, that when they goe into the warres, that they take with them theſe things ready prepared, which are to be had at moſt Apothecaries.

Suppurantia.

Unguentum Baſilicum, of both ſorts. *Unguentum Macedonicum.*

donicum. Tetrapharmacum Galeni. Unguentum Resumptivum.
The emplaister of *Mucilages* which may be dissolved with oyle Olive if need be.

Detergentia.

Unguentum diapompholygos Nicolai. Unguentum viride Andromachi. Emplastrum divinum dissolved with oyle of Roses. *Unguentum Apostolicum Avicennæ. Unguentum Egyptiacum* of the same.

Sarcotica.

Unguentum Aureum. Unguentum ceraseos Mesuæ utrunque. Emplastrum de Gratia Dei & de Janua.

Cicatricem inducentia.

Unguentum de Minio. Desiccativum rubrum. Emplastrum de cerussa.

Venenum attrahentia & res extraneas.

Unguentum fuscum Nicolai. Unguenta Magistralia of the Physitians of *Florence* described by *Weckerus. Unguentum de calce viva.*

Repellentia & astringentia.

Unguentum de bolo commune. Unguentum Rosarum Mesuæ.

OR for the said intentions, Medicines may be made which need no other then common preparations.

Suppurantia.

Take of new Butter and oyle Olive, *ana* ℥ ii. wheat meal cleansed from his bran, ℥ ß. fair water ℥ iiii. boil all together.

Or take the leaves of *Tussilage* and Mallows, *ana* M. ii. rost them under ashes, and mingle them with butter.

Or take the juyce of the roots of Lillies, first rosted under ashes, ℥ iiii. of the grease of a hen, goose or swine, ℥ ii. with oyle of Linseed or Olives, the yolke of an egg and a little wax, make an ointment.

Detergentia.

Take of honey ℥ iii. of bean meal, and barley meal, *ana* ʒ. ii. boyl them with wine to the height of an ointment.

Or take of Plantain leaves, and Smallage, *ana* M. i. Red Roses, P. ii. Red wine ℥ viii. boyl it to half; strein it, and dissolve

diſſolve in it of red Sugar ℥ ii. Turpentine ℥ i. Meal of Lupines and *Orobus, ana* ℥ i. Alloes and Myrrh, *ana* ℥ ß. boyl it again, putting to ſo much Wax as ſhall ſuffice to bring it into the form of an ointment.

Or take of the juyce of Plantain and Agrimonie, *ana* ℥ ii. Roſe honey, ℥ iiii. of the root of *Ireos* and Bean meal, *ana* half an ounce, mingle them toward the end with Turpentine ℥ i. make thereof an ointment.

Sarcotica.

Take of Manna, of Frankincenſe, *ana* ℥ ii. of Meal, of Fenegreke, and Orobus, *ana* ℥ i. let them be wrought with honie and the yolk of an egg.

Or take of *Sarcocolla* diſſolved in milk, ℥ iii. Maſtick, Olibanum, *ana* ℥ i. Liquid pitch, and Turpentine, *ana* ℥ i. mingle them, and make an ointment.

Epoſtotica.

Take of white chalk ℥ ii. of aſhes of burned leather ℥ iii. work them with oyle of Roſes.

Or take of quick Lime ſo often waſhed in water untill it have loſt all his ſharpneſs ℥ ii. of *Terra Armenia*, ℥ i. boyl them with oyle of Myrtles. Of burnt Lead, burnt *Stibium*, *Cadmia Pompholyge* may alſo be made Medicines moſt fit for that purpoſe.

Ad venenata vulnera.

Take of the juyce of *Anagallidis purpureæ*, of *Cyclaminis, ana* ℥ i. *Sulph. Vivum* mingled with mans ſpittle, ℥ ß. mingle them

Or take of Litarge, ℥ ii. Galbanum ℥ ß. Greek Pitch, and Turpentine, *ana* ℥ ii. oyle as much as ſhall ſuffice. Or take of oyle ℥ iiii. of *Sagapenum, Mumiæ* and Amber, *ana* ℥ iii. Frankincenſe, Maſtick, *ana* ℥ ii. of the beſt *Terræ ſigillatæ*, and and red Corall, *ana* ℥ i. Pitch ℥ ii. Wax as much as ſhall ſuffice to make an ointment. Or take two Onions, of the leaves of *Vincæ pervincæ ſcabioſæ, Reſini* of each a handful, roſt them under the aſhes, and put thereto of Triacle ℥ ß. and with Turpentine make an ointment.

Ad arbuſta.

Take of the juyce of Onions roſted under aſhes, ℥ ii. oyle of Nuts ℥ i. mingle them together.

Or take of the leaves of black Juice ſtamped with Plantain water M. ii. of oyle one pound, boyl them together with ℥ iiii. of white wine, untill the wine be conſumed, then put to as much wax as ſhall ſuffice to make it a ſalve.

Or take of Lard melted in the flame ℥ ii. and powr into it the juyce of Beets and Rue, the cream of milk ℥ i. *Mucilage* of the ſeed of *Condoniorum*, and *Tragacanthæ*, *ana* half an ounce, mingle them.

Repellentia, & ſanguinem cohibentia.

Take of the juyce of the leaves of Woodbine, and of Oken leaves, *ana* ℥ i. red Roſes, ʒ. i. *Boli Armenæ*, *& Sanguinis Draconis*, *ana* ʒ ii. oyle of Roſes, ℥ iii. Wax as much as ſhall ſuffice.

Or take of the Pulp of Apples boyled in milk three ounces, of *Mucilage* of the ſeeds of *Pſilii* and *Cydoniæ*, *ana* ß. ℥. of the juyce of *Burſæ Paſtoris* and *Poligoni*, *ana* ℥ i. of *Acaciæ*, and *Sanguinis Draconis*, *ana* ʒ iii. of *Terra Sigillata* half an ounce, oyle of Myrtles, ℥ iiii. white Wax as much as ſhall ſuffice to make an Ointment.

But theſe Medicines following are not ſo much uſed among the Apothecaries, neither known unto the Chirurgians, yet moſt profitable for wounds by ſhot and all other, whoſe fit preparation the Spagyrick art doth partly declare.

Suppurantia.

Take of the root of holy Oke, and Lillies, *ana* four ounces, Beets with the roots, M. i. freſh Butter half a pound, Wormes prepared in Wine, three ounces, yolks of Eggs, xii. the marrow of a Calf, of Turpentine, *ana* five ounces, Oyle olive cleanſed from the Feces, ℔ i. ſtamp thoſe that are to bee ſtamped, mingle all well together, and digeſt them in warm dung, one moneth after preſſe it out, and with a fire on aſhes boil it to the ſubſtance of a ſalve.

Or take of the juyce of the hearb *Tuſsilage* and *Oxalidis*, *ana*, three ounces, fat dry figs, 20. Frankincenſe two ounces, Roſin of the Larix tree, ℥ i ß. greaſe of a Gooſe and a Hen, *ana*, ℥ ii. freſh Butter half a pound, *Olei viſci pomorum compoſ.* ℔ i. all mingled together, let them boyl in a double veſſel luted with *Luto Sapientiæ* for the ſpace of ſix houres, and ſtrein it warm, and ſet it again in the Sun, or boyl it to a fit ſubſtance, theſe Medicines doe quickly move matter, and

are

are anodine very commodious for Wounds by Shot.

Detergentia.

Take of the juyce of Centaurie and Celandine, *ana* ℥ iiii. of honey, ℥ iii. of flowers of *Verbaſcum*, p. ii. of Frankincenſe, Myrrh and Maſtick, *ana* ℥ ß. oyle of Turpentine, ℥ vi. good white wine ℔ i. putrifie them all in warm dung, and boyl them as before with a fire of Aſhes untill the wine and juyce be conſumed, and it be brought to the form of an ointment, then put to one ounce of this ointment, ʒ i. of Mercurie precipitate dulcified, if there be need of greater cleanſing.

Or take *Viſci herbarum ſanicule, Pirola, Ariſtoloch*, and *vinca pervinca, ana* ℥ ii. of Turpentine waſhed ℥ iiii. *Crocus veneris* half an ounce. *Balſami Tartari*, ʒ ii. *Sulphuris Antimonii*, ʒ. i. ß. ſet them upon a fire of aſhes, untill it have the ſubſtance of a ſalve.

Sarcotica.

Take of the *Mucilage* of the ſeed of Fennigreek, two ounces, of the juyce of hounds-tongue, *Perſicaria*, and the great Cumfery, *ana* one ounce and half, oyle of Frankincenſe, and Myrrh, *ana*, ʒ iii. Oyle of *Hypericon* ſimple, two ounces, Turpentine waſhed with white wine, two ounces, let them ſtand in the ſun, or at a ſoft fire untill they wax thick.

Unguentum de peto.

Take of the juyce of *Petum* ℔ i. Turpentine five ounces, of common oyle of *Hypericon* eight ounces, good white wine half a pound, digeſt all eight dayes, after ſeeth them untill the wine be conſumed, then put to *Colophonia* and Wax, *ana*, iii, ounces, *Mumia* and *Amber ana* ʒ. ii. melt them again at the fire, and make an ointment according to Art.

Take of the juyce of the *Petum* and Cumfery *ana* four ounces, oyle of Turpentine ℔ i. flowers of *Hypericon* and *Verbaſcus, ana* M. ii. Apples of an Elm tree, three ounces, the buds of the Poplar tree four ounces, the ſpirit of Wine ℔ i. ß. digeſt all theſe in horſe dung, or in a warm bath, in a glaſſe veſſel well ſtopped one whole moneth, then wring it out and ſtrain it, and put to it of Frankincenſe, Maſtick, and Myrrh *ana*, two ounces, *Sanguinis Draconis*, half an ounce, *Mumiæ*

℥ vi. Turpentine half a pound, *Benzoini* one ounce, circulate them together in a Pellican eight daies, after with a moderate heat distill away the spirit of Wine, and there will remain in the bottome a most precious Balm.

Cicatricem inducentia.

Take of burnt Allum ℥ i. *Crete Vitrioli*, ℥ iii. *Crocus Martis*, *Crocus Veneris*, *ana* ℥ ii. mingle them and make a pouder, which you may use by it self, or mingled honie.

Or take of *Bole Armenia* prepared after our manner, ℥ ii. *calx* of Egg-shels half an ounce, the juyce of unripe Damasons three ounces, boil them with a soft fire to a perfect substance.

Ad Venena.

Take of oyle of Amber and Turpentine, *ana* one ounce, oile of Juniper ℥ ii. Nettle seed, and the root of Gentian, *ana* ℥ ii. Oyle of *Sulphur Vitriolat.* ℥ i. ß. red Corall, ℥ i. mingle them together.

Or take of the juyce of *Pentaphillon*, Scabeos and Rue, *ana* two ounces, *Olei Sulphuris Rubei*, ℥ i. Oyle of Myrrh, ℥ ii. *Colophoni* and Gum of juyce, *ana* ℥ vi. mingle them.

Ad ambusta.

Take of Lard molten and washed in water of Nightshade, two ounces, *Olei Saturni* half an ounce, mingle them.

Or take the juyce of the roots of Henbane, and floures of red Poppie, *ana* one ounce, Salt-Peter ℥ i. Mucilage of *Seminis Cidoniorum*, ℥ iii. and with oyle of Camphire make an ointment.

Repellentia & sanguinem cohibentia.

Take of *Bole Armenia* prepared after the Spagyrick manner, two ounces, *Crocus Martis* and *Crocus Veneris*, *ana* one ounce, mix them with oyle of Roses.

Or take of *Colcotharis Dulcificati*, ashes of Frogs burned, *ana* half an ounce, mingle them with the white of an Egg.

There be made other Remedies for the aforesaid intents, the making whereof we have described in their proper places, which I commit to the judgement of the skillfull Chirurgians to use wisely, as the disease and partie affected doth require. Now there remaineth to speak of drinks for wounds, before we teach the preparations of Medicines.

T

De potionibus vulnerariis.

Theſe potions for Wounds, although they drive not out the humours downwards, yet prevail they very much to cleanſe Wounds, becauſe they cleanſe ſuperfluous humours, and the blood from all filth, and by a certain marvellous quality wherewith they excel, they knit the broken bones, and help the ſinews that are hurt by Wounds, and helping nature, they at the laſt fill the Wound with fleſh, and cloſe them up without uſing any other remedy: when as I ſaw in *Germany*, the marvellous and almoſt incredible effect which came by the uſe of theſe potions, even in curing deſperate Ulcers, I thought it not meet to paſſe over the mention of them, and that ſo much the rather, becauſe I knew the uſe of them in time paſt was allowed, but now, through the negligence of Phiſitians: to be almoſt grown out of uſe. Alſo I have experienced thoſe potions to be taken, not onely as Medicines, but alſo as nouriſhments, and to help all the paſſions and incommodities whereunto Wounds are ſubject. The Simples whereof the Medicines are made, are theſe:

Cyclaminus, Conſolida major, Conſolida media, quam Sophiam nonnulli vocant, Sabina, Galanga, Vinca pervinca, Centaurum, Ophioglosſon, Betonica, Ariſtolochia, Veronica, Agrimonia, Verbena, Serpentaria, Perſicaria, Arthemiſia, Lilium convallium, Zedoaria, Pyrola, Sperma ceti, Cancri fluviatiles, Nux vomica, Aſtaci, Mumia, Macis, Bolus Armena.

You ſhall much better draw out the ſtrength of thoſe ſimples then the common ſort, if you put them into a tun of white Muſt, and digeſt them there two moneths, or if you cut the green hearbs very ſmall, and wring out the juyce of them into a Pellican or blind Limbeck, or circulate them three or four dayes in *Balneo Mariæ*. This laſt way is moſt convenient for them that are forbidden the uſe of Wine, eſpecially if they be wounded in the head. The diſtilled waters of them be alſo good, if they be taken dryly by themſelves morning and evening, with doſe and manner convenient: Or if white Wine be delayed with them (if it be granted to the wounded.) Here followeth the compoſition of the vulnerary potions.

A vulnerary Potion to be given the first seven dayes.

Take of both Conseries *Veronica*, *Sow-bread*, *ana*, M. i. *Astacos* purged *num.* iiii. white Wine two measures, circulate them in *Balneo* three dayes, strain it, and give every morning one spoonfull.

Or take of the eyes of Crabs in powder ℥. ß. *Mumia* ʒ. ii. *Bole Armena* ʒ. i. ß. the Hearbs of *Agrimoni*, *Ophioglosson*, *Veronica*, and *Sowbread*, *ana*, M. i. *Sperma Ceti* ʒ i. infuse them in white Wine a whole night in *Balneo*, take of this two spoonfuls morning and evening if need be, it putteth away the inflammation very much, and helpeth the burning.

Potions to be given at other times of the greife.

Take of *Macis*, the eyes of Crabs, *Zedoaria*, *ana*, ʒ. iii. *Mumia*, *Gallingal* the lesse, *ana*, ʒ, ii. *Nuxis vomica* ʒ. i. ß. beat them grosely, and put them in a glasse vessell, pouring thereto of white Wine one measure and a half, macerate them in a soft heat two dayes, the dose is one spoonfull in the morning, and as much at night; the force of this potion is so great, that it cannot be sufficiently commended.

A Potion apt for poysoned Wounds by gun-shot.

Take of the floures of *Vinca Pervinca*, *Lilium Convallium*, *ana*. p. i. *Galanga*, *Zedoaria*, *ana*, ʒ. ii. *Mumia*, and *Bole Armenia*, *ana*, ʒ. i. *Sperma Ceti* ʒ. ß. white Wine two measures, digest and circulate them in *Balneo* four dayes, the dose is one spoonfull morning and evening.

A Potion vulnerary, where the bone is broken with gun-shot.

Take of *Aristolochi*, *Sowbread*, Adders grasse, both Conseries, *Geranii*, *ana*, M. i. *Savin* M. ß. *Maces*, *Zedoaria*, the eyes of Crabs, *ana*, ℥. ß. *Mumia*, *Gallingal* the lesse, *ana*, ʒ. i. ß. being cut small and bruised, and the other things brought into a grosse powder, boyl all in a double vessell four houres with one measure of Wine, use it morning and evening: This Medicine is much better then so many splints, wherewith many are tormented.

A Potion for the Wounds of the head.

℞. Of floures of *Lilium Convallium*, *Betonie*, *ana*, p.i. *Gallingall*, *Macis*, *ana*, ʒ. iii. *Perficaria*, *Selandine*, *Vinca Pervinca*, *Veronica*, and *Centauri*, *ana*, M. ß. Macerate them as before, and reserve them to your use.

A

A Potion for wounds of the breaſt.

Take of the juyce of *Verven, Betonie, Veronica, ana,* ℥ ii. Cinnamon water ℔ i. macerate them.

For Wounds of the ſtomack.

Take of *Bole Armenia* ℥ ß. of both the Comferies, *ana,* M. i. *Galingal* 3. ii. temper them with Wine as aforeſaid, reſerve them to uſe. Divers deſcriptions of Potions might be made of the aforeſaid ſimples, which I have left to the judgement of the expert Phiſitian; notwithſtanding this one thing I will adde, that the uſe of them hath many opportunities to cure Wounds by gun-ſhot, as alſo the Canker, and all maligne, deſperate, and eating Ulcers, of all which the Phiſitian ſhall take very great profit, if he prepare the Potions with the Eſſence of the vulnerary ſimples ſpagyrically extract, as we have taught in another place.

A brief declaration of Spagyricall Medicines.

FOr as much as now remaineth to declare the Spagyrick preparation of thoſe ſimples, which pertain to the cure of Wounds by gun-ſhot, we will uſe the ſame method we have before uſed, whereby this our Treatiſe may be the plainer.

Suppurantia ſunt igitur & Anodyna.

Oleum ovorum. Oleum butyri. Oleum reſinæ. Ol. viſci pomorum compoſ. Oleum hyperici. ſimpl. Olea omnium axung.

Detergentia.

Oleum myrrhæ. Oleum maſtiches. Oleum terebinthinæ. Oleum mellis. Viſcus centaurii. Viſcus vincæ pervincæ. Viſcus ariſtolochiæ. Sal fœcum aceti. Balſamus martis. Crocus veneris. Mercur. præcipitat. vulgaris. Mercurius præcipit. dulcific. Oleum guaiaci. Balſamus veneris. Balſamus Saturni. Balſamus tartari.

Sarcotica.

Balſamus hyperici. Oleum thuris. Oleum ſarcocollæ. Ol. mannæ. Viſcus conſolidæ utriuſque. Viſcus cynogloſſi.

Epulotica.

Calx teſtarum ovorum. Calx teſtarum limacum. Bolus armenæ præparatæ. Alumen aduſtum & præpar. Crocus Martis.

Creta

Creta Vitrioli flava. Oleum ſalis tartari. Oleum talci, quæ etiam cicatrices decorant.

Repellentia & ſanguinem cohibentia.

Oleum viſci pomorum ſimplex. Oleum Martis. Crocus Veneris. Colcothar ſimplex. Colcothar dulcificatum. Bolus armena præparata. Calx teſtarum ovorū. Calx teſtarum limacum.

Ad venena.

Butyrium arſenici fixum. Præcipitatus dulcificatus. Balſamus tartari. Ol. Mercur. corporale. Oleum antimonii. Oleum ſulphuris vitriolatum.

Ad ambuſta.

Oleum ovorum. Oleum lardi. Oleum butyri. Aqua gammarorum. Aqua ſpermatis ranarum. Aqua florum papaveris rubri. Viſcus rad. hyoſcyami. Oleum Saturni, ejusq; Sal. Oleum Lithargyri. *Attrahentia.*

Viſcus ariſtolochiæ. Viſcus corticis med. tiliæ. Succinum præparatum. Magnes præparatus.

Sunt rurſus illorum ſimplicium ſingula, quæ ſingulis partibus vulneratis conducunt, ut, Oſſibus corruptis.

Oleum myrrhæ. Oleum caryophyllorum. Oleum Tartari fœtens. Oleum vitrioli. Oleum ſulphuris ſimplex. Oleum ſulph. vitriolatum. Oleum antimonii. Sulphur rubicundum antim. Oleum ſalis. Oleum Mercur. ſublimati.

Nervis vulneratis. Oleum ceræ. Oleum juneperi. Oleum Euphorbii. Oleum ovorum. Oleum terebinthinæ. Oleum ſulphuris terebinth.

Carni putridæ, ac corruptæ. Sal fuliginis. Sal urinæ. Sal tartari. Sal mellis. Oleum frumenti. Oleum mellis. Oleum ſulph. acidum. Phlegma vitrioli acidum. Phlegma aluminis acidum. Balſamus Martis. Balſamus Veneris. Balſamus Mercurii. Balſamus tartari.

But becauſe regard is alwayes to be had of the noble part, in whoſe action the life doth conſiſt, there be certain Medicines, which being given can defend them.

Roborant enim.

Cerebrum. Oleum ſuccini. Oleum ſalviæ. Oleum cariophillorum. Spiritus vitrioli.

Cor. Aurum vitæ. Tinctura auri. Eſſentia margaritarum:

Hepar.

Hepar. Tinctura Balſ. naturall. Tinctura corallorum. Oleum Martis.

The Spagyricall Preparation of Medicines before rehearſed.

THe dregs of Wine or crude Tartar brought into pouder, put into a Retort of glaſſe or earth with his Recipient, make fire by degrees as is done to the making of ſtrong water, there will riſe great plenty of white ſpirits, which will turn into water, and thick ſtinking oyle, ſeparate the oyle by a Funnel, and keep it to your uſe.

But the Salt of Tartar you ſhall draw out of the Feces (which they call the dead head) which are left in the Retort. Thoſe you ſhall diſſolve in warm water, and after filter that which is diſſolved twice or thrice, coagulate it at the fire by vapouring away the water, and the ſalt will remain in the bottome of the veſſel, which if you again diſſolve and coagulate divers times, you ſhall purge it clear like Chriſtall.

This Chriſtaline ſalt if you put it into a glaſſe, and ſet it in a Wine cellar or other moiſt place, within few dayes it will reſolve into a clear oyle, very excellent to cleanſe the ſpots and ulcers of the face.

Take crude Tartar ℔ ii. Salt-Peter, Salt of Soot, of the Feces of Vinegar, *ana* four ounces, *Calcis Vivæ*, ſix ounces, all broken very ſmall put into a veſſell not glaſed, but well ſtopped. Calcine it twelve hours, diſſolve that that is calcined in warm water, and diſtill it by filter, after coagulate it, and cleanſe it again, repeating three times your calcinations, diſſolutions, and coagulations; then put all into a Limbeck, and put on diſtilled vinegar that it be covered four fingers. Diſtill the Vinegar in *Balneo* M. and there will come forth a ſweet liquor, then pour on the Vinegar again to diſtill, this do ſo long untill it be no more ſweet but ſour, as when you poured it on firſt, and ſo riſe in the Limbeck. Then diſtill all in a ſtrong fire by a Retort, and there will come forth a hot oyle, the commodities whereof can ſcarcely be declared.

After the ſame manner if you will, you may diſtill all the

ſalt of Tartar by a Limbeck, whereof you ſhall make a moſt excellent and wholſome oile:

Vinegar being diſtilled by a Limbeck, the Feces remain in the bottome of the Veſſell, which firſt dried, afterward with a violent fire, if they be driven out by a Retort, there cometh forth a very red and ſharp oyle. Then if you doe again diſſolve the dead head or Feces in warm water, filter, and coagulate it, the ſalt of Vinegar will reſt in the bottome, the which is very profitable for all eating Ulcers.

Soot brought into fine pouder, diſſolve it in diſtilled Vinegar in *Balneo*, and ſeparating all the menſture, that which remaineth in the bottome diſſolve and coagulate again, ſo long till it come to white Salt, which in a moiſt place will diſſolve into oyle, very apt to cure the Gangræna and all malign ulcers.

Bole Armoniack made into fine pouder, diſſolve it in the four flegm of Allum, then ſeparate the flegm by *Balneum* and pour on other. Doe this three times, and then the Bole will be turned into a very fat oyle, which with a very ſoft fire is dryed, and brought into pouder moſt apt to ſtanch bloud, whereſoever it breake out.

Take of Cloves beaten in pouder one pound, ſimple water, or *Aqua vitæ*, which is better, ſix pound, infuſe them to digeſt in *Balneo* or dung four dayes, then put them in a Limbeck with his Refrigatorie, diſtill it according to art, and ſeparate the oyle from the water by a funnell, and keep it for your uſe. After the ſame manner ſhall you draw the oyles of Sage, Juniper, Amber, Turpentine, Myrrh, Frankincenſe, Sarcocolla, Maſtick and *Euphorbium*. We have written another better way to draw oyles out of the foreſaid things in the Spagyrick preparation of Medicines.

Wheat being put into a Retort with the ſpirit of wine, digeſt it eight daies, then diſtill it with a violent fire, that which is diſtilled pour again upon the dead head, digeſt it again, and diſtil it again, if you reiterate this three times, there will come forth a moſt excellent oyle for Gangrena and *Carcinomata*.

Take of the flowers of *Hypericon* ſmall cut two pound, oyle of Turpentine i. pound, yolks of Eggs, 20. *Aqua vitæ* half a pound,

pound, mingle them all together, and let it putrifie in hot dung one whole moneth, then wring it out, and ſet in the Sun two moneths.

After the ſame manner is the Balm of *Viſci pomorum* made, or with oile Olive, firſt purified in *Balneo*.

Take of the floures of *Hypericon*, one pound, of the Mucilage of the root of the great Cumferie, four ounces, floures of Camomil, *Verbaſcum*, *ana*, p. ii. Oyle of Eggs and Turpentine, *ana* ℔ ß. *Aqua Vitæ* one pound, Myrrh, Frankincenſe, Maſtick, Mumia, *ana* two ounces, Red Sugar vi. ounces, putrifie all in dung one moneth in a veſſel diligently ſtopped, then wring it out, and circulate it in *Balneo* three dayes, afterward with a ſoft fire boil it to the ſubſtance of a Balm.

Take of the leaves of the Miſſelto of the Appletree cut ſmall two pound, put them into a Veſſel of glaſſe, putting thereto Buds of the Poplar tree half a pound, oyle of the greaſe of a Badger, and of Butter, *ana* four ounces, Turpentine vi. ounces, oyle of Worms two pound and a half, good white wine two pound, digeſt all well ſtopped in very hot dung two moneths, then preſſe it and circulate it, and with a ſoft fire boil it untill the liquors be conſumed, there cannot be found a more excellent Medicine to aſſwage aches and pains.

The juyce of the leaves and roots of hearbs you ſhall purifie untill it be clear, pouring to it ſo much *Aqua vitæ*, and digeſt it in *Balneo* in a glaſſe 15. dayes, then ſeparate that water by diſtillation, and there remaineth in the bottome the ſlime or muſlage of the hearbs.

Steep the leaves and roots of hearbs in common water filtred, or that which is better, in white wine eight dayes, then let them boyl three dayes with a ſoft fire under them. Then wring them out and purifie it, then boyle them with a ſoft fire, untill they come to the thickneſs of honie, which we call the ſlime of Mucilage. By this rule you ſhall draw out of both Comferies, *Cynogloſſo*, Centaurie, *Vincæ pervincæ*, *Ariſtolochiæ*, the root of Henbane, and the middle Bark of Tilia their Mucilage very profitable for the foreſaid Medicines.

Out of the floures of red Poppie or their juice you ſhall draw a water by a Limbeck very profitable to cool.

The salt of mans Urine hath an excellent quality to cleanse; It is made thus; First, the Urine is to be filtered, then coagulated, after with distilled Vinegar dissolved, and again coagulated, these must be reiterated three or four times.

Melt Wax at the fire, and boil it with Wine till it be consumed, doe it so long untill it crack no more; take ℔. i. of Wax thus prepared, Allum calcined ℔. ß. Sage leaves M. i. put all into a Limbeck with his Receiver, and distill it with a mean fire: First there will come forth a grosse oyle, thick, hard, and white, which must be distilled again as before, and three times reiterated, and so you shall make an excellent oyle of Wax for all greifs of the sinews: In like manner is the oyle of Rosin and pitch made.

Out of Honey you shall first draw an excellent water by *Balneum*, afterward you shall put unto the dead head, or feces that are left, sand or flint stones calcined, that the matter boile not up, which you shall drive out by a Retort of glasse, giving fire by degrees, and so you shall distill a yellowish clear oyle, together with a grosse impure oyle; let all digest again four or five dayes, after distill it again by a Limbeck in sand, and there will come out a pure red oyle swimming upon the water; this water is sour, almost like Vinegar distilled, and is very good against the *Gangrena*; but the oyle which burneth like *Aqua vitæ* hath marvellous qualities, especially if it be circulated certain dayes with the spirit of Wine; for the spirit being after separated, there remaineth a sweet oyle of pleasant savour, good for Wounds by gun-shot, and eating Ulcers.

Out of the feces which remaines is drawn a Salt, first being calcined with a fire of reverberation, dissolving it with his proper menstrua, or common water distilled, filtering and coagulating it three times: It is good for all rotten Ulcers. This Salt you shall mingle with his proper burning Oil according to art, and you shall reap greater commodity thereof then is lawfull to be spoken.

Take of Honey not separated from his Wax ℔. ii. Tartar made into powder ℔. i. let them putrifie together in dung fifteen dayes, and distill it by a Retort, and there will first come a clear water, then a yellowish; put these again upon the dead head,

head, and putrifie it again other fifteen dayes, after distill it again, and this doe three times, and you shall have an excellent oyle of Honey.

Take Butter first molten in white Wine, and then distill it with a mean fire, and there will distill out an oyle greatly swaging paines and supplying: So shall you make oyle of Larde and all greases.

Take a hundred yolks of Eggs first sodden hard, put them into a Cucurbite, and make fire by degrees, first there will come out a water, after a yellowish oyle swimming upon the water, last a thick oyle: The water is good for all spots in the face, the oyle to appease all griefs and aches.

Boile Creveses in water of Orpine in a double vessell well stopped one whole day; after distill it, pouring the water three times upon the feces, then let it be kept, it is very good for inflammations, burnings, and the *Carcynomata*.

The sperme or seed of Frogs is gathered in the moneth of *March*, and is distilled by a glasse Limbek, and thereof is drawn a water very commodious for inflammations and burnings.

Eggshels, or the shells of Snailes, are reverberated in a sharp fire three dayes, untill they be brought into a very white Calce; but if they be sprinkled with Vinegar whilest they are calcined, the Calce will be the lighter, and apter to work his force.

Mercury first washed and prepared, according to *Gebers* prescription, dissolve with the double weight of common Strong-water, then distill it four times, and pour it so often again upon the feces, and so it is brought into a very red powder, out of the which, being reverberate at the fire, and drawn away, the spirits of the Strong-water, which otherwise would move great pain; but it were better, if it were washed with the flegm of Allum and Vinegar distilled, and the water of Eggs, for by that meanes the sharpnesse is taken away.

But it is better to prepare Mercury with often sublimations, and to fix it being quickened again, and purged from his filthy earth and superfluous humidity, with the water which we have described in the book, by me published, of the Spagyrick preparation: But if all men doe not understand that descripti-

on

The ſalt of mans Urine hath an excellent quality to cleanſe; It is made thus; Firſt, the Urine is to be filtered, then coagulated, after with diſtilled Vinegar diſſolved, and again coagulated, theſe muſt be reiterated three or four times.

Melt Wax at the fire, and boil it with Wine till it be conſumed, doe it ſo long untill it crack no more; take ℔. i. of Wax thus prepared, Allum calcined ℔. ß. Sage leaves M. i. put all into a Limbeck with his Receiver, and diſtill it with a mean fire: Firſt there will come forth a groſſe oyle, thick, hard, and white, which muſt be diſtilled again as before, and three times reiterated, and ſo you ſhall make an excellent oyle of Wax for all greifs of the ſinews: In like manner is the oyle of Roſin and pitch made.

Out of Honey you ſhall firſt draw an excellent water by *Balneum*, afterward you ſhall put unto the dead head, or feces that are left, ſand or flint ſtones calcined, that the matter boile not up, which you ſhall drive out by a Retort of glaſſe, giving fire by degrees, and ſo you ſhall diſtill a yellowiſh clear oyle, together with a groſſe impure oyle; let all digeſt again four or five dayes, after diſtill it again by a Limbeck in ſand, and there will come out a pure red oyle ſwimming upon the water; this water is ſour, almoſt like Vinegar diſtilled, and is very good againſt the *Gangrena*; but the oyle which burneth like *Aqua vitæ* hath marvellous qualities, eſpecially if it be circulated certain dayes with the ſpirit of Wine; for the ſpirit being after ſeparated, there remaineth a ſweet oyle of pleaſant ſavour, good for Wounds by gun-ſhot, and eating Ulcers.

Out of the feces which remaines is drawn a Salt, firſt being calcined with a fire of reverberation, diſſolving it with his proper menſtrua, or common water diſtilled, filtering and coagulating it three times: It is good for all rotten Ulcers. This Salt you ſhall mingle with his proper burning Oil according to art, and you ſhall reap greater commodity thereof then is lawfull to be ſpoken.

Take of Honey not ſeparated from his Wax ℔. ii. Tartar made into powder ℔. i. let them putrifie together in dung fifteen dayes, and diſtill it by a Retort, and there will firſt come a clear water, then a yellowiſh; put theſe again upon the dead head,

head, and putrifie it again other fifteen dayes, after diſtill it again, and this doe three times, and you ſhall have an excellent oyle of Honey.

Take Butter firſt molten in white Wine, and then diſtill it with a mean fire, and there will diſtill out an oyle greatly ſwaging paines and ſupplying: So ſhall you make oyle of Larde and all greaſes.

Take a hundred yolks of Eggs firſt ſodden hard, put them into a Cucurbite, and make fire by degrees, firſt there will come out a water, after a yellowiſh oyle ſwimming upon the water, laſt a thick oyle: The water is good for all ſpots in the face, the oyle to appeaſe all griefs and aches.

Boile Creveſes in water of Orpine in a double veſſell well ſtopped one whole day; after diſtill it, pouring the water three times upon the feces, then let it be kept, it is very good for inflammations, burnings, and the *Carcynomata*.

The ſperme or ſeed of Frogs is gathered in the moneth of *March*, and is diſtilled by a glaſſe Limbek, and thereof is drawn a water very commodious for inflammations and burnings.

Eggſhells, or the ſhells of Snailes, are reverberated in a ſharp fire three dayes, untill they be brought into a very white Calce; but if they be ſprinkled with Vinegar whileſt they are calcined, the Calce will be the lighter, and apter to work his force.

Mercury firſt waſhed and prepared, according to *Gebers* preſcription, diſſolve with the double weight of common Strong-water, then diſtill it four times, and pour it ſo often again upon the feces, and ſo it is brought into a very red powder, out of the which, being reverberate at the fire, and drawn away, the ſpirits of the Strong-water, which otherwiſe would move great pain; but it were better, if it were waſhed with the flegm of Allum and Vinegar diſtilled, and the water of Eggs, for by that meanes the ſharpneſſe is taken away.

But it is better to prepare Mercury with often ſublimations, and to fix it being quickened again, and purged from his filthy earth and ſuperfluous humidity, with the water which we have deſcribed in the book, by me publiſhed, of the Spagyrick preparation: But if all men doe not underſtand that deſcripti-

on

on for the dark words of Art, it ſhall not be incommodious to fix the Mercury with common Strong Water, three times poured on and drawn away, and to bring it into a red powder, and that with a ſufficient violent fire, that all the ſharpneſſe and venome of the menſtrew may be drawn away, which ſhall much the better be done, if this water following be mingled with it, and by often diſtillation ſeparated.

Take of diſtilled Vinegar ℔. ii. ß. the flegm of Allum ℔. i. ß. calx of Eggſhels ʒ. vi. diſtill all till it be dry: Take of this water ℔. iii. of Mercury precipitate as before ℔. i. mingle all well according to art, diſtill it by a Limbeck, pouring the water again unto the feces three times, laſt of all, drive all out untill it be dry, and there will remain a powder in the bottom, which grinde upon a Marble, and put it into a Limbeck, pouring on the water aforeſaid, which you ſhall three times diſtill from the feces as before: Laſtly, the Mercury precipitate muſt be circulated with an alcool of Wine 24. houres: then diſtill away the ſpirit of Wine that the matter may dry, then pour on new again, and circulate and diſtill it as before, and that doe four or five times, and then you have attained the perfect preparation of Mercury, whoſe qualities cannot be ſufficiently commended in curing of ſundry diſeaſes, eſpecially of the Pox, whether it be taken by the mouth, or applyed to the place greived.

Make Amalgama with ʒ. iiii. of Mercury crude, and ʒ. i. of the beſt Tinne; ſpread this upon a plate of Iron, and ſet it in a moiſt place, and all will diſſolve into oyle, it is alſo made with Mercury alone, and a plate of Tinne.

Mercury, as the manner is, three times ſublimed with Salt of Vitriol, at the laſt is mingled with the like portion of ſalt *Armoniack*, and again ſublimed three or four times, all that ſublimate is diſſolved into oyle, out of which the ſpirit of the ſalt *Armoniack* is to be drawn away; circulate all with the Eſſence of Wine, and diſtill it ſo long, untill the oyle have loſt his heat and ſharpneſſe, and the *Armoniack* be ſeparated.

It is alſo reduced by it ſelf into an oyle, with a very ſoft heat of an Athanor, by long diſtance of time.

Sublime Mercury ſo often, with the ſimple Calx of Eggs well

well prepared, untill it be utterly extinct; to this mixture pour Vinegar diſtilled, alcool ſated, that it may cover it four fingers; diſtil the liquor from the feces four or five times, until the Mercury be come into a very red powder, which you ſhall circulate with an alcool of Wine in a Pellican eight dayes, ſeparate the alcool by a Limbeck, and there will remain in the bottome, the moſt pretious and ſweet Balm of Mercury: It healeth all deſperate Ulcers, and alſo *carbunculam in veſica*, and greatly helpeth theſe Wounds by gun-ſhot. All other preparations of Mercury, and the manner of uſing it, you ſhall gather out of the book which we lately ſet forth.

Upon the filings of Iron often waſhed with ſalt water, pour ſharp Vinegar, that it may cover it four fingers, ſet it upon warm aſhes eight dayes, every day moving the matter, and ſeparating the Vinegar which will be coloured, and pouring on again new, and that ſo long, till the Vinegar be no more coloured, which being vapoured away, take the powder that remaineth in the bottome, and ſublime it with a like portion of *Armoniack*; the ſame ſublimate you ſhall return again ſo often upon his feces, and ſublime again untill there appear the colour of a Rubie; then caſt all into ſcalding water, that the ſalt may diſſolve them, by and by put to cold water, and the Balm of *Mars* will reſt in the bottome like the calx of Gold; pour away the water, and put to freſh again, that the Balm may be made ſweet.

Of this with the ſpirit of Wine alcolizat by circulations, you ſhall make a red oyle, moſt excellent for all inward Hemeroides, or Iſſues of blood, and to ſtrengthen the bowels, if one drop be mixed with conſerve of Roſes, or Confery, or given with Wine.

The filings of Iron firſt well waſhed, you ſhall calcine with the flower of Sulphur, or diſſolve with Strong Water, then pour on very ſharp Vinegar, and ſet it in a warm place certain dayes, then reverberate it with an open fire, as Art commandeth, one whole day, gathering alwayes the flowers which remain above, untill all be converted into a very red and light powder.

After the ſame manner you ſhall make the Balme, Oyle, and

and Crocus of Copper, out of the which, with the four flame of Vitriol, circulating all artificially, you ſhall draw a blewiſh Vitriol, whoſe qualities we have deſcribed in another place.

Out of *Saturne* calcined is drawn a ſweetiſh ſalt in *Balneo* with diſtilled Vinegar, pouring it ſo often upon the Feces untill it draw no more: The menſtrew evaporated, the ſalt remaineth in the bottome, which by often diſſolutions, and coagulations, is made Chriſtaline, and afterward eaſily diſſolved into oyle, being ſet in a moiſt place. But if you circulate this Chriſtaline ſalt in a Pellican, with the alcool of Wine fifteen dayes, and after take away the menſtrew by diſtillation, and put to new Wine and circulate it, putting to a fit doſe of chriſtaline ſalt of Tartar, you ſhall make a Balm ſweeter then Sugar, which will marvellouſly prevail againſt all maligne Ulcers and diſeaſes of the eyes.

Decoct Antimony made in powder, with a capitall Lie prepared of Tartar calcined, and Sope aſhes, and quick Lime, the ſpace of one hour, then let it cool, pouring upon it a little Vinegar, and there will appear a certain redneſſe ſwimming upon it, which you ſhall gather; then again let it boil for one hour or two, again let it cool, and gather that which ſwimmeth up; doe this ſo often, uutil there appear no more redneſſe; for it is the Sulphur of Antimony, which dried at a ſoft fire, you ſhall keep it to good uſes.

Mingle Antimony with Sugar and Allum, and put all into a Retort of glaſſe, make a ſoft fire for four or five houres, afterward increaſe it, and there will come out an Oyle red like bloud: It is alſo done with Mercury ſublimate, but great heed is to be taken, leſt any errour be committed in the degree of fire.

Boil Sulphur prepared with oyle of Linſeed, with a very ſoft fire, and it will be like bloud congealed: Let the matter cool, put it into a Retort, and give it fire, and there will diſtil out a very red oyle of Sulphur: It is alſo done, if you mingle Bran with your Sulphur and diſtil it.

Take of *Sulphur Vivum* P. i. with which mingle, with a ſoft fire, ſo much pure Vitriol molten, that it may be one body; diſtil

diſtil this by a Diſcentory, and there will deſcend a red oyle into the Receiver.

If ℔. i. of the flower of Sulphur be mixed with ii. or iii. ℔. of oyle of Turpentine in a dry heat, the flowers will diſſolve into a red oyle; then the menſtrew rightly and artificially ſeparate, circulate the rubin of Sulphur with the Alcool of Wine eight dayes, and you ſhall have oyle of Sulphur that hath the qualities of the natural Balm.

The ſour oyle of Sulphur is made by Sulphur, by ſetting it on a fire, and hanging over it a bell, or a large glaſſe head, to keep the vapours which are converted into that ſour oyle.

Put Vitriol beaten into powder into a Cucurbite, giving it a fire of the ſecond degree, and there will iſſue a ſour water, which is called the flegm of Vitriol.

Take the Feces which remaineth in the bottome of the veſſel, which is called *Colcothar*, ſtamp that, and if you mingle flints withal, with a violent fire, there will come out a red oyle.

It is alſo made with the ſimple *Colcothar*, driven out with a violent fire three dayes ſpace, and there will come forth a very hot oyle, which is made ſweet by circulation, with ſpirit of Wine tartarizated.

But if the *Colcothar* be diſſolved in warm water, and the redneſſe in it ſeparated, and the water evapourated, the *Colcothar* will remain ſweetiſh; that which remaineth, the redneſſe being taken away, is called *Creta Vitrioli*.

But if Vitriol be drawn by the ninth, a Limbeck pouring on alwayes the liquor upon the dead head, and after circulating all by the ſpace of eight dayes, you ſhall have the ſpirit of Vitriol, very profitable for many things.

The flegm of Allum is made like the flegm of Vitriol.

But Allum is prepared, if the flegm be five times poured upon the Feces, out of which it was drawn and diſtilled, laſt of all dry out all the flegm until it be dry.

Make Brine of Salt, into which caſt hot burnings ſtones that they may be imbibed, thoſe ſtones ſo imbibed, put into a Retort, giving fire by degrees, there will come forth a very hot oyle of Salt.

I said before, that there was great force in *Butyro Arsenici fixo* to cure all venomous and Maligne Ulcers, it is made in this manner: Mingle christaline *Arsenick* first sublimed, with onely *Colcothar* (which doth keep back his poyson) with like weight of Salt of *Tartar* and *Salt-Peter*, put all into two glasses, and fix it, giving fire the space of four and twenty houres, first very gentle, then of the highest degree: You shall find the matter very white fixed, resembling the colour of Pearles, which dissolve in warm water, that you may draw the *Alcaly* from it; and the powder which remaineth imbibe with oyle of *Tartar*, or of *Talcum*, which is better, and dry it at the fire, and doe this thrice: again dissolve the matter in warm water, that you may take away his salt, and there will remain a very white powder and fixed, which will dissolve in a moist place into a fat oyle, which is *anodinum* like Butter.

Out of Talcum rightly and artificially calcined is drawn the spirit with distilled Vinegar. This is dissolved into a precious oyle, being set in a moist place.

Take of the juyce of *Aristolochia Rotunda*, and Savin, *ana*, iii. ounces, *Serpentaria*, two ounces, spirit of Wine one pound, circulate them first the space of 24. houres, then distill them, of this water take ℔ i. of Elect *Magnes* made into pouder four ounces, circulate them together, and distill away the water from the Feces, reiterate this three times, and by this means you shall obtain the preparation of *Magnes*.

But because (as we have said) the noblest parts are to bee strengthened, and the heart, the principall organ of life, must alway be defended, these preparations following are to bee used.

Take of *Theriaca* of *Alexandria*, two ounces and a half, the best Myrrh, one ounce and half, Saffron ʒ ii. the spirit of wine six ounces, mingle all these, and in ashes with a very soft fire distill it, circulate that which is distilled in *Balneo* eight dayes, and then distill it again. This water hath a most excellent qualitie against the Plague, and all venemous things, and doth marvellously strengthen the heart.

We have shewed the extraction of the tincture of Gold, Corals, naturall Balm, and the essence of Pearl in the Book which

I wrote of Preparation ; it now reſteth for us to ſpeak of the Gold of Life, which all ſhall know to be the moſt excellent and extream Medicine in curing all diſeaſes, which doe but conſider the ſingular excellencie of Gold in the cure of the Leproſie.

Aurum vitæ is made many waies, for being calcined after the Spagyrick manner, it is made light and ſpungeous, which cannot be reduced again, from which with diſtilled Vinegar is drawn a ſalt in *Balneo*, whoſe qualities by circulations with the ſpirit of Wine are ſo increaſed, that they ſeem to be incredible for the curing of innumerable diſeaſes.

Calcine gold made into thin plates ſo oft with Salt preparate (by a Philoſophical calcination) untill it be made unpalpable, the ſalt by diſſolutions being ſeparate from the Alcool of gold , then calcine it again with very white fugred ſalt, and to this mixture pour of the ſpirit of alcoolyzat, which is proper ſalt, according to the precepts of Art, that it may cover it over oely four fingers, then ſet on fire, that the Alcool may burn, and this you ſhall doe oftentimes, then pour on new Alcool of Wine, and circulate all rightly and decently the ſpace of four daies. Then ſeparate the menſtrew with competent diſtillation, and pour on new again, circulating and diſtilling as you did before, ſo often, untill all the ſubſtance of Gold be carried out by the Limbeck : The Menſtrew being ſeparated as it ought, the Gold of Life, will remain in the bottome the moſt excellent, and beſt of all Secrets.

FINIS.

Omnibus ſed paucis luceo

I ſaid before, that there was great force in *Butyro Arſenici fixo* to cure all venomous and Maligne Ulcers, it is made in this manner: Mingle chriſtaline *Arſenick* firſt ſublimed, with onely *Colcothar* (which doth keep back his poyſon) with like weight of Salt of *Tartar* and *Salt-Peter*, put all into two glaſſes, and fix it, giving fire the ſpace of four and twenty houres, firſt very gentle, then of the higheſt degree: You ſhall find the matter very white fixed, reſembling the colour of Pearles, which diſſolve in warm water, that you may draw the *Alcaly* from it; and the powder which remaineth imbibe with oyle of *Tartar*, or of *Talcum*, which is better, and dry it at the fire, and doe this thrice: again diſſolve the matter in warm water, that you may take away his ſalt, and there will remain a very white powder and fixed, which will diſſolve in a moiſt place into a fat oyle, which is *anodinum* like Butter.

Out of Talcum rightly and artificially calcined is drawn the ſpirit with diſtilled Vinegar. This is diſſolved into a precious oyle, being ſet in a moiſt place.

Take of the juyce of *Ariſtolochia Rotunda*, and Savin, *ana*, iii. ounces, *Serpentaria*, two ounces, ſpirit of Wine one pound, circulate them firſt the ſpace of 24. houres, then diſtill them, of this water take ℔ i. of Elect *Magnes* made into pouder four ounces, circulate them together, and diſtill away the water from the Feces, reiterate this three times, and by this means you ſhall obtain the preparation of *Magnes*.

But becauſe (as we have ſaid) the nobleſt parts are to bee ſtrengthened, and the heart, the principall organ of life, muſt alway be defended, theſe preparations following are to bee uſed.

Take of *Theriaca* of *Alexandria*, two ounces and a half, the beſt Myrrh, one ounce and half, Saffron ʒ ii. the ſpirit of wine ſix ounces, mingle all theſe, and in aſhes with a very ſoft fire diſtill it, circulate that which is diſtilled in *Balneo* eight dayes, and then diſtill it again. This water hath a moſt excellent qualitie againſt the Plague, and all venemous things, and doth marvellouſly ſtrengthen the heart.

We have ſhewed the extraction of the tincture of Gold, Corals, naturall Balm, and the eſſence of Pearl in the Book which

I wrote of Preparation ; it now reſteth for us to ſpeak of the Gold of Life, which all ſhall know to be the moſt excellent and extream Medicine in curing all diſeaſes, which doe but conſider the ſingular excellencie of Gold in the cure of the Leproſie.

Aurum vitæ is made many waies, for being calcined after the Spagyrick manner, it is made light and ſpungeous, which cannot be reduced again, from which with diſtilled Vinegar is drawn a ſalt in *Balneo*, whoſe qualities by circulations with the ſpirit of Wine are ſo increaſed, that they ſeem to be incredible for the curing of innumerable diſeaſes.

Calcine gold made into thin plates ſo oft with Salt preparate (by a Philoſophical calcination) untill it be made unpalpable, the ſalt by diſſolutions being ſeparate from the Alcool of gold , then calcine it again with very white ſugred ſalt, and to this mixture pour of the ſpirit of alcoolyzat, which is proper ſalt, according to the precepts of Art, that it may cover it over oely four fingers, then ſet on fire, that the Alcool may burn, and this you ſhall doe oftentimes, then pour on new Alcool of Wine, and circulate all rightly and decently the ſpace of four daies. Then ſeparate the menſtrew with competent diſtillation, and pour on new again, circulating and diſtilling as you did before, ſo often, untill all the ſubſtance of Gold be carried out by the Limbeck : The Menſtrew being ſeparated as it ought, the Gold of Life, will remain in the bottome the moſt excellent, and beſt of all Secrets.

FINIS.

Omnibus ſed paucis lucco

A RICH CLOSET OF PHYSICAL SECRETS,

Collected by the Elaborate paines of four ſeverall Students in Phyſick, And digeſted together;

Viz.

The Child-bearers Cabinet.

A Preſervative againſt the Plague and ſmall Pox.

Phyſicall Experiments preſented to our late Queen Elizabeths *own hands.*

WITH

Certain approved Medicines, taken out of a Manuſcript, found at the diſſolution of one of our Engliſh Abbies, and ſupplied with ſome of his own Experiments, by a late Engliſh Doctor.

LONDON.

Printed by *Gartrude Dawſon*, and are to be ſold by

To the Reader.

Freindly Reader.

COnsidering the many sad inconveniences which happen unto Child-bearing women, in their severall moneths of bearing, and knowing my self to have come by that passage into this world, I thought it the duty of a Christian, to discover the helps and remedies that might be afforded them, both to secure their issue from abortment, and to enable them to goe thorough their whole time, and to facilitate their birth, without danger of themselves or their issue; as also to set down their government or their Nurses after delivery, hoping I should doe an acceptable service, to engage posterity, in this task; as also to set down Preservatives against the Plague and small Pox, with certaine experimented Remedies fit for that purpose: and having, just as my last sheets of these two books were passing the Presse, certain other Collections communicated to me, concerning some other approved Secrets, as namely, the Experiments of a great Navigator of this Nation, presented to our late Queen *Elizabeths* own hands; with other cheif selected Collections by a late Doctor of Phyfick of this Nation; I was unwilling to suffer two such peices of very good concernment, to perish in obscurity under my hands; hoping, as they were carefully collected, and faithfully presented, they shall receive gratefull acceptance, from your freind

A. M.

To the Reader.

Courteous Reader,

IVſt as the Child-bearers Cabinet, and the other Book of the cure of the Plague and Pox, were the laſt ſheet on the Preſs, a freind of mine, knowing of the impreſſion, communicated to me two other phyſicall peices, one of them collected by a great Navigatour, of his own Experiments, and preſented, with his own hands, to our late Queen Elizabeth; the other being a Phiſitians Collections, drawn with his own hands from an antient Manuſcript found in an Abby at their diſſolution, with ſome of his own Obſervations and Experiments annexed thereto; and being perſwaded by him that gave them me, that it would be great pitty, papers of ſuch uſe and conſequence ſhould periſh in the times preſent, which had been ſo carefully formerly preſerved unto poſterity: I thought good, for the publike benefit of my Country, to publiſh them with the two former Treatiſes, who were delivered me with good approbation from an able hand, hoping what was lovinglie preſented by me ſhall be as kindlie accepted by you, from your freind

A. M.

To the Reader.

Freindly Reader.

COnsidering the many sad inconveniences which happen unto Child-bearing women, in their severall moneths of bearing, and knowing my self to have come by that passage into this world, I thought it the duty of a Christian, to discover the helps and remedies that might be afforded them, both to secure their issue from abortment, and to enable them to goe thorough their whole time, and to facilitate their birth, without danger of themselves or their issue; as also to set down their government or their Nurses after delivery, hoping I should doe an acceptable service, to engage posterity, in this task; as also to set down Preservatives against the Plague and small Pox, with certaine experimented Remedies fit for that purpose: and having, just as my last sheets of these two books were passing the Presse, certain other Collections communicated to me, concerning some other approved Secrets, as namely, the Experiments of a great Navigator of this Nation, presented to our late Queen *Elizabeths* own hands; with other cheif selected Collections by a late Doctor of Phyfick of this Nation; I was unwilling to suffer two such peices of very good concernment, to perish in obscurity under my hands; hoping, as they were carefully collected, and faithfully presented, they shall receive gratefull acceptance, from your freind

2 Boy: 10 *A. M.*

To the Reader.

Courteous Reader,

IVſt as the Child-bearers Cabinet, and the other Book of the cure of the Plague and Pox, were the laſt ſheet on the Preſs, a freind of mine, knowing of the impreſſion, communicated to me two other phyſicall peices, one of them collected by a great Navigatour, of his own Experiments, and preſented, with his own hands, to our late Queen Elizabeth; the other being a Phiſitians Collections, drawn with his own hands from an antient Manuſcript found in an Abby at their diſſolution, with ſome of his own Obſervations and Experiments annexed thereto; and being perſwaded by him that gave them me, that it would be great pitty, papers of ſuch uſe and conſequence ſhould periſh in the times preſent, which had been ſo carefully formerly preſerved unto poſterity: I thought good, for the publike benefit of my Country, to publiſh them with the two former Treatiſes, who were delivered me with good approbation from an able hand, hoping what was lovinglie preſented by me ſhall be as kindlie accepted by you, from your freind

A. M.

The Printer to the Reader.

THeſe two Treatiſes being freely beſtowed on me by a worthy Freind, knowing they may prove of very good uſe in theſe crazie times; I thought good to publiſh them for the publick good, being aſſured by my Freind, that the Medicines are good and ſafe, and pen'd by juditious hands.

A. M.

The Contents of the ſeverall Chapters of the inſuing Treatiſe.

CHAP. I.

What things are to be taken heed of in the firſt Moneths.

CHAP. II.

What is fit to be obſerved in the third Moneth.

CHAP. III.

What to be obſerved from the fourth Moneth.

CHAP. IV.

What to be obſerved from the fifth, ſixth, and ſeventh Moneth.

CHAP. V.

What is to be obſerved in the eighth Moneth.

CHAP. VI.

What is to be obſerved in the ninth Moneth, wherein what Ointments, Foments, bath, ſuffumigation, diet, conveniency of place to be brought in bed is neceſſary.

CHAP. VII.

Sheweth what is to be done near the birth, and alſo how, and wherewith, the child-bed womans bed is to be furniſhed.

CHAP. VIII.

Sheweth to whom the ſeat is free.

CHAP.

The Contents of the Chapters.

CHAP. IX.

What the Midwife ought to doe in the very moment of the womans labour.

CHAP. X.

What is to be done when the Infant is come into the world.

CHAP. XI.

What is to be done if the Seconds break not readily, and what also after the Child is born, if yet the Secundines be retained, with Remedies approved for extracting them.

CHAP. XII.

Sheweth the way of eduction of a dead Child.

CHAP. XIII.

Sheweth, if the child-bearing woman be costive, how she may be made soluble.

CHAP. XIV

What things are to be applied to the naturall parts when the Child is born, Fomentations, Ointment, Girdle for the belly.

CHAP. XV.

What is to be done from the seventh, eighth, and ninth day of the womans being brought to bed; under which is expressed an Ointment to dissipate Milk; as also when, and what Bath is to be used.

CHAP. XVI.

Sheweth, how to help the wringings and gripings of the belly in child-bed women, by outward, and inward Meanes, and Drinks.

CHAP. XVII.

Sheweth the government of the Nurse, and Cure of the Infant.

CHAP.

The Contents of the Chapters.

CHAP. XVIII.

Sheweth how to make a Bath for Children, by which meanes they may grow and increase.

CHAP. XIX.

Treateth of the diseases of Infants; together with the diseases and symptomes proceeding from the birth in women with child; as also against the gripings of the belly from the birth.

CHAP. XX.

Treateth of the Rupture of the Genitals and Cods, which cometh from the difficulty of bringing forth.

CHAP. XXI.

Treateth how to ease the wind of the belly.

CHAP. XXII.

Treateth of Remedies against Itch in their parts.

CHAP. XXIII.

Sheweth how to help immoderate Fluxes of bloud.

CHAP. XXIV.

Sheweth how to help the falling down of the Womb, from or upon the birth.

CHAP. XXV.

Treateth to remedy the piles after their birth.

CHAP. XXVI.

Treateth of pain of the breasts gotten by the Milk.

CHAP. XXVII.

Treateth how to cure Imposthumes in the breasts.

CHAP.

The Contents of the Chapters.

Chap. XXVIII.

In the additionall Obſervations.

WHat is to be adminiſtred to the Child after it is born for the firſt thing it taketh.

Chap. XXIX.

Sheweth what is to be done for Infants troubled with wind and flegm.

Chap. XXX.

Sheweth how children may teeth eaſily.

Chap. XXXI.

Teacheth how to cure Agues in Children.

Chap. XXXII.

To help Worms in Children.

Chap. XXXIII.

To kill heart-Wormes in Children.

Chap. XXXIV.

To cauſe a young Child to goe to ſtool.

Certa probata tibi medicamina profero luci,
Si non pauca placent, addito plura bona.

A SHORT COMMENTARIE,

Concerning the Care ought to be had of Women which are with child, ſuch as are ready to bring forth, ſuch as are brought to bed, and alſo of Infants.

SInce many ſad and incommodious things are wont to happen to women with child, and in bringing them into the world by ignorance and careleſneſſe: I thought I ſhould undertake a thing not unbeſeeming a Chriſtian Phyſitian, if I ſhould reduce, as it were, into a breif Comment, what things were fit to obſerve, as well in their time of bearing, as alſo in the birth, from which, being ſomewhat more inſtructed, they might better enjoy their health, preſerve their off-ſpring, and after birth better defend their bodies.

Chap. I.

What things are to be taken heed of in the two firſt Moneths.

SO ſoon as the woman ſhall begin to be with child, which ſhe ſhall eaſily know, by ſtopping of her monethly flux,

 withour

without diſeaſe, or ancientneſſe of yeares; ſhe ſhall abſtain from all vehement motions and exercife, whether ſhe walk on foot, or ride on horſeback, or in a Coach, or be carried in a Horſe-litter; For where the body is too much ſtirred, the internall membrane of the Womb is either accuſtomed to be broken, or to be looſly reſolved, and thereupon abortment preſently followeth.

To theſe things the woman with child muſt diligently beware, that ſhe lift not her armes up too high, nor carry great burthens, nor repoſe her ſelf on hard and uneaſie ſeats: But inſtead of exerciſe, which may alwayes in ſome precede before meat, ſhe may walk on foot gently, or ſuffer her body and armes gently to be rubbed and ſtroked, or may ſtretch them forth with ſpinning or carding.

Let her moderately uſe meat of good juyce and eaſie concoction, and Wine not too ſtrong and too ſharp, but a little mingled with water, or if ſhe be abſtemious, ſhe may uſe water wherein Cinnamon is boyled: But ſhe may not feed on ſweet meats, ſharp, and windy; ſhe muſt alſo avoid faſting, thirſt, watching, mourning, ſadneſſe, anger, and all other perturbations of the mind.

Her familiar freinds muſt preſent no unwholſome thing to her, nor ſo much as name it, leaſt ſhe ſhould deſire it, and not be able to get it, and ſo miniſter her an occaſion of abortment, or the Child carry with it ſome foule impreſſions. But if ſhe deſire chalk, clay, or coales, let beanes boyled with ſugar be given unto her: or if ſhe cannot get her longing, let her preſently drink a large draught of pure cold water.

Chap. II.

Order for the third Moneth.

Before the fourth moneth be ended, ſhe muſt neither be let bloud, nor have her body evacuated with any purgative medicine.

But if too much bloud abound, or ſome incident diſeaſe happen

happen, which may require evacuation, you ſhall uſe cupping-glaſſes with ſcarification, and a little may be drawn from the ſhoulders and arme, eſpecially if ſhe have been formerly accuſtomed tothem.

Chap. III.

From the fourth Moneth.

When now the fourth moneth is paſt, bloud-letting and phyſick is permitted, eſpecially if it be gentle, and milde, ſuch as beſt may agree with women with child, and tender or delicate perſons: And by *Hyppocrates* precept may be conceded even untill the ſeventh moneth.

Chap. IIII.

From the fifth,, ſixth, and ſeventh Moneth,

From that time forward none of the before mentioned remedies is wont, or ought from thence to be uſed, becauſe the Babe being now become greater, ſtandeth in need of greater nouriſhment and bloud, and alſo can bear no commotion of phyſick.

Although ſometimes I have met with women, which have ſo much abounded with bloud, that unleſſe they had been let bloud in the ſecond moneth, they would have aborted in the third; others again, unleſſe they ſhould attempt the ſame in the ſeventh or eight moneth, they could not carry their great belly ſo long, or elſe would be delivered of a dead iſſue.

But ſince theſe things happen but to few, they may not be granted to all, but we muſt provide for every one according to their nature and conſtitution.

And this is to be prohibited to all which are with child, that they give not way to take any bloud from the ancle bone of the foot, during the whole time of the womans going, but in ſtead thereof, if the diſeaſe ſo require, an ounce of *Manna* in the broth of a Cock, or ſo much *Caſſiafiſtula*,

or of Sirrups made of Damask-roſes infuſed in *May* dew, about the quantity of an ounce, with a little water of Cinnamon, may ſafely be taken a little before meat.

But if the belly be bound onely without any apparent diſeaſe, the broth of a Chicken, or of Veal ſodden, with Oil, or with the decoction of Mallowes, or marſh-Mallowes, Mercury, and Linſeed, put up in a gliſter by the lowes parts will not be amiſſe, yet in a leſſer meaſure then is wont to be given in other Children, to wit, of the decoction five ounces, of common Oil three ounces, of Sugar two ounces, of *Caſſia fiſtula* one ounce. But ſharper Purgations, as alſo Suppoſitories made of Honey and Salt, are altogether hurtfull to great bellyed women, or ſuch as lie in childbed. But of fat Pork, which they call Lard, or the yolks of Eggs without ſalt, Purgations and Glyſters are commended. But if ſhe will not take a Glyſter, either for modeſty or otherwiſe, becauſe ſhe was not accuſtomed to take it, one or two yolks of new laid Eggs, or a few Peaſe pottage warm, with a little ſalt and ſugar, ſupped up a little before meat, will be very convenient.

But if the belly ſhall be ſometimes diſtended and ſtretched out with wind, a little Fennelſeed and Anniſeeds reduced into powder, and mingled with Honey or with Sugar, made after the manner of an Electuary will doe very well.

But if the thighs and feet ſwell, let them be annointed with *Oxphrodinum* (which is a liquid Medicine made with Vinegar and Roſe-water) mingled with a little Salt.

Chap. V.

The eighth Moneth

IN the eighth moneth, which is uſually perillous, the better diets, rather than plentieſt, will be moſt commodious. But as they muſt abate their diet, ſo their bodily exerciſe muſt increaſe. And becauſe then women with child, by reaſon of the ſharp humours alter the belly, are accuſtomed to weaken both their ſpirits and ſtrength; they may well take before

before meat an Electuary of *Diarrhodon*, or *Aromaticum Roſatum*, or *Diamargariton*, in the morning before meat, and ſometimes they may lick a little Honey; even as they which loath and nauſeate their meat, may take green Ginger condited with Sugar, or the rindes of Citrons and Oranges condited; as alſo it is uſuall ſometimes to take ſpecificall Sirrups. Moreover, let the woman with child often uſe Honey for the ſtrengthning of the Infant. When ſhe is not farre from her labour, or bringing forth, ſhe ſhall eat daily ſeven toſted Figs before meat, leaſt the ſeconds may be bound up; but if they ſhall be reſtrained and ſtay firme, they may be reſolved: But the woman with child may not eat ſalt and powdered meats, leaſt the child be born without nails.

CHAP. VI.

In the ninth Moneth.

IN the ninth moneth, being near their time, they muſt not be idle, neither ſit much, nor ſtoop much, nor lie on their ſides, ſo that the child may not well turn it ſelf, but ought to lie with her face upward, neither ſhall ſhe bend her ſelf much, leſt the child be infolded and wrapped up in the umbilical ligaments and bonds, by which meanes it oftentimes periſheth; but ſhe muſt walk, and ſtirre often, and exerciſe her ſelf, rather by going upward than downward: Let her uſe light and eaſie meats of digeſtion, as damask-Prunes with Sugar, or Figs and Raiſins, before meat, and alſo the yolks of Eggs, fleſh and broth of Chicken, Birds, Patridges and Pheaſants, and Fiſh living in ſtony places, with good broth.

And ſuch meats ſhall not onely be convenient for this moneth, but alſo for the two ſucceeding moneths, that the natural parts by them may be dilated.

Alſo aſtringent meats, and roaſted meats, and alſo Riſe, hard Eggs, Millet, and others of that kind will be very profitable. Baths of ſweet water, with emollient hearbs, uſed with intermiſſion is meet: But the hot houſe, which they call a ſtow, is hurtful. After the bath, let the belly be annointed with

with oyle of Roſes and Violets; but the natural parts with the fat of Hens, Geeſe, Ducks, with oyle of Lillies, and the decoction of Linſeed and Fænugreek, boyled with oyl of Linſeed, marſh-Mallows, grains of Quinces, or withthis which followeth.

A Liniment.

Take of Mallowes, } both of them cut and ſliced of each
Of marſh-Mallowes, } one ounce.

Of Linſeed alſo one ounce. Let them be boiled from twenty ounces of water to ten; let them take three ounces of the boiled broth, of oyle of Flour-deluce, and of Almonds, of each one ounce, three ounces of Deer ſuet; Bath this from the reſt, and annoint her with it warm.

Alſo they may uſe, for fourteen dayes before the birth morning and evening, to bath and moiſten the belly with Muſcadine and Lavender-water, that the child may be the more ſtrengthened thereby.

She may every day eat toaſted bread, that nothing may grow to the childe.

The naturall parts may alſo be gently ſtroaked down with this Fomentation.

The Fomentation.

Take three ounces of Linſeed.

Of Mallowes, and of marſh-Mallowes ſliced, of each M. i.

Let them be put in a bag and boiled moderately: Let the woman with child, every morning and evening, take the vapour of this decoction in a hollow ſtoole, taking great heed, that no wind or air come to her in any part; and then let her wipe the parts ſo annointed with a linnen cloth, that ſhe may annoint the belly and groins, as at the firſt.

Being near her time to bring forth, ſo that ſhe be within ten dayes thereof, if the woman with child ſhall begin to feel difficulty and pain, let her daily uſe this Bath.

The Bath.

Take of Mallowes, Mercury hearb,
Marſh-Mallowes, *ana* M. i. Maiden-hair, *ana* M. ß.
Cammomil, Of Linſeed four ounces.

Let theſe be boiled in a ſufficient quantity of water, as may ſuffice to make a Bath therewith.

But let not the woman ſit too hot on the ſeat, nor higher than a little above her Navill, nor let her ſit longer on it than about half an hour, leaſt her ſtrength languiſh and decay; for it is better to uſe it often, than to ſtay too long at once in it.

But if ſhe cannot indure to ſit over the water, let her cheriſh her naturall parts, with a ſponge or with clothes wet in it.

A Laconick and ſweating Bath is not convenient at that time but hurtful, though we think women may uſe it.

After the Bath ſhe ſhall alwayes annoint her natural parts of her loines, her flankes, navil, ſides, and other parts adjoyning thereto, with the ointment or fat made of the fore-preſcribed thing, or cheriſh them with the fat marrow.

And alſo fats melted ſometimes, and rightly put up into the natural parts, with a ſponge or gliſter-pipe, if the womb be hot and dry, and the party with child be of a lean and ſlender body.

Fumes alſo uſed, applied to the womb, conduce to facilitate delivery.

Suffumigations of the genitals, to facilitate delivery.

Musk, Ambergreace, Gallia Moſcata, Aloes-wood, put upon hot coales, and alſo ſweet Hearbs, Mint, Penniroyal, Calamint, Origanum, Majoram, are of a pleaſant and grateful ſmell, and open womens paſſages, and draw down conception.

But we muſt beware, that ſuch ſweet ſmells of this kind be not uſed to the noſtrils, but rather Balls of *Galbanum*, *Aſſa fœtida*, Mirrh, or Rue.

What Meat is moſt uſefull.

Then Pottage of Hens, Capons, and ſuch like are moſt in uſe; and I ſhould adviſe them then to drink thinne generous Wine allayed with water.

What manner of Chamber, the woman with child ſhould lye in.

It doth not a little avail to the happy delivery, that the Chamber, wherein the Child-bearing woman lyeth, be temperate, and be neither too cold nor too hot, for that ſhutteth up the mouth of the womb, and this diſperſeth and digeſteth the ſtrength. In Summer time therefore if heat ſcorcheth, the Chamber may be ſtrowed with Willow leaves, and Vine leaves, and Roſe-water, with a little Vinegar. In Winter, a high or upper Chamber, moderately kept warm, ſhall be convenient, which ſhall be kept warm with a continued fire, as is accuſtomed to be done in *Italy*, *France*, and other hot Countries.

But this is expedient every where, that the natural parts, and thoſe neareſt unto them, be moderately rubbed with hot clothes.

Chap. VII.

What is to be done at the birth.

THe birth being at hand, and paines oppreſſing them, it ſhall be fit, if the belly doe fall down of its own accord, but if it be bound, it muſt be provoked with a gentle Glyſter; for the excrements being caſt out, the womb and the paſſages, thorough which the Child iſſueth, are leſſe preſſed, and ſo the birth followeth more eaſie

Theſe things being well prepared, the child-bed woman muſt be put into bed, if tender, weak, groſſe, and fleſhly; but it ought to be made ready after this manner.

How

How, and wherewith, the child-bed womans bed ought to be furniſhed.

A large boulſter made of linnen cloth, muſt be ſtuffed with ſtraw, and be ſpread on the ground, that her upper part may lye higher than her lower; on this the woman may lye, ſo that ſhe may ſeem to lean and bow, rather than to lye drawing up her feet unto her, that ſhe may receive no hurt.

Chap. VIII.

To whom the ſeat may agree and be fit.

LEt the ſtrong and luſty women be placed in a chair, which alſo muſt have the lower part not upright, but ſtooping a little, that the child-bearing woman may ſit, as it were, bending backward, clothes, or cloſe compaſſing garments, being caſt about their backs.

In this the belly, together with the whole burthen, may ſooner goe down than in a bed; but it often cometh to paſſe, that the whole Babe lyeth at the mouth of the womb, before that it ſhall get forth, more looſly and openly with the adjoyning places, and by that meanes is compelled to ſtick longer there, from whence ariſeth no ſmall danger of life,

Chap. IX.

What the Midwife ſhall doe in the very moment of the birth.

WHen now the pangs of child-bearing women increaſe more and more, let the Midwife inwardly annoint the ſecret or natural parts with oyle of Cammomil, and white Lillies, nor let her ſet the woman in the ſeat, before ſhe perceiveth the womb to be looſed and reſolved, and the humours to flow over more plentifully.

Moreover, ſhe may not bring her to labour and ſtrugling, before the birth ſhew it ſelf to her view; for they doe but labour in vain, and doe violently diſtort and wreſt away the ſtrength of the labouring woman, that afterward,

when she shall have need, it will not be able to work it forth.

But she shall sit fitly over against the woman in labour, and shall diligently observe on what part the birth moveth it self; for if it come the right way, she shall annoint and cherish the secret parts with odoriferous Oils; and if it declineth to the sides, she shall with both hands govern and dispose the belly, that it may fall to the mouth of the womb.

And if the hand or feet shew it self first, the Midwife, with a soft and gentle hand, moistened with broth of Fenugreek and Linseed, shall gently reduce it into the place.

Certain women have the mouth of their womb so streightned, that without great help, scarce or never they can part with the child. And that cometh to pass by reason of divers causes; for either some strong heat coming from the natural parts, doth too much streighten the inward parts, or the Creature is to big, or the child-bearing woman is do grosse and fat, or the child is dead, who cannot by motion be furthering and helping to nature, or else cold for the most part in the winter, especially in young ones, who have a narrow passage of the womb, doth more astringe and bind it up; or sometimes heat in some is so dissolved, that their strength faileth them in the birth.

Therefore when there appeareth difficulty in bringing forth the Child, Jesus Christ, the onely preserver and saver in danger, is heartily to be called upon, that with his gratious favour he would be pleased to be Assistant to the wretched party in travell.

Chap. X.

When the Infant is come into the world.

When now the Child, or Issue, cometh into the world either with the head or feet, the Mother must be incouraged, that as much as in her lyeth, she keep in her breath and restrain it, that by that indeavour she may put forth the Child. And the Midwife, in the mean time, must with her hand

hand gently compreſſe and keep down the region of the womb, which is above the navill, and urge the Infant to the lower parts: And although the aſtriction of the womb cauſeth the bringing forth to be more difficult, the parturient woman is to be ſet in a Bath, in which Mallowes, Fænugreek, Linſeed, and Barly are ſodden, and the ſides, hips, and flank, muſt be annointed, with oyle of Roſes and Violets: let the thighs be well rubbed, with *Oxyſaccha.* and half a drachm of Mint, and as much of Wormwood, be exhibited in drink to her: The woman bringing forth may gently be led to her bed; and they which aſſiſt her at her labour, muſt not look or gaze in her face, as ſuch who are aſhamed in their bringing forth, that after it, as it falleth out, ſhe ſtrive not to bring forth her young one with ſharper pain.

CHAP. XI

If the Secondines break not readily.

BUt if the Skin containing the young one, called the Secondine, becauſe it is brought forth after the birth, be leſſe eaſily broken, but ſtiffly reſiſteth, the Midwife muſt either break it with her nails, and laying hold on it with her fingers, cut it with a pair of Sizzers, taking care that the Child may be preſerved ſafely in doing it: On the contrary, when the skins are broken or cut in peices, if all the humours preſently ſhall overflow before the child come forth, and the naturall places ſhall be dried up, let Gooſe greace, with oyle of white Lillies melted, be poured in warm, or the white of an Egg with the yolk be put up.

What is to be done after the child is born, if yet the Secondine, or after-birth, be retained.

If the Child being born, the Secondines be as yet pertinaciouſly retained, ſneezing muſt be provoked, if it come not voluntarily, putting Ginger or ſome other ſharp thing up into the noſtrils; or a ſcruple of Unicorns horn beaten into powder ought to be drunk hot in white Wine (in want of Unicorns

horn uſe good Harts horn, or Bezar four graines) or the juyce of Borrage exhibited in drink bringeth them down, becauſe it eaſily moveth vomit, and they thereby are brought forth.

Another approved Remedy for drawing them forth.

Take of *Seſely*, Cinnamon,
Of Mirrh, and of ſweet *Caſſia*, of each equall parts.
Let theſe be exhibited with Mugwort-water.

Another Receit.

Take powder of the Jet ſtone exhibited in Mugwort-water, or elſe about a drachm of the powder of Mallowes ſeeds exhibited in hot water, or the ſuffumigations of Horſe hoofes.

Chap. XII.

To draw forth a dead Child.

IF the child be dead, an equall quantity of Rue, of Mugwort, Wormwood, and black Pepper, being each of them reduced into fine powder, and boyled in Wine, muſt be exhibited, or Vervain boyled in Wine, or Water, or Vinegar; or Savory bruiſed and tied upon the belly bringeth forth the Child, whether it be yet alive or dead; or Butter with Honey boyled in Wine; or decoction of Hyſop well dryed exhibited in hot water: but if it yeildeth not, nor cometh away with theſe, let Rue, Mugwort, *Oppoponax*, and Wormwood dryed, with a little Oil and Sugar, be laid to the groin, or the navill; and moreover, the skin of a female Snake put about the woman in the manner of a girdle. Alſo the ſtone *Ætites*, tied unto the thigh, after the Child is brought forth, ought preſently to be taken away, leaſt the womb, after the Child be brought forth, come forth alſo.

Moreover, ſneezing alone accellerateth delivery, but it ought to be uſed with the mouth and noſtrils cloſe ſtopped, and Ginger, or ſome ſuch thing, put up into them; for from hence

hence a great force of the ſpirits is thruſt thence unto the inward part.

Chap. XIII.

How the bellies of child-bearing women, being coſtive or bound may be looſned.

IF the belly doe not evacuate the excrements, the firſt dayes of her being brought to bed, bring a Fig, cut in the middle, into the form of a ſharp tent faſhioned like a mans Yeard, and put it up into the Fundament inſtead of a Suppoſitory; or elſe put a grain of Coriander, confected with Sugar, up into that place; or put a peice of Swines fleſh powdered, or Lard, brought into the ſame form, up into the ſame place, or frame a Suppoſitory of white Sope, and apply it thereto.

About four or five dayes after the birth, you may uſe a gentle Gliſter of half a pound of Sallade oyle, with a quartern of Barly boyled in broth, with two ounces of Sugar, with the yolke of an Egg, beaten together.

But if at the eighth day the belly anſwer not their expectation in looſeneſſe, let three drachms of *Caſſia* newly extracted, well confected with Sugar, be taken morning and at evening before ſupper in the manner of a bole, and preſently let her eat thereupon.

Chap. XIV

What things are to be applied to the naturall or ſecret parts.

SO ſoon as the Child is born, let this aſtringent Fomentation be applied unto the naturall parts.

The Fomentation.

Take of red Roſes two pugils; a pugill is the quantity you may take up at once between your firſt three forefingers. Let them be boyled to a third part, in high red Wine inclining to a blackiſh colour, with a fourth part of water put thereunto, then put into the decoction a whole Egg, and let

it

it be mingled together, and applied to the place, with flanen rowlers, and kept on for the ſpace of two dayes.

Another.

Take of oyle of *Hypericon* four ounces.
Of Roſe-water two ounces.
Of the juyce of *Solomons* Seal one ounce.
Mingle theſe well together, and let the rowlers dipped in them be applied to the ſecret parts.

An Ointment.

Let the belly be forthwith annointed with this Ointment, leaſt it become wrinkled or deformed, and that it may be thereby better ſtrengthened, and may return to the old form.
Take two ounces of Roſe-water.
An ounce of Mirtles.
Half an ounce of Cats fat.
Theſe things ought to be melted, and mingled with the before recited Oyles.

A Girdle for the belly.

After the Unction, put on a Girdle of Dog-skin, well prepared by a Leather-dreſſer, and annointed with two ounces of oyle of Mirtles, and one ounce of oyle of Maſtick, and half an ounce of oyle of *Hypericon* mingled together.

But it muſt be ſo large, as it may comprehend or compaſſe the whole belly a little above the navill, even unto the naturall parts, and muſt ſtreightly bind up the ſame, but without pain. And this will be fitly done, if it be ſowed together with thred on the left ſide, and be put hot enough to the belly, and be compaſſed with four or five double linnen clothes, binding them with fit ſtrings together, that the belly may be kept warm.

But let linnen clothes, annointed with an equall proportion of oyle of Mirtles, and oyle of *Hypericon*, be applied unto the naturall parts, from the ſecond day untill the ſeventh.

Chap. XV.

The order from the ſeventh day after the woman is brought to bed.

Six dayes being finiſhed or paſt, on the ſeventh day let the naturall parts be fomented and cheriſhed with this Decoction.

Take of red Roſes,
Of *Agrimony*,
Mellilot,
And Cammomil, of each one handfull.
Of the leaves of *Hypericon*,
Of the leaves of Quinces,
And of Mirtle, of each two pugils.

Let them be boyled in red Wine thick and aſtringent, with a little water to a third part, and let the naturall parts be fomented therewith morning and at evening before ſleep.

On the eighth day.

It is convenient to put to the belly, a plaiſter made with the white of an Egg, and a little Pepper, and taken with flaxen rowlers, or boulſters.

On the ninth day.

If this plaiſter pleaſe not, beſmear a Dogs skin again with oyle of Mirtles and Maſtick, and apply it unto the belly, and it will avail and profit much, to keep it tied with ſwadling clothes unto the end of her child-bed.

A Liniment to ſcatter and diſperſe the Milk.

That the Milk flowing back to the breaſts, may without offence be diſſipated, you muſt uſe this ointment.

Take of pure Wax two ounces.
Of Linſeed oyle half a pound.

When the Wax is melted, let a Liniment be made wherein linnen clothes muſt be dipped, and accordingunto their largeneſſe

neſſe, be laid upon the breaſts; but when it ſhall be diſcuſſed, and paineth no more, let other linnen clothes, dipped in diſtilled water of Acorns, be put upon them. But this I onely adviſe them which cannot nurſe their own children: And if ſwelling in them which give ſuck doe ariſe from abundance of milk in their breaſts, ſeem to threaten an inflammation, uſe the former Ointment, but abſtain from uſing the diſtilled water of Acorns.

When, and what Bath they muſt uſe.

From the twentieth day, if it be a male Child, if it be a female, from the five and twentieth day, this Bath may be uſed.

Take of Majoram,
Of Pennyroyall,
Mellilot,
Hypericon, or Saint *Johns* wort,
Of Millefoile,
And of Pimpernel, of each M iii.
Of Bay leaves two pugils.
Three ounces of Pomegranades rindes.
Of old Bean meal five pounds.
Of Barly meal two pounds.
Of Cummin bruiſed and beaten into powder, ℔. iii.

Put the hearbs, ſmall chopt, into a bag, but the beans, and Barly, and Cummin, one upon another ſeverally: Let them be ſod altogether in a great Cauldron, which may contain two parts of Water, and one of Wine, let them be boyled the day before ſhe would uſe the Bath, and be poured forth into a tub, which muſt be well covered: The next day heat the water of the Bath; but they muſt take heed they ſit not on the Bath too hot; but two houres will be ſufficient to ſit before meat in the morning, and at evening.

But let the child-bed woman ſit on the bag, wherein the bran or meale is put, but not lower than the region of the mouth of the Ventricle.

Ano-

Another.

Let a barrell, wherein the dregs of white Wine are yet sticking, be filled with river water, and let it be stirred to and fro, that all may be well mingled together, then let the dregs settle, and boyle in this water,

Of Bay leaves,
Of red Roses,
With both the Comferies,
Of *Hypericon*,
Pennyroyall,
And Pimpernel, of each p. ii.
Of old Bean meal ℔. v.
Of Barly meal ℔. ii.

Let the child-bed woman sit on the bag, in which the meales are, or on another, which may contain the brans of wheat.

Chap. XVI.

Against the gripings of the belly in child-bearing women.

THe gripings and gnawings of the belly, especially those which are contracted from the great striving and labour of the belly in bringing forth, and sometimes from a chollerick matter contained therein, and sometimes of wind retained.

Outward Remedies.

Exceedingly therefore are usefull Musk, and Civet outwardly laid to the navill; moreover, oyle of Dill, chafed on the belly as hot as well may be indured.

Inward helps in their meats.

In stead of meat, the broth of an old Cock or Capon is best, being well sodden with a little Dill, and so taken.

A Drink.

For the drink, a water made up with Cinnamon and

Sugar, which they call *Hippocras*, which is made after this manner.

Put unto water boyled, and hot, and drawn, unto ℥ xx.
Of Cinnamon half an ounce,
Of Sugar three or two ounces.
Three grains of black Pepper.

Mingle them well, and infuſe them for ſix hours, and then ſtrain them in a bag, which the Apothecaries call *Hippocrates* ſleeve. Let the child-bearing woman uſe this potion warm, but very ſparingly; but if ſhe loath this, let her uſe thin, ſmall, and clear wine, unleſſe a Fever ſhall hinder her.

A Potion alſo is made of Honey and white Wine, of each two ounces, to mittigate paine by reaſon of flatuous humours retained.

Some exhibite the jawes of the Pickerell, with Amber, and Ginger, *ana.* finely powdered to drink in white Wine.

Chap. XVII.

The government of the Nurſe.

Let there be given unto the Infant new born Honey to lick, after let it be nouriſhed with the Mothers Milk, which of all things beſt agreeth with it. But if by reaſon of ſome neceſſity it cannot enjoy it, a ſound healthy Nurſe is to be choſen, neither younger than four and twenty yeares, nor elder than five and thirty, of a white and ruddy complexion, which is not infected with other vices; nor yet hath too lately been brought to bed, nor hath not long given ſuck; let her not have ſore Dugs or Breaſts, nor to big, but a large Breaſt, and moderately fat. Let her uſe choiſe meats of eaſie and light concoction, engendring good bloud or juyce; let her abſtain from hot aromaticall Spices, as Pepper, Ginger, Cardamome, and ſuch like; alſo from Leeks, Onions, Garlick, Salt, auſtere and tart things: Let her avoid ſtrong Wines, as alſo cold water: Let her eſchew immoderate eating and drinking, for that corrupteth the Milk, and begetteth in children lepry, or ſcurfe, and other contagious diſeaſes: Let her

abſtain

abſtain from cares and vexations, and let her take heed, leaſt ſhe provoke her menſtruous diſeaſe.

She muſt not ſleep much, or be given to ſleep, for that maketh the Milk flegmatick; ſhe likewiſe ought not to watch more than is meet, for from hence the Milk cometh to be more hot, ſharp, and diſtaſtfull to the Infant; ſhe ought moderately to excrciſe her ſelfe, eſpecially her armes, to wit, either in ſowing, ſpinning, or knitting, for by this meanes evill humours are conſumed, as by eaſe and ſloth they are augmented.

Alſo copulation of the Nurſe exceedingly offendeth, and hurteth the Child, as that which cheifly retracteth and diminiſheth the Milk, and maketh it of an unſavory taſte, taſting hot, and rank, or goatiſh, which bringeth no ſmall inconvenience, and hurt to the Child. For which cauſe, in times paſt, Husbands were driven away from their Wives, and reſtrained from their companies.

But if the Milk decreaſe, Pulteſſes of Bean meal, and Riſe, are meet to be uſed; alſo like paps made of Bread, with Milk, and Sugar, to which may be added a little Fennel-ſeed.

And if the Milk be thick, it muſt be made thinne, with ſlender diet, and ſubtill Wine, and Sirrup of Vinegar, as alſo with exerciſes: But if it be too thinne, and wateriſh, groſſe, and ſtrong meats, and longer ſleeps will be convenient and meet. For the corruption of the Milk, a litile Mugwort groſly bruiſed, and put into a linnen cloth, and ſo into broth, with a little Honey added thereto, will doe very much good.

The care of the Infant.

And if the Childes belly be looſe, the food ought to be more groſſe and ſtrong, and her ſleeps longer: But children may ſuck ſo long, as till they have brought forth ſharp and great teeth: But if you ſuffer them to drink Wine, or ſtrong drink, or other Potions, before they have toothed them, they will be corrupted; but when they have gotten theſe teeth,

their armes, and back bones are gently to be rubbed after their ſleep.

CHAP. XVIII.

A Bath of ſweet water, very profitable for children, as by whoſe meanes they may grow up and increaſe.

THey are, faſting, to be bathed in water before meat, for the ſpace of a quarter of an hour, yet ſo, that the belly may firſt goe down or be emptied, and then they are to be annointed with oyle of Olives made hot.

And it is not of little concernment, in what ſwadling clothes children are wrapped; for when they are not tied up at all, or the clouts are too looſe, they are ſubject to Fluxes, Impoſthumes, apt to be crooked backt, and other diſcommodities; but eſpecially when their knees are too ſtrictly tied and bound up, and their thighs left at liberty, they are lamed.

When they cry, or feel pain, or will ſleep, they are to be pacified, either by ſhewing the breaſt, or by ſinging, or by rocking, either in Cradles, or hanging Beds, or by carrying up and down. But we muſt obſerve, that children may lie ſtrait whenſoever they lie down, and ought not to be covered too much, or hot with coverings, nor yet with too few, leaſt they may catch cold. Moreover, let the linnen cloth, wherein they are wrapped, be neat and clean, for children are offended, and infected by foul and filthy excrements.

From three years of age till the ſeventh, they are to be educated gently and kindly, not to be ſeverely reprehended, chidden, or beaten, for by that meanes they be made throughout their whole life after too timorous, or too much terrified, aſtoniſhed, and ſotted.

Being yet in their firſt years, they are not to be compelled to going, for ſeeing all their bones are ſoft as Wax, and the body fall the heavier, they either become lame, or univerſally reſolved in their feet.

Food muſt be daily given them thrice a day, till they are three

three years old ; for if they be much filled, they are ſubject and accuſtomed to be troubled with Convulſions, and other diſeaſes.

In the ſixth or ſeventh year of their age, they are to be ſent to ſchoole, and committed to the breeding and inſtruction of courteous and temperate Schoolmaſters, who may not terrifie them.

Before theſe yeares they are not to be compelled or forced to harder labours ; otherwiſe they will not thrive well, but ſtand at a ſtay, and keep ſittle, or become Dwarfes.

Chap. XIX.

The Diſeaſes of Infants.

When as the Infant beginneth to grow ſick, as for example, from a cold diſeaſe, the Nurſe is to be nouriſhed with hot and dry meat and drink, ſo that thereby forthwith it may grow well again ; ſo alſo if it be taken with other diſeaſes, as with an Ague, the Nurſe ſhall uſe plantain water, and ſuch like things, Paps made for children of crums or morſels of bread broken or ſliced, are more wholeſome, than made of meal or flour.

Till two years old give them Honey often, for that keepeth them from Convulſions, and coſtiveneſſe of the belly, and that the milk they eat hurt them not.

When Infants caſt up their milk, a Corrall ſhould be hung about their neck down to their middle ; for it is uſefull for them in teething, and Ivory alſo is good for the ſame purpoſe.

Diſeaſes and Symptomes, proceeding from the birth, in women with child.

Gripings and pangs come often upon women from their birth, for the womb, as a wild beaſt, by reaſon of her ſuddain evacuation and emptineſſe, by wandering up and down hither and thither, diſpoſeth it ſelf.

Therefore the belly muſt be covered all over with Barly meal

meal, and the white of an Egg, mixed together, with juyce of Elder; alſo drinking of hot Wine wherein Cummin hath been boyled, is very convenient and uſefull

Alſo Suffumigations of *Styrax calamitâ*, Frankincenſe, and Smallage ſeed, of each one drachm, will very much availe.

CHAP. XX.

Againſt the Rupture of the Cods and perinæum, *and the part between the riſing of the Yeard and the Fundament, which proceedeth from difficulty of bringing forth.*

TO help the Rupture of the naturall parts, which ariſeth from hardneſſe in bringing forth, the powder of the great Comfery root dryed, with Cummin and Cinnamon, are very good, put up into the womb.

In ſome the wrinkled skin of the Cods is broken from the birth, ſo that there is but one hole between the womb and the fundament, and the ſame courſe, whereby oftentimes the womb goeth forth and is hardened; therefore the diſeaſed parts muſt be cheriſhed with hot Wine, in which Butter hath been reſolved, untill the Matrix be ſoftned, and then it muſt be gently put up: after the Cod skin is broken in three or four places, it muſt be ſowed up with a ſilken thred; preſently let a linnen cloth be put upon the belly, according to the largeneſſe of it; laſtly, let it be annointed with Tar, for the womb, by reaſon of the evill ſcent, is drawn in again. At laſt we heal the Rupture with powder of both Comferies, and Cummin, ſprinkled upon them. But a child-bed woman is to be put to bed, ſo that ſhe may have her feet lie the higher; let her lie there eight or nine dayes continually, and let her take her meat, eaſe her ſelf, and make water there.

She muſt abſtain from bathing ſo long as poſſibly ſhe may, alſo from all thoſe things which may provoke coughing, and from meats which cannot eaſily be digeſted: And for preventing this danger in bringing forth, let a long ball of linnen cloth be made, and put up into her Fundament, and as often

as

as the child-bearing woman ſtriveth to bring forth the Infant, let her ſtrongly compreſſe and keep in her belly, that no diſruption or rupture be made in theſe parts.

CHAP. XXI.

For windineſſe or Collick of the belly.

IF the ſecret or naturall parts receive wind in, which being kept in brings forth pain, a Fomentation made with the decoction of Muſtard or Onions, is vety good.

Alſo ſometimes in others ſo great plenty and abundance of wind oppreſſeth them, that they ſeem broken, or as thoſe troubled with the Iliack paſſion, for whoſe eaſe, a Bath made of Mallowes, Pellitory of the wall, and the like, muſt be uſed, and the belly often kept ſoluble.

But ſhe ought to ſtay the longer in the Bath, and when ſhe cometh out of it, a plaiſter of the juyce of Mullein, or Turnup, and Barly meal, muſt be laid on hot, and then let her uſe her Bath again.

CHAP. XXII.

For the Itch.

IF thoſe parts itch, ſo that women by ſcratching take away the skin, whereupon blyſters ariſe, which greatly moleſt and trouble them, they ought to be annointed with the Ointment preſcribed for burnings.

Take an Apple, *Bol: armoniack*, *Maſtick*, Frankincenſe, Oyle, hot Wine, Wax, and Tallow, and thus you may prepare it. Purge the Apple from the outward rind, and the core, and put it in a pot to the fire, with the Oyle, Wax, and Tallow, and when it ſhall be hot, the *Maſtick* and Frankincenſe, being reduced into powder, muſt be put in, and then being mingled ſtrained through a cloth.

CHAP.

Chap. XXIII.

For the Flux of bloud.

For thoſe unto whom an immoderate Flux of bloud happeneth, it ſhall be convenient to give the juyce of Mugwort, Sage, Pennyroyall, and of other hearbs of that kind, made up into the form of a Sirrup.

Alſo Baths made for the ſame diſeaſe of the ſaid hearbs, are good; or by a plaiſter made up with Clay and Vinegar, which muſt be applied to the right ſide.

If the Flux of bloud come from the noſtrils, it muſt be applied to the forehead and temples, having a reſpect to the contrary ſide: For bloud uſeth not to flow out of the noſtrils, unleſſe a male Child be begotten.

Chap. XXIV.

For the falling down of the Matrix from the birth.

A Bath made of Mugwort, Flea-bane, Juniper, Camphire, and Wormwood, boyled in water; let the child-bed woman ſit in this up to the breaſt, afterwards let her be gently put into her bed, and let her lie with her feet drawn backward, that the Matrix may return into its place.

The Womb being put into its place again, put powder of Penniroyall, of *Galingale*, *Spikenard*, Nutmegs, *Avence*, with oyle of Nutmegs, and Penniroyall into a fine thinne cloth, and in manner of a Ball or Peſſary bind it up, and put it into the Womb, and ſhut up the orifice of the Matrix, that it fall not down again: But have a care, that it may peirce backward toward the reins, and there it is to be bound up, but before that be performed, a plaiſter of Bay berries, of Muſtard, Frankincenſe, and of Ciſnamon, of each as much as ſhall be ſufficient, being brought into powder, and being heated at the fire, mingled with Honey, and let it be laid to the back being yet hot, and bound up with a ſwath, wherewith the Peſſary, put up into the Matrix, is tied.

But

But let the woman brought to bed lie in her bed upward for the ſpace of nine dayes or more, if need require, ſo that ſhe may not move her ſelf up and down, unleſſe great neceſſity urgeth her; and ſuch meat ſhall be given her, which may not eaſily paſſe through her belly, or may not often provoke her to make water: But now going abroad after her delivery, we muſt put on an intire garment that may keep it in, leaſt it goe out again, unleſſe it be when ſhe maketh water. The third day we muſt make ready a Bath, and then, leaſt they ſhould ſwell, powder of Ginger, Pellitory of the wall, and Cinnamon, of every one by equall parts mixed muſt be blown up.

Chap. XXV.

For the Piles after the birth.

WEe uſe to cure the Piles, ariſing from the fault of the bringing forth, with a Bath of Wormwood, Southernwood; Cinnamon rind, and the bark of *Caſſia fiſtula*, boyled well in Wine; when the woman delivered goeth forth of the Bath, put Bombace, or Cotton, with powder of Alloes mixed with oyle of Penniroyall unto her lower parts.

Chap. XXVI.

Againſt pain of the Breaſts, contracted by too much Milk.

CLay kneaded with Vinegar, after the manner of a plaiſter, is available to aſtringe and keep back the Milk, but the place is firſt to be ſuppled with hot water.

Chap. XXVII.

For the Impoſthume of the Breaſts.

A Plaiſter of marſh-Mallowes, Mallowes, Wormwood, Mugwort, and Swines greace, made up according to art is very profitable; when the ſwelling is come unto the height, lay Nut kernels bruiſed to peices, unto it: And if the

Impoſthume break not, let it be launced with a Launcet or Pen-knife, and ſqueeze it a little, leaſt by the ſuddain evacuation a worſe miſcheevious Impoſthume may come upon it; and when it is broken, put in a linnen cloth, twice or thrice a day, ſmeared with the yolk of an Egg and Turpentine, which ſtrengtheneth exceedingly: And if the Impoſthume chance to paſſe into a Fiſtula, put into it a root of black Hellebor dipped in Oyle or Honey; or ſprinkle powder of the colt-Bur upon it, for with theſe is every Fiſtula purged and deſtroyed, ſo as it be not between the Bones; wherefore theſe Medicines are ſo long to be adminiſtred, untill it dye, and be dried up, and afterward the Ulcer be cured.

Some

Some few additionall Obſervations, concerning the paſſages in ths former Treatiſe.

CHAP. XXVIII.

What is to be adminiſtred unto the Child, after it is born, for the firſt thing it taketh.

ARnoldus *de villa nova*, a moſt learned Phiſitian, writeth, that if you give unto a Child half a ſcruple of Corrall finely powdered, with womans milk, firſt, before it taketh any other thing, after it is born, that it ſhall never be troubled with the falling Sickneſſe.

Alſo,

I know perſons of good quality in this our Country of *England* (I preſume, inſtructed by ſome able Phiſitians) who give unto all their own children (and adviſe all other women, where they are deſired to be aſſiſtant at the birth) to exhibite unto the children new born, the firſt thing they take, a little Salt well mingled in a ſpoonfull of Saxifrage, or Hyſop water, to prevent the trouble of frets, and other diſeaſes in children following their birth.

Conceiving alſo, as they ſuppoſe, they have ſome ground for their action, from the fourth verſe of the ſixteenth Chapter of *Ezekiel*, where the Lord, reckoning up the Midwives duties about children, at that time of their nativity, thus ſpeaketh.

And as for thy nativity, in the day thou waſt born, thy navill was not cut, neither waſt thou waſhed in water to ſupple thee, thou waſt not ſalted at all, nor ſwadled at all.

Chap. XXIX.

For Infants troubled with wind and flegm.

MAny Midwives adviſe the Nurſes, to give them a little pure Sugar-candie finely bruiſed in Saxifrage water, or Scabious water in a ſpoon, well mingled together.

Chap. XXX.

A moſt excellent Medicine to cauſe children to teeth eaſily.

TAke of pure Capons greace, very well clarified, the quantity of a Nutmeg, and twice as much of pure Honey, mingle and incorporate them well together, and three or four times in a day annoint the Childs gummes when they are teething, and they will break fleſh eaſily, and prevent torments, and Agues, and other greifs, which uſually accompany their coming forth.

Chap. XXXI.

For Agues in Children.

TAke a ſpoonfull of good oyle of Populeon, and put thereunto two ſpoonfuls of good oyle of Roſes, mingle and incorporate them well together, and then warm it before the fire, annoint the Childs bowing places, his armes, legs ſoles of his feet, and alſo his forehead, and temples twice a day, chafing the ointment well in.

Chap. XXXII.

For Worms in Children.

TAke of Mirrh, and Aloes, very finely powdered, of each a penny-worth, and with a few drops of Chymicall

call oyle of Wormwood, or Savine, with a little Turpentine, make theſe up into a plaiſter, and lay it to the Childes Navill.

CHAP. XXXIII.

For Heart-Wormes.

H*Eberſtreit*, *Skonkius*, *Hollerius*, and other Phiſitians affirme, they have ſeen them in perſons diſſected: One in a Prince, another in a Citizen of *Florence*; and our *London* Phiſitians of late yeares have ſeen two in *London* (as appeares in Doctor *Mayes* book of Mr *Pennant* of Saint *Giles* in the Feilds) who dyed having a Worm like a Serpent in his heart.

The Cure.

Skonkius out of *Stocherus* affirmeth by certain experiment, that the juyce of Raddiſh, Garlick, and Muſtard, killeth theſe Wormes, which breeding in the cheſt of the heart, cauſe ſwoundings, *Epilepſies*, and many times death.

CHAP. XXXIV.

To cauſe a young Child to goe to ſtoole.

CHafe the Childs navill with *May* Butter before the fire, then take ſome black Wooll, that groweth between a Sheeps legs, and dip it in the *May* Butter, and then dry it, and lay it unto the navill, and it will procure a ſtoole: This is alſo good for one in yeares, who can take no inward Medicine.

Another

Another certain Experiment.

Take a good big green Mallow ſtrig, and ſtrip off the outward skin, and annoint the ſtrig well with freſh Butter, and put it up into the Childes Fundament, and let it ſtay a while there, and in very ſhort ſpace it will procure a ſtoole.

Courteous Reader, I pray accept kindly of theſe few Additions.

This

THis Treatiſe might have been inlarged farther out, by addition of other Experiments, but my Freind, being of the ſame opinion concerning Medicines, that *Seneca* the Philoſopher was of Bookes: *Non refert quanta, ſed quam bona medicamina*; hath confined them to their own limits, onely with a few neceſſary Obſervations inſerted.

M. A.

FINIS.

Choiſe and ſelect Medicines, collected by a Phiſitian for his own private uſe, and Alphabetically digeſted by him, and from him communicated for publick uſe.

A

For the Ach in the bones.



Ecipe. A pennyworth of good *Aqua vitæ*, and as much of oyle of Bayes, and mix them well together warm in a Sawcer, and annoint the place grieved, and chafe it well in (but not by the fire) when it is well dryed in, wrap it up well.

For all Aches and lame Members.

℞. Rye, and Roſemary, *ana*. M. ii. put them into common oyle, and Malmſie, *ana*. one quart, let theſe things ſeeth half an hour together, then let the ſame Member be bathed therewith, being firſt chafed with a cloth very well, and after bathing

wrap it up in a Lambs skin the woll ſide inward; doe this to bedward for the ſpace of three weeks together; this helped a man which could neither ſtand nor goe, *Probatum.*

An Ointment for all Aches which come from cold cauſes, ſhrunken Sinewes, ſtraines in man or beaſt, it is incomparable, and will keep fourty yeares, but it muſt be made onely in May.

℞. Mallowes, Groundſell, Strawberry leaves, Lavender-cotton, Birch leaves, Chickweed, Comfry, Parſly, Sage leaves, Bay leaves, Rue, Balm, Plantain, Sorrell, wild Briony, Betony, Wound wort, *Caranus, Succory*, Majoram, Lungwort, Cammomill, Adders tongue, Oxe eye, *ana.* M. iii. Chop theſe hearbs very ſmall, and beat them in a Morter, then take Roſin four pound, *May* Butter clarified in the Sun eight and thirty pound, Sallade oyle a gallon, Turpentine four pound, Frankincenſe two pound: Melt the Roſin and Frankincenſe together firſt, then put therein the *May* Butter, and the reſt aforeſaid, and twelve pound of Hogs greaſe, and half a pound of Verdigreaſe, and when all theſe are melted together, then put in the chopt and pounded hearbs, and let them boyle half a quarter of an hour, then carefully ſtirre it a quarter of an hour after, and when it is cold, put it into pots cloſe covered, and ſet them in a horſe dunghill a yard deep for one and twenty dayes, then take them out, and put all the ingredients into a Kettle, and ſet it over the fire again, and boyle them a walm or two, then ſtrain it, and put thereto oyle of Spike two pound, and ſtir it well; and when you uſe it, warm it a little in a Sawcer, and rub it by the fire.

*To counterfeit beyond-Sea-*Azure.

℞. Common *Azure*, and beat it very well with Vinegar, and annoint therewith a thinne plate of fine Silver, and put the ſame over a veſſell full of Urine, ſet it over hot aſhes and coales, and let it be ſtirred untill it be like beyond-Sea-*Azure*. This is the beſt way, *Mizaldus* ſaith, he had this out of an old written book.

To

To know good Azure *and pure.*

Lay ſome of *it* upon a hot burning Iron, and if then it will not be burned, nor any *little* ſtone is found therein, then it is pure and perfect, and not ſophiſticate and adulterate: *Mizaldus.*

For an Ague.

When Jeſus ſaw the Croſſe whereon he ſhould be crucified, the Jewes ſaid unto Jeſus, *Art thou afraid, or haſt thou an Ague?* Jeſus ſaid, *I am neither afraid, nor have an Ague*: Whoſoever ſhall wear theſe words, ſhall neither be afraid, nor have an Ague, *Amen, ſweet Jeſus, Amen.*

For a Tertian, or double Tertian Ague.

℞. A good quantity of Celandine, one ſpoonfull of Salt, and the bigneſſe of an Egg of Leven, and as much Allicant, or Spaniſh Sope; ſtamp them well in a Morter, and make a plaiſter of them, and apply them to the Patients feet, one hour before the acceſſe of the fit, adde thereto four or five yolks of Eggs.

℞. Of Anniſeed water the beſt you can get, half a pound of oyle of Vitriol, ſhake them well together, and drink one or two ſpoonfuls hereof one hour before the acceſſe of the fit: *Probatum.*

This Medicine is excellent to cure all kinds of Agues that are.

B

For a ſhort Breath.

TAke the roots of Hollyhockes ℔. i. dry them into fine powder, clarified Honey four pennyworth ſet theſe on the

fire, and ſtir them well together untill it come into the form of a n Electuary, whereof let the Patient take often.

℞. Of choiſe Manna called Manna Granata two ounces, flower of Caſſia newly drawn half an ounce, Penidios three ounces, oyle of ſweet Almonds newly drawn half an ounce, the Lungs of a Fox finely beaten to powder two ounces: powder what is to be powdered, then mix them all together, and make an Electuary with Sirrup of Hyſop.

An Electuary for the ſhortneſſe of Breath.

Take a pint of the beſt Honey you can get, ſet it on the fire, and ſcum it very clean, then put into it a little Hyſop bound in a bundle bruiſed a little, let it boyle till the Honey taſte well of the Hyſop, then take it out, and wring out all the Honey, and put into it the weight of ſixpence of Angelica root grated, or cut very ſmall, as much of Elacampane root, of Ginger the weight of two pence, as much of groſſe Pepper, of Licorice eight penny weight cut very ſmall, of Anniſeeds eighteen penny weight, put theſe altogether after the Hyſop is taken out, and let it boyle a walm or two on the fire, ſtirring it a little; then take it off, and put it into a glaſſe or pot, and put thereto three ſpoonfuls of *Aqua vitæ*, and ſtir it well together, and take it on a tufted Licorice ſtick, at morning about ten, and at four in the afternoon; and when you goe to bed, letting it melt down out of your mouths.

For a Bruiſe or Squat.

℞. White Daſie roots, leaves, floures and all, pownd them, and ſtrain the juyce of them into ſtrong *March* Beer, or Sack, and give the Patient a good draught thereof: Or ſeeth them in Ale, and make a Poſſet thereof, and let the Patient drink thereof as of the former, and let him eat the leaves if he can, and let him ſweat after.

℞. Of Comfry M. i. when it ſprouteth forth the youngeſt leaves, wring them with your hands, and put them into freſh

Butter

Butter out of the Churne unwaſht into a Frying-pan, and hold it a good way off the fire, and ſo let it boyle together till it be green, then ſtrain it, and keep it for your uſe: *Probatum.*

A Reſtorative for the Backe.

Take of ſtale Ale two pound, of Germander half a handfull, of unſet Hyſop, and of unſet Thyme, and of Clary, *ana.* M. i. a branch of Roſemary, and a good quantity of Engliſh Saffron, a diſh of ſweet Butter, and a good peice of Sugar, then boyle all together till half be conſumed, then ſtrain it, and let the Patient drink it morning and evening.

For Aches in the Backe.

℞. Bores greaſe, and Nerve oyle, *ana. p. æ.* and as much Turpentine, boyle them a little together, and annoint the greived place downward therewith.

For Bleeding at the Noſe.

Take a Toad and kill him, and take three Bricks, put them into fire, and then take out one of them, and put the Toad upon it, then take out another, and put him again on that, and when he is almoſt cold, take off the Toad and put the Brick into the fire; then take the third Brick, and doe ſo till the Toad be conſumed to aſhes, then take the aſhes and put them into a Taffata bag, and when any one bleedeth, apply the bag upon the heart, and it will inſtantly ſtay the bleeding, either of the Noſe, or any Wound.

For Burning, or Scalding

℞. A ſpoonfull of Sallade oyle, and the white of an Egg, beat them well together, and annoint the burnt place with it often, then take a linnen rag, and wet it in the oyle, and lay it over the ſore, and keep it ſtill wet, till you find the fire be drawn

drawn out of the Wound, then take away the rag, and annoint the place with a feather, and put Harts-tongue leaves to it, and ſo bind it up, and dreſſe it thrice a day for two or three dayes, and after that but once a day, and this will cool it without any ſcarre.

2. ℞. The reddeſt Onyon you can get, and take off the rinde, and beat the Onyon with Bay Salt in a wooden diſh, till it be made very ſmall: then put it very thick upon the burned place, and renew it three or four times, and this will take out the fire, and then you may apply any healing Medicine to it to skin it.

C

For a Cough of the Lungs.

℞ *Recipe.* Of clear running water three pound, of good Sugar half a pound, with nine Figs ſliced, half a ſpoonfull of Anniſeeds bruiſed, a ſpoonfull of Licorice bruiſed, of great Raiſins, having their ſtones taken out, one handfull, of Maiden-hair one penniworth, boyle theſe together till one half be conſumed away, then ſtrain it thorough a fine linnen cloth, and every morning take two ſpoonfuls of it luke-warm, and you ſhall finde preſent remedy: *Probatum.*

For purging of Colds, Coughs, and comforting the Lungs.

℞. Rubarb two drachms, Sena half an ounce, Anniſeeds one ounce, ſteep them in a pint of white Wine, and put to it one ounce of brown Sugar-candy: ſet it over the fire to be kept ſtewing all night, ſtop the pot very cloſe that no water come out, and in the morning, when it is blood-warm, ſtrain it, and take a pretty quantity of it, and put two drops of oyle of Sulphur into it, and drink it faſting, and faſt two or three houres after, then take a little broth and keep you warm.

A Julep for a Cough.

℞. A pottle of Spring water, and put into it ten branches of Hyſop, and two of Roſemary, Licorice clean ſcraped and thinne ſliced two ounces, of Anniſeeds bruiſed two ounces, French Barly which hath been cleanſed in one water, boyle theſe till half the water be conſomed, then ſtrain it, and put to it three drops of oyle of Sulphur: take two ſpoonfuls of this when you begin to Cough, this will looſen the flegm, and cauſe you to bring it up eaſily.

Another.

Boyle three ſprigs of Roſemary, and as much Maiden Hyſop in two pound of white Wine, of Mace two flakes, of Nut-Neg two or three ſlices, Saffron ſix or eight blades, burn the Wine, and after ſweeten it with brown Sugar-candy, and drink a good draught warm, *mane & veſperi*, and two or three ſpoonfuls in the afternoon.

For Canker in the mouth.

Mingle the juyce of Agrimony with raw Honey, and anoint the lips with it, and it will heal it: *Probatum.*

Richard Jones cured a young man which had the Canker both in his tongue and lips, onely with good Romane Vitrioll diſſolved in ſpring water, and making it as milk warm from the Cow, with a ſtick and a linnen cloth faſtened to the end of it, he waſhed his tongue, mouth, and lips herewith every morning and evening, and cured him in ſhort time.

But if it be in an old man let run too long, that it eat ſtill, and Vitrioll, Salves, nor other waters will cure it, there is no other way to ſave this man, but to waſh carefully his lips, or mouth, with a very little oyle of Vitrioll, to cauterize the veins, and ſtop the malignant humours that comes from the brain and feeds it. But this courſe muſt not be taken unleſſe the

Patient

Patient be in intolerable pain, and in a deſperate caſe, for doe it herewith never ſo little, yet this oyle of Vitrioll will gnaw, and bite, and put the Patient to great pain, that was oppreſt with great pain before, unleſſe you mitigate the pain by often & continual dipping of a linnen cloth kept wet in ſpring water; after a very little time that you have annointed the cankered veines and places, with very little oyle of Vitrioll upon a feather as may be, and ſo let him indure the pain as long as he well can, that this may cauterize and ſear up the veines the better, that ſo he may be cured, which otherwiſe will corrode and eat continually, although he may purge and vomit alſo, and ſo this at laſt will kill him.

For a Conſumption, and Cough of the Lungs.

℞. Coltsfoot, Betony, Burnet, and red Roſe leaves, *ana.* M. i. of Comfry roots ſcraped and ſliced; M. ii boyle all theſe in a gallon of Spring water till it be conſumed to a pottle, then ſtrain it, and ſet it over the fire again, then take a pound of double refined Sugar, and put it into it, and let it boyle over a ſoft fire about a quarter of an hour, then take it off, and put it up, and drink of it ſix ſpoonfuls, morning, and evening, and at four in the afternoon.

2. ℞. Of *Saccharum Saturni* one ſcruple in a quarter of a pint of Goats milk, and give the Patient *mane & veſperi* two or three weeks together, and this will help them, but firſt give the Patient ſome gentle diet-drink to purge them, before you give the *Saccharum* and Milk: *Probatum.*

For Collick, and paines in the backe.

℞. The tender tops of a Bucks horn which is Velvet headed, and cut it in peices, and put it into a new pot well covered, and ſet it in an Oven where it may be dryed and made into powder, of which give to the Patient with a little Pepper in good Wine a pretty draught, and this will preſently releaſe the pain and give eaſe: *Probatum.*

2. ℞. The

2. ℞. The decoction of Hollyhockes, mix it with Honey and Butter, and drink thereof bloud warm: *Probatum.*

For the Cramp.

℞. The leaves or little ſprigs of Roſemary, and put them between every toe, and if you are much troubled with the Cramp, uſe it continually, and this will cure it.

2. Annoint the part cramped with *Unguentum Brioniæ*, and this will help it: *Probatum.*

For a Canker.

℞. Burnt Salt, burnt Eggſhels, burnt Copperas, burnt Bones, burnt Verdigreaſe, Wormwood, and Rue, burnt, *ana. p. æ.* make powder thereof, and mingle them well together, and ſtrow the powder into the Canker, and let no water come to it.

Another.

Take Hog-lice, ſtamp them till they come to an oyle, and annoint the place therewith.

For a Canker in the lips.

℞. The juyce of Agrimony, and mingle it with raw Honey, and annoint the lips with it, and it will heal them: *Probat.*

A Water for a Conſumption.

R. Roſe-water three pound, of Muſcadine three pound, of new Milk a pottle, of groſſe Pepper one ounce, of Cinnamon two ounces, of ſliced bread a penny loafe, the yolks of three new laid Eggs, of Sugar one pound: Diſtill all theſe as long as any water will come; take of this water with a little Pepper a draught faſting, and you will find much good.

For the Cough.

℞. Of the beſt *Flores Sulphuris*, one ounce and half, as much white Sugar Candie finely poudered, mix them together, and take as much hereof as will lye upon ſixpence, mix them well in the yolk of an egg, and ſwallow it down; then walk upon it untill you ſweat, and keep your ſelf warm; and uſe it four or five mornings together, to take it, and walk after it.

For a Cough, or ſhortneſs of Breath.

℞. Of *Aqua vitæ* or Anniſe-ſeed water four ounces, mix it with white Sugar Candie finely poudered two ounces, boyl it in a peuter diſh, over a chafing-diſh, till it be diſſolved, and indifferent thick like an oyle, and take a ſpoonful of this when you goe to bed for three or four nights together.

℞ Elacampane roots cut into ſmall peeces, of Hyſop, Pennyroyal, and Liquorice, *ana* M. ii. ſeeth them in a gallon of pure ſpring water, till it come to a pottle, then ſtrain it well, and keep it in a clean pot or glaſſe cloſe ſtopt, and uſe this every day thrice; Firſt and laſt, and one hour after dinner, for ſeven or eight dayes.

For a Conſumption.

℞. Three ſheeps hearts, ſlit them, and take out the ſtrings and bloud, and lay them in water to ſoke a night and a day, then waſh them clean, and put them into a Pipkin, lay in the bottome of the Pipkin, ſtalks of Roſemary in the manner of a Gridiron; then lay the hearts on them, every heart being ſtuck with three cloves, and half a quarter of Sugar being put into every heart: Then ſtop up the Pipkin very cloſe with paſte, and put it in an Oven with houſhold bread, and when you thinke it is ſufficiently ſtewed, take out the Pipkin again, then every morning and evening take a ſpoonful of this Sirrup.

For

D

For the Dropſie.

R*Ecipe*, Half an eggſhel full of the juyce of *Ireos*, of *Mellicratum* four ounces, with pouder of the beſt Rubarb, half a drachm: Take this hot in a morning once a week. This is held for an excellent help.

Another.

℞. A lap-full of green Juniper tops, chop them ſmall, and take a great bathing tub, and put them therein, and ſet the Patient in the tub, ſo that he may not touch the water, wherein theſe tops were ſodden, but put a cricket under his feet, and cover him well up to the throat; let him ſweat ſo long as he is able, and when he cometh forth of the bath, take care he taketh no cold, but carefully put him into a warm bed.

E

For pains in the Eyes.

R*Ecipe*, brown Fennel, white Roſe-leaves, or other Roſe-leaves, Rue, Vervain, Celandine, and Eyebright, *ana p. a.* diſtill it, and keep the water in a Violl.

For ſore Eyes by ſalt Rheum.

Pound Houſleek M i. in a morter, and take the juyce ſtrained through a linnen cloth, put it in a new laid eggſhel, and put a quantity of white Sugar-candie to ſweeten it: Set the Egg over ſome Embers, and let it ſtand, and as the ſcum ariſeth take it off with a feather; and being clear take it off the

fire, and when it is cold, waſh your eyes herewith ever and anon.

Mr. *Nepier* commendeth *Rulandi aqua opthalmica*, to bee the beſt for ſore eyes, Pin and Web, of all waters.

To clear the Eye-ſight.

℞ Rain water of the cleareſt you can get one gallon, let it ſettle and clear by it ſelf at leaſt one day and night, and after put it into a fair baſon of earth glaſed, or of ſilver, then put thereto of Roch Allom, the bigneſs of a Pigeons Egg, and and a quarter of as much white Coperas, and let them ſtand 24 houres well covered, then ſcum it clean with a feather, and drein it into another baſon; then take away the ſcum, and the grounds, and ſo doe it every 24 hours, till it be clear without ſcum or grounds, and when it is perfectly purified, put it into a full pint of the beſt Roſewater which is white, and put it into a good big glaſſe, then ſet it in the Sun thirty dayes or more. Afterwards take it in, and waſh your eyes with it three or four times in a week, when you are in bed, or oftner till you bee eaſed; when you waſh your eyes, lye upon your back, that it may the better ſoke into them, and if it be too ſharp, then abate it, by mingling ſome ſpring water with it. The beſt time to make it is in *Aprill* or *May*; but if need be at any time in the Summer.

If you take the rain-water in glaſſes, or glaſed earthen pans as it falleth from heaven, free from durt, ſand, or other filth, that will be much better.

F

For the Flux.

R *Ecipe*, A Baſon, and ſet it forth in the rain, and ſave the rain that falleth therein, then take a few Violet leaves, and boyl them in the water, then boyl ſome Almonds, but blanch them not, and make Almond milk of the ſame water; If the

Flux

Flux be very ſore, boyle the Almond Milk, and put thereto a little Cinnamon, and Sugar, and drink it.

For the Flux.

℞. The nether jaw of a Pike, and make it into fine powder, and put it into drink or broth, and it will ſtop the Flux.

For the bloudy Flux.

℞. An old Cock, and dreſſe him, put into his belly of Sow-thiſtles M. i. and put him into a fair earthen pot, and put to it five peices of Gold, four Dates, ten Prunes, and a quart of Malmſey; then cloſe up the mouth of the pot as cloſe as you may; then put it into a braſſe Pot with fair water, let it boyle the ſpace of twelve houres, but take care that none of the water come into the earthen Pot; and when the fleſh is conſumed from the bones take it up, and let it run thorough a clean peice of lochram; then put it up into a clean Gallypot, and when it is cold it will be like jelly; put two ſpoonfuls hereof into broth or other meat which the Patient uſeth to eat.

For the bloody Flux.

Seeth a good proportion of Plantain in fair water, till it wax yellow, and all the ſtrength be boyled out of it, then ſtrain the water, and heat a clean peice of Iron red hot, and quench it in the ſaid water, doe ſo nine times, and give it the Patient.

2. Seeth a pint of Milk, and when it is boyled, put into it as much Allum as will make a Poſſet, of which *mane & veſperi* drink a good draught.

3. ℞. That which is ſhorn from Scarlet, make it to a powder, and give the Patient half a ſpoonfull thereof in a pretty draught of Tent, and uſe this five or ſix times.

4. Dry the powder of an Hare, and give it the Patient, in red Wine, and it will help him.

For

For the bloody Flux.

Cut Hollihock roots in ſmall peices, and boyle them in red Wine, ſtrain it well and give the Patient; and if he have a Fever, or Ague, ſeeth the roots in water with ſome Plantain leaves, and let the Patient drink it.

2. ℞. Yarrow, and Plantain, *ana. p. æ.* ſtrain them together, and put thereto old red Wine, called Hollock, or Tent, ſtrain it well, and let the Patient drink a good draught of it firſt and laſt, for three or four dayes together.

3. ℞. Plantain, Ribwort, and Sheapherds purſe, *ana.* M. ß. ſtamp them ſmall in a Morter, then put thereto *Bole armoniack*, and *Terra ſigillata*, and ſtamp them again, and lay it plaiſterwiſe to the forehead cold.

4. Mingle Mint water with ſirrup of Mint, drink it cold faſting; this will ſtop both flux and vomit.

For the bloody Flux.

1. ℞. Hay well boyled, and keep it over the fire, and every time the Patient goeth to ſtool, let a wiſpe thereof be put into the ſtoole.

2. ℞. Two quarts of Milk, and boyle in it of Sage four handfuls waſhed; boyle theſe to a quart, then put to it a little beaten Cinnamon, and let the Patient take this bloud warm, inſtead of other drink when he is thirſty.

3. ℞. A Nutmeg, pare a great hole in it, and roſt it in embers full of *Sanguis draconis*, and eat it all up: This was Colonell *Hambletons* Secret.

4. ℞. red Bryer leaves, and boyle them well in Milk, and ſweeten it with Sugar.

5. Give Dates ſtones beaten to powder in warm Wine faſting.

℞. Of the beſt Treacle one drachm, in four ounces of *Carduus benedictus* water, give the Patient hereof three mornings or nights to drink bloud warm, and it will take away the fumes

fumes of the head in the diſeaſe of the Flux.

If the fumes of the head be not aſſwaged, let the Patient take four ounces of *Carduus* water, and the yolk of a new laid Egg, and a little Salt, mix theſe, and drink it; this is alſo good for an Ague.

An Ointment for the Flux.

℞. Two pound of *May* Butter, or a gallon of Cream; if of *May* Butter, take *Lunaria ſavicle, Salomons* Seal, Mouſeare, Plantain, Adders-tongue, *ana.* one handfull, ſtamp theſe ſmall, and put them into the *May* Butter, and boyle them half an hour with a ſoft fire, ſcumming it with a feather: If you uſe Cream, boyle it till it come to an oyle, which oyle as it riſeth take off with a ſpoon, and put your Hearbs into it, as into the *May* Butter; when it hath boyled, ſtrain your Hearbs thorough a thinne cloth, and let it ſtand till it be cold, after which, ſet it over the fire again till it begin to boil, then put it up in pots.

This is alſo good for burning, ſcalding, or Aches, but eſpecially for the Flux, for which, when you uſe it, obſerve this direction: Take the quantity of a Nutmeg of this Ointment, and melt it by the fire, and ſtroke down the reines of the back till it be dryed in, uſe this for ſeven dayes and nights together if your Flux continue.

For all Fluxes of blond, and other Fluxes, pains in the Back or Liver, and for inward effects.

℞. Cinnamon, *Caſſia lignea, Opium, ana.* two drachms, Mirrh, Pepper, and Galbanum, *ana.* one drachm, ſtamp them, and mix them with a little clarified Honey, and make it into a lump or maſſe, give thereof at night two round pills about the bigneſſe of a Pea in the pap of a roaſted Apple, and let not the party drink for two houres after; and if his pain and greif be never ſo great it will ceaſe him within one hour or two, and perhaps cauſe him to ſleep ſoundly: you may give it two or three nights together if the Patient be ſtrong, but if they be

be very weak, give it every other night three or four times; but if he be in extream pain give it when you liſt: If the ſtomack be full of meat or flegm, it will work leſſe effectually. *Probatum.*

A powder for the Flux.

℞. Half ripe Blackberries, dry them, and make them into powder, give the Patient a draught thereof in a little Tent, or old red Wine, in the morning and evening for five dayes if the Flux continue.

A Gliſter.

℞. A quart of new Milk from the Cow, and put three or four gads of Steel into the fire red hot, and quench them in the Milk till half the Milk be conſumed; then take the weight of eight pence of Deeres ſuet, and ſtamp it into the Milk, and mix it well together, and put it in a boulter bag warm; this you may uſe four or five times if need require.

For Morphew, *or Scurf of face or Skin.*

℞. Of Brimſtone beaten into powder two ounces, mix it well with as much black Sope that ſtinketh, and tie the ſame in a linnen cloth, and let the ſame hang in a pint of ſtrong wine Vinegar, or red Roſe Vinegar, for the ſpace of nine dayes; then waſh any kind of Scurfe or *Morphew*, either in face, or body, dipping a cloth in the ſame Vinegar, and rubbing the face or body therewith, and let it dry by it ſelf: alſo drink the water of Strawberries diſtilled, or tincture of Strawberries, it certainly killeth *Morphew* or Scurfe: *Probat.*

To blanch the Face.

℞. The meat of Lemons having taken away the kernels, and a quantity of fine pure Sugar, ſtill theſe, and keep the water to waſh your face with every night.

To

To ſmooth the Skin.

Mixe Capons greaſe with a quantitie of Sugar, let it ſtand for a few dayes cloſe covered, and it will turn to a cleer oyle, with which annoint your face.

Morphew and Freckles.

Annoint the face with the bloud of a Hare, or Bull, this will take away Morphew, and Freckles, and ſmooth the skin.

G.

For the Gout, or Ache in the joynts, knobs, or knots in the fleſh.
Probat.

R. *Recipe*, Of May Butter four ounces, of Cummin ſeed beaten into fine pouder, half a pound, of black ſope, four ounces, of Rue, M. i of clarified Mutton, M. ß ſtamp theſe in a morter together, and put to it an Oxe gall, and a ſpoonfull of Bay ſalt, and fry them together till it be thick, then lay it on a woollen cloth, and apply it hot to the ach as may be ſuffered, and let it lye a whole week unremoved: Then lay on another as long a time, and ſo lay on a third plaiſter as long, which will be three weeks in the whole time; and this will give eaſe.

For Gout or Bone-ach.

Take of the beſt *Aqua vitæ* one penniworth, and another of oyle of Bayes, mix them well together, and annoint the place grieved therewith by the fire, warm the ointment by the fire, and then chafe the place till it be dryed in, then cloth it up warm. *Probat.*

For the Gout, or Joynt-ach.

℞. The juyce of Sage, of *Aqua vitæ*, of oyle of Bayes, of Vinegar and Mustard, and of Oxe-gall, *ana p. æ.* put altogether into a bladder, and chase it up and down with your hand for the space of an hour and half, and keep it for your use, and annoint the grieved place with it morning and evening.

For the Gout.

Stamp well ℔ iii. of Wallwort, then melt ten pound of *May* Butter, and put it thereto, and let it stand nine dayes together, then boyle them half an hour over a soft fire, then strein it, and annoint the grieved place.

For Gout or Bone-ach.

Annoint the place grieved with very good *Aqua composita* by the fire, and let the same drinke in; doe this three or four times, and whilst it is wet, cast upon it pouder of *Olibanum*, and sow a cloth thereon, and let it lye on for four dayes. *Probat.*

H

Hermes Tria.

FIrst grinde to an Amalgame one ounce of Mercurie, with one ounce of clear Spring-water, then put a round viall glasse, half full of Rose water, or cleer spring water; then put therein your aforesaid Amalgame, then drop therein one drop of the best *Aqua fortis* that can be gotten, and after a quarter of an hour another drop, and so every quarter of an hour one drop, till you have dropt therein ten or twelve drops; then with a very gentle heat, on sand or hot embers, vapour the

the water away ſoftly, and a brave tree of ſilver, ſhall grow in the glaſſe to your admiration.

I

A Plaiſter to help any Stitch, or Impoſthume whereſoever.

Recipe, The roots of Hollihocks waſhed clean, and cut in peeces, M. i. ſeeth them in fair water, untill the roots bee tender, then take out the roots, and put into the water, of Fenugreek, and Linſeed, *ana* M i. being firſt ſtamped or bruiſed, and ſeeth them together in the water, untill the water rope like birdlime, then ſtamp the Hollihock roots before boyled, and put them to the Fenugreek, and Linſeed, with a handfull of Barlie meal, and fry them together, and if need be, put to ſome Sheeps ſuet, and lay a plaiſter thereof to the ſore, as hot as may be ſuffered; Let it lye twelve hours at leaſt, and then lay another to it, and within nine plaiſters it will work the full effect: It diſſolveth the Pluriſie alſo in applying of three Plaiſters.

For an Impoſthume of the Stomack.

Whoſoever ſhall dayly take in a draught of Ale or Beer, a ſpoonful of the pouder of *Matfelon*, or *Scabios*, it will deſtroy any Impoſthume within him. *Probat.*

A good Oyle to bring in joynts which have been out ſeven years, to give ſtrength to veins and ſinnews, and to keep them brought in, in their places.

You muſt firſt bathe the place throughly that is out for three or four dayes, with Oyle of Cammomil, then againſt the Patient goeth to bed, you muſt have two Neats-feet, or ſo many of them as may cover the diſlocation, with the peelings round about: then lay the inſides of the feet in thick and

broad flakes to the place, as hot as the party can indure it, and in the morning remove them, and after with it annoint the place and the flakes aforesaid with Oyle of Cammomil, and then apply fresh peelings. This for certain hath brought in joynt, that which hath been out of joynt six years, and giveth strength to the veins and sinnews, and will keep the joynts in their first place; and the effect will appear in three or four dressings.

For the Black Jaundies.

Spread Wheat-straw abroad upon a clean floor in a close house, and put in Geese, and watch them when they dung: take their dung up with a knife, and scrape away the white about the dung, untill you have a good quantity of it, then dry this in an Oven, make pouder thereof, and drinke of it morning and evening warmed in Ale, and it will cure both the black and yellow Jaundies.

2. Dry the gall of a Raven, and grate it into powder, and take a quantity of it in a spoon, temper it with Beer or Ale, and drinke this fasting three mornings together: Or take nine or ten seeds of Hemp, doe away the husks, and bruise them, and put them in Ale, and drinke this fasting, for eight or nine dayes.

For the black Jaundies,

℞. Of Hearb Ambrose, Betony, Mugwort, *ana.* M. i. three or four Dock roots clean pickt, washt, and scraped, stamp all these together in a Morter, till they be beaten indifferent small; then take Spicknard, Turmerick, and Gallingal, *ana. p. a.* stamp them in a Morter likewise, then put the Hearbs into a clean cloth by themselves, and tie them fast with strings, and hang them in a gallon or two of good Ale newly ready to be tunned up, and after three or four dayes, drink a good draught thereof every morning next to your heart, and fast after it three houres, and doe so the like when you goe to bed.

To

To make Hartſhorn Jelly.

℞. Two ounces of Hartſhorn being ſmall raſped, and a pint of fair water, one Nutmeg ſliced, one race of Ginger, a branch of Roſemary, boyle all theſe together in an earthen Pipkin over a ſoft fire, till it be very clammy, then ſtrain it into a Baſon, and put to it Roſewater and Sugar.

For the yellow Jaundies.

℞. Celandine, Engliſh Saffron, and powder of Ivory, ſeeth them in white Wine, and drink thereof eight or nine dayes *mane & veſperi.*

2. ℞. The Urine of the Patient, and drink it with the juyce of Horehound.

3. Seeth the juyce of Cammomill, Morrell, and Mouſeare, in white Wine twice, and drink of it faſting.

For the yellow Jaundies.

℞. The pap of a roaſted Pippin, and put as much powder of Saffron as will lye on a penny, and twice as much Harts-horn finely ſcraped, mingle them well together, and give the Patient three mornings together the quantity of a Nutmeg, and as much at going to bed.

2. ℞. Of the inner rind of Barberry bark, and Gooſe dung that feeds on graſſe, and waſh the white of it, and a little Saffron, ſteep theſe in Ale, and let the Patient drink it in the morning faſting.

3. ℞. Of red Nettle-tops M. i. ſeeth them in a pint of Ale, and drink the ſame four or five mornings together.

4. ℞. Alicant, or hard Spaniſh Sope, and a little ſtale Ale in a Cup; rub the Sope againſt the bottome of the Cup till the Ale be white, then ſhave a little Ivory, and let the Patient drink of this firſt and laſt till he be recovered: Alſo take Celandine leaves, and put them into your Stockings next to your feet.

5. Put

5. Put a good handfull of Celandine leaves into a quart of white Wine, boyle them to a pint: in the winter uſe the roots, and drink thereof morning and evening.

6. Cut out the core of a good big Apple, put into the place ſome ſweet Butter, a little Turmerick, and Engliſh Saffron, cover it with the top you cut off, roſt it tender, and let the ſick eat of this three or four mornings together.

7. ℞. One pennyworth of Turmerick, of the middle rind of the Barberry bark M. ii. of Celandine M. i. ſeeth the Celandine, and the bark, in Ale-wort, putting to it a gallon of new Ale at the tunning, and when it hath ſtood two nights, draw it at the ſpicket, and warm it with a gad of fine Steel, and put to it the powder of the Turmerick, and drink of it firſt and laſt.

8. ℞. The juyce of Liverwort, and the ſcrapings of Ivory, and of Saffron, as much as you ſhall think fit, of French Sope as much as a Cheſtnut, bind them all in the corner of a linnen cloth, and ſwinge them up and down in fair water, till all the vertue be gone into the water, and give the Patient to drink of it.

L

For a lame Leg.

℞ *Recipe. Aqua compoſita*, and oyle of Roſes, *ana. p. a.* mix them together well, and annoint the greived place with it morning and evening, but let the Patient firſt be well rub'd with a warm cloth. *Probatum.*

For the ſame.

℞. Oyle of *Exeter*, oyle Olive, and *Aqua vitæ*, and Beaſts gall, *ana. p. a.* Mix them all well together, and annoint the lame leg therewith twice every morning and evening, for the ſpace

ſpace of a fortnight; but alwayes uſe to rub the place firſt very well with warm clothes.

For chopt Lips.

Rub them with your ſweat behind your eares, and this will make them ſmooth and well coloured.

A Drink for the Cough of the Lungs, and Conſumption.

℞. Of Earth-wormes two pound, in a *May* morning, thoſe with black heads are beſt, you may gather enough; put theſe in white Wine for three or four houres, then ſlit and waſh them in the ſame Wine, and in another Wine, and lay them in an earthen pan on ſtraw or ſticks laid a croſſe, and put them into an Oven after the bread is drawn, and ſo uſe them till they be ſo dry, that you may pownd them, then ſearce it, and beat it again till it be as fine as flower: then keep it for your uſe, which you muſt take twice a day, in the morning when you wake, and at four in the afternoon, as much as will lye on ſixpence, or eightpence; take it in a ſpoonfull of warm Broth, or mulled Sack, or Mace Ale, and drink a pretty draught of the Broth to waſh it down: if you take it in mulled Sack, or Mace Ale, take not above four ſpoonfuls, uſe this for a moneth, but be carefull of taking cold.

To make a Laxative Whey.

℞. One pound and a half of clarified Whey, Sena half an ounce, four penny weight of Anniſeeds, of Hops half a handfull, of Borrage, and Bugloſſe, *ana.* half a handfull, Fumitory p. i. ſeeth all theſe in the clarified Whey untill half be conſumed, drink of it two mornings together.

A good Laxative for a Child.

℞. Of Violets three handfuls (if you cannot get them, as much

much of the leaves,) ſeeth them in running water, from a pottle to a quart, then take of Almonds one pound, ſtamp them ſmall, and temper them with the water, and make an Almond Milk of it, and let the child eat and drink of the Milk, and alſo if need require, of the water by it ſelf with a little Sugar.

To cauſe Looſeneſſe.

℞. *Coloquintida* and mix it with Honey, and Bulls Gall, then apply this plaiſter-wiſe to the belly, and this will doe it: Alſo take Wool, or Silk, and dip it in the juyce of Sowbread roots, and Wine, and uſe it as you uſe a Suppoſitory.

For a coſtive by burnt Choller.

℞. Of Mallowes, Mints, Wormwood, and Violet leaves, *ana.* half a handfull, ſeeth theſe in the water of the ſick, and when they are well ſodden, preſſe out the water from the Hearbs, and ſtamp the Hearbs in a Morter, and fry them in *May* Butter, or freſh Greaſe, and make a plaiſter of it, and apply it warm unto the belly, and change it once a day,

For Rheume procuring a Cough of the Lungs

℞. A quarter of a pint of good Sack, of Elacampane roots half an ounce, as much Licorice, powder them very finely, of the beſt refined Sugar half a pound, boyle them together, till they rope in nature of a Sirrup, then take hereof the quantity of a big Filbert *mane & veſperi*, and after as often as the Cough tickles you.

2. Take Virgin Honey, and old Conſerve of red Roſes, *ana. p. æ.* mingle them well together, and take at morning and night three Pills as big as a Nutmeg, and keep warm after it.

A Drink for the Cough of the Lungs.

℞. A pottle of ſpring water, put into it of Oak leaves, M. ß. of Colts foot, of Butter burr, roots and leaves, *ana* M. i. of S. Johns wort, Mouſear, Maiden hair, *ana* p. i. 3 or 4 Harts tongue leaves, a little Liverwort, 6 branches of Maiden Hyſop, 3 or 4 branches of Roſemary, pick and waſh all theſe clean, 16 Figs ſlit in two: Set this over the fire, and let it boyl ſoftly, till half be conſumed, then take it off the fire, and ſtrein it, and put into it of loaf Sugar ℔ ß. and when it is melted, put unto it ſix or ſeven drops of oyle of Sulphur, and put it into a glaſſe, and ſhake it well, and drinke every morning eight ſpoonfulls, which you muſt drink leaſurably, that it may the better fall on the Lungs; about four of the clock in the afternoon you muſt take as much: this will both cleanſe, and heal the Lungs, and ſtop the coughing.

M

A cooling Almond Milk.

TAke Lettice, Spinage, Succory, Violets, langde Beefe, Endive, and red Fennel, *ana.* half a handful, three ſpoonful of Anniſeſeeds, five whole Maces, and one Nutmeg cut into peices, ſeeth all theſe in a pottle of running water to a quart, then blanch your skins, and beat them with the cold ſeeds, and ſo draw it with this decoction, and put into it Sugar, and *Manus Chriſti*, to ſweeten it.

N

A Water to reſtore Nature.

TAke of good new Milk three pound, of red Wine one pound, the yolkes of four and twenty new laid Eggs,

having their whites taken out, beat the Eggs well with the Wine and Milk, and put thereto as much fine Manchet as will almoſt ſuck up the liquour, diſtil this with a ſoft fire, take two or three ſpoonfuls of this uſually in your broth two or three times a day: this is rather to be uſed in Hectick Fevers then in other diſeaſes, becauſe they are alwayes hot in the palmes of their hands, and in the ſoles of their feet, both after ſleep, and after meat, which ſhew the conſumption of the ſolid, and fleſhy parts of the body.

To reſtore Nature conſumed.

Steep the yolkes of two new laid Eggs in ſix ounces of Vinegar ſix houres, then take them out, and with four Dates, and a pint of Muskadine, or Alicant, make a Cawdle therewith as followeth: Take of Roſewater one pound, a pint of Muskadine, boyle therein a diſhful of the Pithes of an Oxe back clean pickt, a large ſawcer full of good Currans clean waſht, four yolkes of Eggs, ſix Dates, a ſtick of Cinnamon, and a good Nutmeg; make a Cawdle of this with Sugar, and having ſo done, ſtrain it, and drink thereof at morning faſting, and at four in the afternoon: it is ſingular good for a weak back, and decaying of nature.

P

For the French Pox.

R*Ecipe*, Of *Lignum vitæ*, ℔ i. of *Sarſaparilla*, ℥ v. of *Sena Alexandrina*, ℥ iv. of *Saſſafras* ℥ iv. of Bole Armon. ℥ i. of Chalk, ℥ i. of *Hermodactilis*, ℥ ii. of French Barlie ℥ ii bruiſed, of long Pepper a half penniworth, of Saffron one penniworth, of *London* Triacle ℥ i. Boil all theſe in four gallons of ſpring water till half be conſumed, when it is to be boyled put in the long Pepper, Saffron, *London* Triacle, Bole Armoniack, and the *Hermodactilis*: What is to be pounded, pound; and what to be bruiſed

bruiſed, bruiſe; let it boil a good while after thoſe Ingredients are put into the pot, cloſe ſtopped: Then ſtrain it, and with the dregs you may make a ſmaller drinke for the Patient to drinke at meat, or when he is dry; but of the former drinke he muſt drinke ℥iiii. thrice a day: *Viz.* at eight of the clock in the morning, at noon, and at 10 at night: He muſt eat dryed Bisket, and great Raiſins, and his meat muſt be mutton, dry roaſted without Salt. The party muſt alſo take this enſuing Purge twice, before he drinke the drinke: *viz.* ſix penniworth of *Pulvis Sanctus*, with ℥i. of Sirrup of Roſes ſolutive, well mixed in ℔ ß of white Wine, drinke it blood warm, faſting two houres, and then take ſome warm broth.

Another.

Two or three doſes of Doctor *Vanhocks Roſa vitæ*, given at ſeverall times is very good in this diſeaſe.

Another.

℞. Of *Diaphœnicon*, ℥ii. as much *è ſuccо roſarum*, drink this in the morning at ſix or ſeven a clock with ℥iv. of white wine, bloodwarm, for three four or five dayes: It is an excellent purge, and will give you ſix or eight ſtools within two hours. *Probat.*

A Poſſet good in all cold Agues, or Peſtilentiall Diſeaſes.

Make a Poſſet with ſmall Beer, with a quart of milk, as clear as you can, then take of Goats rye, M. i. when you have taken off the curd from the Poſſet, put the Goats rye into it, and let it boyl a good while; then put three or four branches of *Scordium* into it, then take it from the fire, and cover it a while; then ſtrein it, and give the Patient neer a pint of it at a draught warm, an hour before his fit comes; then let him lye ſtill one hour to ſweat, or two, or longer if he can indure it, uſe this for three times; but let the Patient be carefull he take no cold.

The Plague Water.

℞. Harts horne raſped, ℥ i. one root of Saxifrage, the ſtems and ſeeds of red Sage, Rue, Elder leaves and berries, red Bramble leaves, one root of Angelica, or the leaves thereof, Tormentill the roots and Leaves, *ana* M. i. two Oranges, Engliſh ſnake-weed the roots and leaves, *Virginia* ſnake-weed a ſmall quantity, which is much better then ours, of Goats rue, *ana*, M. i. Butterburr leaves and roots, and Pimpernel, *ana* M. ß. *Scordium* ſix branches, Marigold Flours, and borage flours, and Roſemary flours, *ana* M. i. White Ginger ʒ ii. dryed Figs eight, old Ivie Berries black, two ſpoonfuls, Walnuts fortie, ſtamp them all in a morter, and ſteep them twelve hours in White wine, ℔ ii. and white Wine Vinegar, ℔ ß. then ſtrein it through a fine ſtrong linnen cloth, and adde unto it ℥ i. of Bole Armoniack finely poudered, and a little Pomecitrine rinds one penniworth, and diſtil it in a dry Still, and take, morning and evening one ſpoonfull. This is good for any Fever, ague, ſmall Poxe, Meaſels, or any Infection: If it purgeth, as it will if there be any infection, you muſt give the Patient two ſpoonfuls of this till it hath done his working.

An Antidote againſt the Peſtilence, by Dr. *B.*

℞. Three pints of good Muſcadine, of Rue, M. i. of brown Sage as much, bruiſe and boyl the Hearbs in the Muſcadine till a third part be conſumed, then put to of Ginger ℥ ß. of Nutmegs thirty two, a penniworth of long Pepper groſſely bruiſed into the Wine, and let it boil one walm, then take it off and ſtrein it, then put into it a penniworth of Mithridate, two penniworth of *London* Triacle, and a quarter of a pint of Angelica water, drinke one ſpoonfull of this every morning faſting one hour after; but if the partie be infected, then let him drinke two ſpoonfuls, and ſweat upon it.

For

For the ſhaking Palſie.

Take of Cloves two or three ounces, as much of Nutmegs, pouder them ſmall, and mixe them with oyle of Lavender, to make them fit for a plaiſter, ſpread it on Leather, and lay it to the nape of the neck, and wriſts of the hands; Or as I have proved, Take three penniworth of *London* Triacle, a pennie pot of Neat oyle, a pennie pot of Sherrie Sack, mix theſe three things together well, and eat a ſpoonfull or two every morning faſting, and at any time of the day; after this once or twice a day if you pleaſe take a ſpoonfull, or eat it upon new white bread. This will help the ſhaking Palſie, and trembling of the heart, and make a man cheerfull and merrie. *Probatum.* I had the ſhaking Palſie by working in *Mercurie*, no man more, and this in fourteen dayes cured me; God be praiſed.

Another.

Steep Mugwort in Roſewater, waſh the hands therewith, and it will cure their ſhaking and trembling.

To reſtore loſt Speech.

Lay a thin peece of raw Beef to the forehead of them that have loſt their voice, and let it lye one all night.

To reſtore ſpeech to an Apoplectick.

Beat the Kernels of Peach ſtones together into pouder, and give the Patient a good draught thereof in Renniſh Wine.

A Reſtorative Electuary.

Take of great Raiſins cleanſed from their ſtones, ℔ ii. of Licorice ſcraped, and bruiſed, ʒ i. put theſe in ℔ ii. ß. of cleer water, ſeeth them well, and ſtrein them, and put into their

ſtreining, of Mirabolans, Hebal, Citrine, and Indic. cleered from their ſtones, *ana* ℥ ii. of Emblick and Bellerick, *ana* 3 ii. boyl them, preſſe and ſtrain them, then put thereto of pure Sugar, ℔ i. and when they are boyled up to the thickneſs of a Sirrup; adde in the end of choice Cinnamon, ℥ ß. Cloves and Galingal, *ana* 3 ii. of Nutmegs, *num.* ii. of Fennel, and Aniſe-ſeed, *ana* 3 i. Make it into an Electuarie, and put it up into a clean Box, agreeable to the complexion of the Patient that ſhall uſe it; as for the ſpleen, in a Tamarisk, or Aſh boxe, or Juniper for flegmatick perſons, and ſo accordingly of others.

In this Electuary are Medicines for principal Members, *viz.* the Heart, the Head, Stomack, Liver, Spleen, and Generative parts. It is firſt hot, then moiſt, after cold, and laſt dry.

This Medicine was invented by *Arnoldus de villa nova* for hindering old age, conſervation of health, prolongation of life: it not onely comforteth, but purgeth ſuperfluities remaining from the nouriſhment paſt, keepeth back gray haires ſtrengthneth the ſtomack, and giveth a good colour to the whole body.

A Reſtorative good in all diſeaſes.

Take Elder flours, the Eve of S. *John Baptiſt* at Midſummer, according to the Planet which is *Jupiter*, or according to the Sun diall at twelve a clock: Dry theſe in the Eaſt, ſtamp and pouder them, then take Borage water, and put into it ſeven or nine grains of the Piſsle of a Deer, dryed and grated to pouder, with a ſpoonfull of the pouder of the flouers aforeſaid: Infuſe them for 12 houres, in three or four ounces of the water for the Patient to drinke for 15. dayes together. It reſtoreth old age, and ſtrengthneth the back. In fine, this is miraculous for all diſeaſes.

For the Rickets.

Take of cream two pound, and boil it to an oyle or take of

of unſalted Butter, ℔ ii. take three or four good handfulls of Cammomil, mince it ſmall, and put it into the oyle or Butter, and let it boil on a ſoft fire till the hearbs become criſpe, and that it be very bitter; then ſtrein it, and annoint the childs ſides downwards, and the bottome of the belly and thighes morning and evening: Alſo to give the child thrice a day half a doſen ſpoonfuls of Harts tongue water, in which you have ſteped ſeven or eight Cloves, and ſome brown Sugar Candie to ſweeten it: If the child mend not with this; ℞ Of ſhoomakers ſhreds, two or three M. boil them in fair water, and take off the oyle, and annoint the child, as before preſcribed: If the child be not weaned, you muſt wean it, otherwiſe no Medicine will recover it: Alſo you muſt carry it as little as you can in your armes, but when you doe, be ſtirring it, and make it try to uſe the legs, if it be of that bigneſſe.

Doctor Vanhecks *Roſa Vitæ.*

℞. *Mercurie* ſublimate ſublimed with ℥ iv. of Roman or Danisk Vittriol, Antimonie crude, ℥ ii. grinde them well together an hour and half; retort theſe with ſand half way up the body of the glaſſe, with a gentle fire five houres, and then increaſe the fire by degrees, till with a good fire red begins to come (into an Urinal half full of water) which precipitates that which is diſtilled out into a ſnow white pouder, which pouder waſh three or four times with fair water till the ſharpneſs be gone. Then make an extract of Zedoarie, Cinnamon, and Galingale, *ana*, ʒ i. and red Sanders ʒ ii. with ſpirit of Wine ℥ vi. mingle this Extract with ℥ i. of the foreſaid white pouder, and grinde them together well, and it will dry it ſelf into a red pouder.

It is given for the French Pox about four grains in the pap of an Apple with butter, this will give ſome five or ſix vomits; It alſo helpeth Agues and Fevers, Dropſie and divers other diſeaſes, and is conſtantly ſold for three ſhillings four pence the doſe, *Probat per me* T. S.

S

A Sear-cloth for divers cauſes.

Recipe, Of Oyle olive, ℔ i. ß. red Lead, ℔ i ß. of white Lead, ℔ i. Caſtile Sope ʒ iiii. Oyle of Bayes ʒ ii. Put your Oyle olive in a Pipkin, and put thereto your Oyle of Bayes, and the Caſtile Sope. Seeth theſe over a gentle fire of Embers till it be well mingled and melted together, then ſtrew a little red lead and white, being mingled together in pouder, ſtill ſtirring it with a great ſpatter of wood, and ſo ſtrew in more of your Lead by little and little, till all be in, ſtirring it ſtill by the bottome to keep it from burning, for an hour and half together; then make the fire ſomewhat bigger, till the redneſs be turned into a gray colour. But you muſt not leave ſtirring it, till the matter be turned into a perfect black colour as Pitch; then drop a little upon a wooden trencher, and if it cleave not to the trencher, nor your finger, it is enough: Then take long linnen clothes, and dip them therein, and make your Sear-cloths thereof, they will keep 20 yeares; let your pouder of your Lead be ſearſed very fine, and ſhred the Sope ſmall.

The Vertues of this Sear-cloth are; Being laid to the Stomack, it doth provoke appetite, and taketh away any pain in the ſtomack; being laid to the Belly, it is a preſent remedie for the Collick: Being laid to the back, it is a preſent remedie for the Flux, and running of the Reins, heat of the Kidnies, and weakneſs of the Back: It helpeth all ſwellings and bruiſes, and taketh away Aches. It breaketh Felons, and other impoſthumes, and healeth them. It draweth out any running humour, and helpeth him without breaking of the skin, and being applyed to the Fundament, helpeth any diſeaſe there: It helpeth all old Sores, and will be made in ſix houres.

For

For the Stone.

℞. The Clawes of a brown Pionie root, and the root, and Jet Beads, *ana p. æ.* dry the clawes and roots, and pouder them, and the jet alſo very finely, then mingle them, and in Ale or White wine drinke a little of the pouder.

2. Peel a red Onyon, ſlice him and put him into a pint of good white Wine, let him lye ſix houres, then ſtrein it, and drinke of it twice in a fit, and it will expell the ſtone.

For Stone, Strangurie, and Collick.

Take the inner rinde of the young branches of a Haſell tree, boyle them in ſmall Ale till half be conſumed, and let him that hath the Strangurie, drink half of it at a draught, let the Patient drink a draught of it firſt and laſt, for nine dayes together, for it never fails.

For the Stone in the Bladder.

℞. Of Turpentine ℥ iiii. and burn it to pouder, then mix two drachms thereof with four ounces of Saxifrage water, and give it twice a week, in the morning to the Patient, and this will not onely preſerve him from the ſtone, but drive it out, if any uſe this but two moneths. *Probat.*

2. Stamp two Bees in Beer and drinke it, and it will cauſe Urine to come.

To break and drive out the Stone.

℞. The juyce or water ſtrained out of Raddiſh roots, mixe it with White wine, and the pouder of Turpentine, dryed in the Sun, and ſo drinke: This is an excellent Medicine to drive out the ſtone.

To cauſe Urine and break the Stone.

Take Parſely, and ſtamp it in White wine, then ſtrain it well, and drinke a good draught thereof, and this will cauſe

you to make water, and break the stone; but you must use this five or six times. *Probat.*

℞. Pouder of Brionie berries, and drink it in water, wherein Water-cresses have been boyled, and it will both help you, and give you ease.

For the Stone.

℞. The bloud of two Hares, as much Sheeps or Goats milk, mingle them well together, and boil them in a new pot to a coal, beat it to pouder, and search it finely, and give the Patient thereof a good quantity in a little fountain water, lukewarm, this will break the stone to dust, and make it come away. To try this, put the stone into it, with a little water bloud-warm, and in half an hour it will dissolve it into peeces.

2. Take five Cloves of Garlick, and stamp, and strain them in a draught of Rhennish wine, and so drink it. This being taken three times together is a sure Remedie.

For the Stone in Reins and Bladder.

1. Scrape Sea-horse pisle to pouder, and drinke thereof every morning with white wine, and a little oyle of Almonds, and this will cure the stone of the Kidnies and Bladder, being given four ounces at a draught.

2. Pouder of *Manati*, which is a stone growing in a Sea-cows head, being exhibited in the aforesaid manner, will doe the like. The white for the man, and the yellow for the woman.

3. ℞ Spikenard, Carraway, Fennel, Annise, and Cumminseeds, Cinnamon, and Galingale, *ana*, ℥ ß. Gromwell seed, and Liquorice, *ana* ℥ i. beat them all into pouder, and take half a spoonful of this pouder in Ale or Beer warmed, and after walk an hour before you eat or drinke, doe this four or five times, and you shall finde a notable operation.

A Poſſet for the Stone.

Make a Poſſet very thinne and clear with a quart of Milk, and put into it eight or ten roots of *Althea*, and two Parſly roots, having their pithes taken out, and two Aſparagus roots picked and waſhed clean, ſo that no durt be on it, and let them boyle well in the Milk-Poſſet; then ſtrain it clean, and let the Patient drink a good draught, put into it as much *Sal prunellæ* as will make it ſomewhat Brackiſh; this is a ſafe and admirable Medicine.

2. ℞. The braines of a Magpy newly killed, and put it into a wine Glaſſe of white Wine, and ſtir it well till it be throughly mixed, and then drink it, and this will preſently cauſe Urine, and eaſe the pain.

For the Spleen.

Seeth the rindes, and keyes, of an Aſh tree very tender and well in white Wine, and drink a good draught thereof for ſix or ſeven mornings together, it doth much eaſe the Patient: when you drink this, annoint the Spleen with *Dialthea* every morning and evening, applying *Emplaſtrum de Meliloto pro Splene* to the place. *Probat.*

Another.

Put of oyle of Gold one drachm, into half a pound of Aniſeſeed-water, ſhake it well together every time you take of it, and take a ſpoonful at a time, and it will help you. *Probat.*

Heat a pair of Tongs ſix times red hot, and quench them in white Wine; drink this nine mornings together, and this will help the Spleen.

For Swelling of Armes, Legs, and Feet.

℞. Linſeed, Wheat, Bran, Brooklime, Chickweed, and Groundſel, *ana.* one handful, ſeeth them in a pottle of white Wine altogether till it be thick, then lay a plaiſter thereof to

the ſwollen place as hot as you can ſuffer it, and it will help it with three or four plaiſters.

For Sinewes, and Nerves, cut aſunder.

℞. Of Earth-wormes one handful, put them in a cloth, and cleanſe them well from the earth, that done, take Sack half a pound, and of Sallade oyle half a pound, mix them together, and infuſe the Wormes in this untill they be ſuffocated, then ſtop the pot very cloſe, and lute it well, and ſet the pot in hot horſe-dung for eight and forty houres, till the Wormes be rotten, then take them out and preſſe them, and adde thereto of common Oyle half an ounce, of *Venice* Turpentine two drachms, then relute your pot, and ſet it on a ſoft fire for three or four houres.

For Bruiſes, or ſtreined Sinewes.

1. Annoint the place greived with *Aqua compoſita*, and Neat-foot oyle luke-warm, laying hot clothes thereon.
2. Stamp live Earth-wormes, and apply them to Sinewes cut.

For ſhrinking of Sinewes.

℞. Two Swallowes neſts that are ready to fly, of Lavender Cotton, the tops of young Thyme, the ſtrings that rün out of Strawberries, Cammomil, and Hollihock leaves, *ana.* one handful; ſtamp the Swallowes quick and the Hearbs together, till no feathers be ſeen, then put thereto of *May* Butter one pound or two, and ſtamp it again to a ſalve, and let it ſtand again cloſe for ſeven dayes; then ſeeth it the ſpace of two houres with a quick fire, ſtirring it ſtill; then ſtrain it thorough a courſe cloth, and annoint the joynts therewith, or any other place where the Sinewes are ſhrunk, and uſe often to ſtretch out the joynts and ſplint.

For Sinewes ſhrunk, and to ſupple impotent Limbs.

℞. Roſemary, Thyme, Parſly, Hyſop, Bayes, Sage, Lavender Spike, Lavender Cotton, Balm, Cammomil, Roman Wormwood, Brooklime, Smallage, Yarrow, red Nettles, Lovage, Hearb Robert, Plantain, Rag-wort, Vervain, Adders-tongue, Daiſes, Nightſhade, Comfry, Orpine, Strawberry ſtrings, Violet leaves, Walwort, Amber leaves, Southernwood, Knotgraſſe, Vine tops, Valerian, Honiſuckle leaves, Polipodium of the Oak, Dill, Mallowes, Perwinckle, Rue, of theſe one handful, ſlice them a little, and ſtamp them very ſmall in a Morter, with powder of Cloves bruiſed ſmall, put thereto oyle Olive, and Neats-foot oyle, ſo much that they may ſwim, mixing them together, ſet it on the fire till all the ſtrength of the Hearbs be boyled out, and take heed it doe not burn; then ſtrain out the Hearbs, and clarifie it over the fire, then put to it a little Wax to harden it withall: this Ointment ſhould be made between *May* and *Bartholomewtide*. *Probat.*

To cure an old Sore.

℞. Of freſh Butter one pound, put it into a pot in the moneth of *Aprill*, then take of Violets, of Roſemary, red Sage, Bugloſſe, Wormwood, Broom, Hyſop, Pennygraſſe, Vervain, Selfeheal, Hypericon, and Speedwell, *ana*. one handful; gather them as they be ready, and put them into the pot with the Butter, and ſet them into the Sun until *Michaelmas*, then take it out of the pot, and beat it in a Morter, then make it up plaiſterwiſe, and reſerve it for your uſe.

For the Scurvy.

Chop ſmall the knotted place of a Pine Tree, and boyle it well in Ale or Beer, that the ſteem may come out, and drink of it, and it will cure the Scurvy: This was Colonel *Hamiltons* Secret.

To

To cool the Skin, and heal a Sore.

℞. Of oyle Olive one pound and a half, Wax ſix ounces, of Minium two ounces, Litharge of Gold two ounces, Ceruſe one ounce and a half, Camphire one ounce and a half; firſt boyle your Oyle and Wax till it be melted, then take it from the fire, and put in all the aforeſaid things, being beaten very ſmall and ſearced, and ſtir them together till they be cold, and as occaſion ſerveth annoint the ſore place.

To help paines in the Stomack.

℞. Four graines of Maſtick, Swallow them every night to bedwards; this preſerveth the Stomack from all paines, and cureth the ſame.

An Ointment for the Stomack.

℞. Capons Greaſe five pound, Origanum, Wormwood, the tops of Roſemary, Stomack Mints, *ana.* M. i. and a few Buds of red Roſes pickt; chop the Hearbs very ſmall, and pownd them in a ſtone Mortet, afterward boyle them in the Capons Greaſe, till you ſee the goodneſs of the Hearbs boyled out, then ſtrain them, and put ſo many more Hearbs as aforeſaid, and let them lye all night, then boyle them all again, till the vertue of the Hearbs be boyled out, then ſtrain them, and take of Cloves, and Mace, *ana.* ℥. i beaten very ſmall, and let it boyle a walm or two, keeping it ſtill ſtirring that it may not grow black, then take it from the fire, and put it into a pan, or broad diſh, and ſtirre it till it be almoſt cold, and put into it a pint of *Aqua vitæ*, and a quart of the diſtillation of Vine leaves; this is good for any thing that lieth heavy upon the ſtomack, being annointed therewith.

T

For the pricking of a Thorn.

Recipe. Of Violet leaves one handful, of Mallow leaves one handful, ſtamp them together, and take a quantity of Bores Greaſe, and of Wheat Bran one handful, ſet it on the fire in clean water, and make a plaiſter thereof, and lay it to the greif.

To draw a Thorn or Splinter out of the fleſh.

Moiſten the tongue of a Fox, and make it ſoft with Vinegar if it be dry, put this on the thorn, or any place where you would have any thing drawn out, and it will doe it.

2. Black Sope laid to it, will alſo doe it.

For the Tooth-ach.

Take of *Opium* ʒ i. diſtill it in ʒ ii. of the beſt *Aqua vitæ*, and hold a ſpoonful of this in your mouth, and it will eaſe you. *Probatum.*

To keep Teeth White, and kill the Worms

Take a little Salt in the morning faſting, and hold it under your tongue till it be melted, and rub your teeth with it. *Probatum.*

W

To take away a Wen.

Take the powder of unſlak'd Lime, and mix it well with black Sope, and annoint the Wen therewith, and this will waſte it, and when the root is come out, annoint it well with Oyle of Baliſome, and this will heal it.

FINIS.

A

TREATISE

CONCERNING THE

PLAGUE

AND THE

POX,

Discovering as well the meanes how to preserve from the danger of these infectious Contagions, as also how to cure those which are infected with either of them.

LONDON,

Printed by *Gartrude Dawson*, 1652.

2310:10

The Printer to the Reader.

THis Treatiſe hath paſs'd the view and approbation, both of judicious Phiſitians and Chirurgians, and hath been judged worthy to have a new veſture put upon him, and to be vindicated from the obſcurity and darkneſſe it hath lain involved and eclipſed in this many yeares; being collected out of the Authorities of the moſt excellent, both former and later Writers, and confirmed, ſtrengthened, and approved, by the late experiences of many well practitioned Chirurgians; being formerly commended to publick view, by the approbation of a late famous Servant, and Chirurgian to King *Iames* deceaſed; who ſeriouſly conſidering the facileneſſe of providing the Medicines, with their approvedneſſe in a neceſſitous time, and in places remote, both from

able Phiſitians and Chirurgians, the danger of the preſent Infection requiring ſpeedy help, to ſuch as might have occaſion to make uſe of theſe Medicines; not doubting, but the charitable intentions of the carefull Authour, publiſhing it on purpoſe for the publick good, ſhall find the acceptance of ſo neceſsitous a work, as is wiſhed by

A. M.

The

The Author to the Reader.

WHereas there are divers Receits ſet down in this Book, which are written in Latine, in Characters uſed by Phiſitians and Apothecaries, which cannot ſo fitly be brought into our Engliſh phraſe; and becauſe their quantities are ſet down according to the Latine order obſerved in the making up their Receits preſcribed, I have, for the better eaſe and underſtanding of the Reader, ſet down the ſignification of their weights and meaſures, according to their Characters.

A Handfull is written thus	M. 1.
Half a Handfull thus	M. ß.
A little ſmall Handfull thus	P. 1.
A Scruple thus	℈. 1.
Half a Scruple, x. Graines, or thus	℈. ß.
A Drachm thus	ʒ. 1.
An Ounce thus.	℥. 1.
Half an Ounce, or half a Drachm	℥. ß. ʒ. ß.
A Grain thus	Gra. 1.
A Drop thus	Gut. 1.

The

The number of any thing thus Nu. 1. &c.
Half of any thing thus ß.
A Pound, or Pint, thus lib. 1.
Twenty Graines make a Scruple.
Three Scruples make a Drachm.
Eight Drachms make an Ounce
Twelve Ounces a Phyſick Pound.
Ana. *is, of either of them ſo much.*
P. æ. *is, equall parts, or parts alike.*
S. a. Secundum Artem, *according to Art.*
So much as ſhall ſuffice is marked thus q. ſ

A defenfative againſt the Plague.

The firſt Treatiſe

Chap. I.

What the Plague is.

THe antient Phiſitians in times paſt have greatly doubted, what the eſſentiall cauſe of this diſeaſe, which we commonly call the Plague or Peſtilence, ſhould be; yet all doe agree, that it is a pernitious and contagious Fever, and reckoned to be one of the number of thoſe which are called *Epidemia*, chiefly proceeding of aduſted and melancholy bloud, which may be eaſily perceived, by the extream heat and inflammation, which inwardly they doe feel, that are infected therewith; firſt aſſaulting the heart, and aſtoniſhing the vitall ſpirits, as alſo by the exteriour Carbunkles and botches which it produceth; whoſe malignity is ſuch, both in young and old, rich and poor, noble and ignoble, that uſing all the meanes, which by Art can, or may be deviſed, yet in ſome it will in no ſort give place, untill it hath by death conquered the party infected therewith.

Chap. II.

Cauſe of the Plague.

THere are divers cauſes whereof this diſeaſe may proceed, as ſundry Writers doe alledge, as by over great and unnaturall heat and drought, by great rain and inundations of waters, or by great ſtore of rotten and ſtinking bodies, both

both of men and beaſts, lying upon the face of the earth unburied, as in the time of warres hath been ſeen, which doth ſo corrupt the air, as that thereby our Corn, Fruits, Hearbs, and Waters, which we daily uſe for our food and ſuſtenance, are infected: alſo it may come by ſome ſtinking dunghils, filthy and ſtanding pooles of water, and unſavory ſmels, which are near the places where we dwell, or by thruſting a great company of people into a cloſe, narrow, or ſtreight room, as moſt commonly we ſee in Ships, common Gaoles, and in narrow and cloſe lanes and ſtreets, where many people doe dwell together, and the places not orderly kept clean and ſweet. But moſt commonly, in this our time, it is diſperſed amongſt us, by accompanying our ſelves with ſuch as either have, or lately have had the diſeaſe themſelves, or at leaſt have been converſant with ſuch as have been infected therewith: But for the moſt part it doth come by receiving into our cuſtody ſome clothes, or ſuch like things, that have been uſed about ſome infected body, wherein the infection may lie hidden a long time, as hath been too too often experimented, with repentance too late in many places, It may alſo come by Dogs, Cats, Pigs, and Weaſels, which are prone and apt to receive and carry the infection from place to place. But howſoever it doth come, let us aſſure our ſelves, that it is a juſt puniſhment of God, laid upon us for our manifold ſins and tranſgreſſions againſt his divine Majeſty: for as *Seneca* ſaith, *Quicquid patimur ab alto venit*, What croſſes or afflictions ſoever we ſuffer, it cometh from the Lord, either for a triall of our faith, or a puniſhment for our ſins. Wherefore to diſtinguiſh any farther thereof I think it needleſſe, for my intent is in breif ſort, ſo exactly as I can, to ſhew the meanes how to prevent the ſame, as alſo how to cure it when we are infected. But before I enter to treat thereof, I think it not amiſſe, to ſhew what forewarnings and tokens are given us before hand of the coming thereof, thereby the better to prevent the ſame by prayer and repentance.

CHAP. III.

Warnings of the Plague to come.

Avicen, a noble Phyſitian ſaith, that when wee ſee the natu-rall courſe of the ayre, and ſeaſons of the year to be alte-red, as when the ſpring time is cold, clowdy, and dry, the har-veſt time ſtormy, and tempeſtuous, the mornings and evenings to be very cold, and at noon extream hot, theſe do foreſhew the Plague to come. Alſo when we ſee fiery impreſſions in the firmament, eſpecially in the end of ſummer, as comets and ſuch like, and that in the begining of harveſt we ſee great ſtore of little frogs, red toades, and myſe on the earth abound-ding extraordinarily: or when in ſummer we ſee great ſtore of toades creeping on the earth having long tailes, of an aſhy color on their backs, and their bellies ſpotted and of divers co-lours, and when we ſee great ſtore of gnats ſwiming on the wa-ters, or flying in great companies together, or when our trees and hearbs do abound with Caterpillars, Spiders, Moaths *&c.* which devoure the leaves on the trees and hearbs on the ea-rth, it ſheweth the ayre to be corrupt, and the Plague ſhortly after to follow. Alſo by the beaſts of the field we may perceive it (eſpecially ſheep) which will go mourning with their heads hanging down towards the ground, and divers of them dying without any manifeſt cauſe known unto us. Alſo when we ſee young Children flock themſelves together in companies, and then will faine ſome one of their company to be dead amongs them, and ſo will ſolemnize the buriall in a mournfull ſort, this is a token which hath been well obſerved in our age to foreſhew great mortality at hand. Alſo when we ſee rivers of water to overflow without any manifeſt cauſe, or ſuddenly vaniſh away and become dry: And when clear well-ſprings do ſuddenly become foule and troubled. Alſo when the ſmall-Pox doth generally abound both in young and old people, all theſe do foreſhew the Plague to come.

Chap. IIII.

Sheweth how to prevent the Plague.

THere are three principall meanes how to prevent this contagious diſeaſe: The firſt and chiefeſt is to acknowledge our manifold ſins and wickedneſs unto almighty God our heavenly Father, with a hearty repentance and amendment of our former ſins committed againſt his divine majeſtie.

The ſecond means is to fly far off from the place infected, and as *Rondoletius* ſaith, not over haſtily to return thither again for fear of an after-clap: which ſaying is confirmed by *Valetius* in theſe words, *Non enim morietur in bello, qui non eſt in illo*: and the farther from it, the ſafer ſhall we be, yet were it a very uncharitable courſe that all which are of abillity ſhould do ſo, for then how ſhould the poor be relieved, and good orders obſerved: but for Children it were beſt to ſend them far off from the place, becauſe their bodies are moſt apt to receive the infection, as alſo for that they cannot ſo continually uſe antidots and preſervatives, which by their great heat may indanger them almoſt ſo much as the diſeaſe it ſelf.

The third meanes conſiſteth chiefly in three points, which are theſe: Order, Diet, and Phyſicall helps. For the firſt you ſhall have a care that your houſes be kept clean and ſweet, not ſuffering any foule and filthy clothes or ſtinking things to remain in or about the ſame; and in ſummer ſeaſon to deck your windowes, and ſtrow your floors with ſweet and wholſom hearbs, floures, and leaves, of Mints, Balme, Penniroyall, Lavender, Time, Majoram, red-Roſes, Carnations, Gelliflowers and ſuch like for your windowes, your floors to be ſtrowed with green Ruſhes, and Mints, Oaken and Willow leaves, Vine leaves and ſuch like: your windowes which ſtand towards the North and Eaſt, do you alwaies keep open in the day time, if the ayre be clear, and that no infected and unſavory ſmell be near the ſame, as Fogs, dunghils, *&c.* and every morning before you open either your doors, or windowes, as alſo in the evening when you go to bed, cauſe a good fire to be made in your Chamber, and burn ſome odoriferous or ſwee

ſweet perfumes in the middeſt thereof, as hereafter I will ſhew you, or in ſtead thereof ſome Juniper, Frankincenſe, Bay leaves, Roſemary, Lavender, Majoram, or ſuch like, which you muſt alwaies have dried in a readineſſe, and ſo in the fume or ſmoke thereof to breath and perfume the clothes which you are to weare.

A good perfume in ſummer ſeaſon.

℞. Roſe water and Vinegar, of either ſix ſpoonfulls: Rinds of ſower Citrons and Lemons, Bay-leaves, of either the weight of two pence which is ℥ i. Camphire, the weight of three pence, which is ʒ. ß.

The hearbs and rinds muſt be dried and put alltogether in a perfuming pan, or inſtead thereof a peuter diſh, ſet on a chafer of coles, will ſerve the turn.

Another good perfume in winter.

℞. Red-Roſes Majoram and Myrtles, of either a little handfull: Callamint, Juniper berries, Laudanum, Benjamin, Frankincenſe, of either ʒ. i. which is the weight of ſeven pence.

The hearbs, berries, and Roſes being dried, muſt be made in groſſe powder, as alſo the gummes, and ſo mixed together, and when yee liſt, caſt ſome part thereof on a chafer of coales, and receive the fume thereof.

CHAP. V.

NOw having received the fume as aforeſaid, before you go forth of your chamber, eat ſome Cordial electuary or preſervative, as hereafter you ſhall find choiſe, which I have alwais uſed with good and happy ſucceſs, after taking of the Cordial waſh your face and hands with clean water, wherein you muſt put a little Vinegar, and then if you liſt, you may break your faſt with ſome good bread and butter, and in winter ſeaſon a poich'd Egg is good eaten with ſome Vinegar, and for plethorick

rick and melancholie bodies, it were good to drink a draught of wormewood wine, in the morning faſting, becauſe it reſiſteth putrefaction in the plethorick, and purgeth bilous matter in the melancholie.

An excellent good preſervative which I have alwaies uſed with good ſucceſſe.

℞. Conſerve of Roſes and Borrage floures, of either two ounces: *Minardus Mithridate*, *Andromachus triacle*, of either half an ounce: *Dioſcordium*, two drachms, *Dialkermes* one drachme, Powder of the ſeed of Citrons pilled, one drachme, Sirrup of Lemons and ſower Citrons, of either halfe an ounce.

Compound all theſe together in the form of an opiat, you may eat hereof every morning the quantity of three beanes, and drink a draught of Renniſh wine, Beer, or Ale after it: but for Children and ſuch as are of tender years, ſo much as a bean thereof is ſufficient, and give them onely Beer or Ale after it: the taking hereof every ſecond or third day will ſuffice, if you go not into any ſuſpected company.

Another excellent good preſervative.

℞. Kernils of Wallnuts and Figs, of either four ounces: Leaves of Rue, one ounce and half, Tormentill roots, four drachms, Rind of ſowr Citrons, one drachme, right Bolarmoniak, ſix drachms, fine Myrrh, two ſcruples, Saffron, one ſcruple, Salt, half a drachm: Sirrup of Citrons and Lemons, four ounces.

The hearbs, roots, and rinds muſt be dried, the nuts muſt be blanched, and the bolarmoniack muſt be made in fine powder, and then waſh'd in the water of Scabios, and dried againe, you muſt pound the figgs and wallnuts in a ſtone morter ſeverally by themſelves very ſmall, all the reſt muſt be made in fine powder, and ſo mix them altogether in the morter, and then add thereto ſirrup by little and little, and ſo incorporate them altogether: you may give this in the ſame quantity, and in like ſort as the other before.

Another very good.

℞. Of the confection aforeſaid made with Nutts ℥. iiii. *Minardus mithridate*, four drachms, *Andromachus Triacle*, ℥ ii. *fine terra Sigillata*, four ſcruples, Sirrup of Limons, ℥. i.

Compound all theſe together in the morter, as the other before, you may give hereof the weight of a groat or ſix pence, every ſecond or third day, and drink a draught of Renniſh or white wine after it in Winter ſeaſon, but in the heat of the yeer, Sorrel water is beſt, and in the Spring *Scabios* or *Cardous Benedictus* water.

Alſo, ſo much Triacle of *Andromachus* deſcription eaten every morning as a bean, with a little conſerve of Roſes, is a very excellent good preſervative.

Valetius doth greatly commend the taking of three or four grains of the Bezar ſtone every morning, in a ſpoonfull of *Scabios* water.

I cannot here ſufficiently commend the Electuarie called *Dioſcordium*, which is not onely good to reſiſt the infection, but doth alſo expell the venemous matter of thoſe which are infected, being taken every morning and evening the quantity of a bean, and drinke a draught of Renniſh or White wine after it in winter ſeaſon, but in Summer a draught of Beer or Ale is beſt.

In ſtrong and ruſtick all bodies, and ſuch as are dayly labourers, Garlick onely eaten in the morning with ſome Butter and Salt at breakfaſt, drinking a cup of beer or ale after it, hath been found to be very good, which is greatly commended by *Galen*, who calleth it the poor mans Triacle, but in the ſanguine, daintie, and idle bodies it may not be uſed, becauſe it over-heateth the bloud, cauſeth head-ach, and univerſally inflameth the whole body.

CHAP. VI.

NOw when you have taken any of the foreſaid Preſervatives, it were good and neceſſary to wear upon the Region of the heart, ſome ſweet Bag or quilt that hath power to reſiſt-

resist venome, and also to carry in your hand some sweet Pomander, Nodule, or Nosegay, that will comfort the heart, resist venom, and recreate the vitall spirits, as here following is specified and set down.

An excellent quilt or Bag.

℞. Arsenike cristaline, ℥. i. *Diamargaritum frigidum*, ℈ ii. *Diambre*, ℈ i.

You must grinde the Arsenike in small powder, and then with some of the infusion of Gum Dragagant in Rose water, you must make a paste, then spread it on a cloth which must be six inches long, and five inches broad, and spread it thick: then cover it with another cloth, and so quilt it together, which being done, fasten it in another bag of crimson taffetie or Sarsenet, and so wear it against the heart all the day time, but at night leave it off: and here you must take heed, that when you sweat, you doe take it away, for otherwise it will cause the skin to amper a little. There are some writers which doe utterly forbid the wearing of Arsenike, but thus much I can say, that I have given this bag unto divers to wear, with most happie and good successe, for never did I yet know any one that hath worn this bag, and used any of the Electuaries aforesaid, that hath been infected with the plague, but for any inconvenience or accident that hath happened thereby, I never found any hitherto, other then the ampring of the skin as aforesaid.

Another Bag.

℞. *Ireos*, ℥ ß. *Gulamus aromat. Ciperus*, *ana*. 3. i. ß. *Storax Calam.* root of Angelica, *ana*. 3. iii. Cloves, Mace, *ana* 3. i. Red roses dried, 3. iii. Pellemountain, Penniroyall, Calamint, Elder floures, *ana*. 3. i ß. Nutmegs, Cinnamon, Yellow Sanders, *ana* 3. i. *Nardi Italic*. 3. i. Amber greece and Musk, *ana*. six grains.

You must pound all these in powder, and then quilt them in a bag of Crimson Taffatie as aforesaid.

A Pomander good in the Summer time.

℞. The rind of Citrons, Red Roſes, Nenuphare Roſes, Yellow ſanders, *ana* ʒ. ß. Storax liquid, Benjamin, *ana.* ʒ. i. Myrrh, ʒ. ii. *Ladanum*, ʒ. i.ß. Muſk and Amber, *ana.* ſix grains.

Powder all that is to be powdered, and then work them together in a hot morter with a hot peſtell, adding unto it in the working ſome of the Muſſelage of dragagant diſſolved in ſweet Roſe water, or roſe vinegar, and ſo make your Pomander.

Another good one for the winter time.

℞. Storax liquid, Benjamin, Storax calamint, *Ladanum*, and Myrrh, *ana*, half a drachm, Cloves one ſcruple, Nutmegs, Cinnamon, of each half a ſcruple. Red Roſes, Yellow Sanders, *Lignum aloes*, and *Ireos*, of each half a dram. *Calamus aromaticus*, rind of a Citron, *ana.* four grains, Amber greece, Muſk and Civet, of each ſix grains.

You may make up this as the other before with ſome Muſſelage of the infuſion of Gum dragagant, infuſed in Roſe-water.

A good Nodule for the Summer ſeaſon.

℞. Floures of Violets, red Roſes, and Nenuphare, of each one drachm, Red, White, and Yellow ſanders, of each half a drachm. Camphire, xii graines.

Cauſe all theſe to be beaten in groſſe powder, then knit them all together in a peece of Taffetie, and when you will uſe it, then wet it in Roſe water and a little Vinegar, and ſo ſmell to it.

Another Nodule for the Winter ſeaſon.

℞. The dried leaves of Mints, Majoram, Time, Penniroyall, Lavender, Pellemountain and Balm, of each a little handfull. Nutmegs, Cloves, Cinnamon, Angelica roots, *Lignum aloes*, of each one drachm. Saffron, two ſcruples.

Cauſe

Cauſe all theſe to be infuſed in Roſe-water and Vinegar one whole night, then wet a ſpunge in the liquor thereof, and knit it in a peece of Taffaty, or your handkerchief, whereunto you muſt ſmell oftentimes.

A Noſegay for the ſame purpoſe.

℞. Hearb grace, three branches: Roſemary, Majoram, Mints, and Thime, of either one branch: Red-Roſe buds and Carnations, of either three or four.

Make your noſegay herewith, then ſprinkle him over with Roſe-water, and ſome roſe-Vinegar, and ſmell often unto it. Alſo when you ſuſpect to go into any dangerous or infected company, do you alwaies carry in your mouth a peice of the root of Angelica, the rind of a Citron dried, or a great Clove, which muſt be firſt infuſed or ſteeped one whole night in roſe-water and Vinegar.

CHAP. VII.

FOr that there is not a greater enemy to the health of our bodies then coſtiveneſs, both in the time of the Plague and otherwiſe, I have here ſet down how and by what meanes you may keep your ſelf ſoluble, which you muſt uſe once four and twenty hours, if otherwiſe you have not the benefit of nature by cuſtome.

A Suppoſitory.

Take two ſpoonfulls of Honey, and one ſpoonfull of Bay-Salt ſmall pounded, boyle them together untill it grow thick, alwaies ſtirring it in the boyling, then take it from the fire, and if you liſt you may add one drachm of *Ihera picra ſimplex* unto it, and ſo ſtirre them well together, and when it is almoſt cold, make up your ſuppoſitories of what length and bigneſſe you liſt: and when you miniſter any, you muſt firſt annoint it with Butter or Sallet oyle: you may keep theſe a whole year if you put them in Barrowes mort or greaſe, and ſo cover them up cloſe therein.

A gen-

A good Gliſter.

℞. Mallowes, Mercury, Beets, Violets, Red-Fennell, of either one handfull: Seeds of Fennell, Annis, Coriander, of either one drachm.

Boyle all theſe in a ſufficient quantity of Water, untill half the water be conſumed, then ſtraine it, and keep it in a glaſſe cloſe ſtopt untill you need, for it will keep a whole week. Take of the ſame decoction, a pint.

℞. *Mel Roſarum*, or common Honey, one ſpoonfull: Oyle of Violets or oyle of Olives, three ounces, Salt, one drachm, The yolk of an Egg or two.

Mixe all theſe together in a morter and ſo give it warm in the morning, or two hours before ſupper: and if you add unto this one ounce of *Diacatholicon* it will be the better.

Raiſins laxative how to make them.

℞. White-Wine, three pints and a half, *Sennæ*, half a pound, Fine white ſugar, one pound, Currants, two pound. You muſt infuſe the *Sennæ* in the wine in a pot cloſe ſtopt, and let it ſtand in a warm place four and twenty hours, then ſtrein it and add to the ſtraining the Currants, being clean pickt and waſht, and laſtly the Sugar, boyle all together on an eaſie fire, untill the wine be conſumed, having care that you do alwaies ſtirr it about in the boyling for feare of burning, then take them from the fire, and put them up into a clean galley pot, you may eat one ſpoonfull or two of them a little before dinner, at any time.

A good Oyntment to keep one Sollible.

℞.

The gaule of an Oxe, Oyle of Violets, of either one ounce: Sheeps tallow, ſix drachms.

Boyle them together on a ſoft fire untill they be incorporated, then take it from the fire and adde thereto *Alloes cicatrine*, one ounce. Bay-Salt half an ounce.

The Alloes and Salt muſt be both made into fine powder before you put them into the oyle, then ſtirr them together untill it be cold, and when you are diſpoſed to have a ſtoole, then annoint your fundament therewith, both within ſide and without, and if you annoint your navell therewith, it will work the better.

Good pills to keep one ſoluble, and they do alſo reſiſt the Peſtilence.

℞. *Alloes Cicatrine*, one ounce, Choſen Myrrh, three drachms, Saffron, one drachm and half, Amber Greece, ſix graines: Sirrup of Lemons or Citrons, ſo much as ſhall be ſufficient to make the maſſe.

You muſt grinde the Aloes, Myrrhe, and Saffron into ſmall powder ſeverally by themſelves, then incorporate them together with the ſirrup: you may give half a drachme or two ſcruples thereof in the evening half an hour before ſupper twiſe or thriſe in a week: *Raſes* would have you to take half a drachme or two ſcruples of theſe Pills every day, without uſing any other preſervative at all, and he hath great reaſon ſo to eſteem of them, for *Galen*, *Avicen*, and all ancient Writers in Phyſick do hold opinion, that Aloes doth not onely comfort, but purge the ſtomack from all raw and chollerick humors, and doth alſo purge and open the veines called Miſerayick, and reſiſteth putrefaction: Myrrh doth altogether reſiſt, neither will it ſuffer putrefaction in the ſtomack: Saffron doth comfort the heart, and hath alſo a propriety in it to carry any medicine that is given therewith unto the heart, but to conclude, theſe Pills will purge all ſuperfluous humors in the ſtomack, and principall members, and preſerveth the bloud from corruption.

Chap. VIII.

I Muſt here give you to underſtand that the infection doth oftentimes lie hidden within us, without any manifeſt ſign or knowledge thereof at the firſt, and therefore were it good for ſanguine bodies, and ſuch as do abound with bloud, in the ſummer

ſummer ſeaſon to draw ſix or eight ounces of bloud out of the Baſilica vein in the right arme, which is a good meanes to prevent a further danger, (as *Avicen* witneſſeth) but for full and plethorick bodies, it were beſt to purge themſelves once in ſeven or eight daies with ſome eaſie and gentle purgation, as hereafter I will ſhew you: but for leane and ſpare bodies, once in fourteen dayes will be enough at moſt: for wiſely ſaith *Rondeletius*, that it is not onely the venemous and contagious ayre which we receive that doth kill us, but it is the preſent communicating of that contagion with ſome ſuperfluous humours in our bodies, as in his treatiſe *De Peſte* appeareth: therfore now will I ſhew you how to purge the body.

Pills good to purge.

℞. *Aloes Cicatrine*, ten drachms, *Agarick* of the whiteſt, ℥.iiii. Myrrh, Maſtick, of either two drachms: Saffron two ſcruples.

Make theſe into fine powder, then compound them together in a morter, with ſo much Oximell ſimplex, Sirrup of Lemons, or of Stœcados, as ſhall be ſufficient, you may give one drachm, or a drachm and half of theſe Pills, half an hour before ſupper: but for a cholerick body, you muſt leave out two drachms of the Agarick in making of the receipt, and in place thereof add two drachms of Rubarb, and for the melancholie, two drachms of Epithimum, and give the ſame quantity in weight.

A good purging potion.

℞ Raiſins, the ſtones being pickt out and waſht, of either one ounce: Polipode of the Oak, Elecampane root dried, roots of wild ſmall Sorrel, Succory roots cleanſed, of either half an ounce: Leaves of Burrage, Bugloſs, Burnet, Scabios, Morſus diaboli, of either a little handfull: Floures of Burrage, Bugloſs, Roſemary, Violets, Broom, of either a little handfull: Seeds of Fennell, ſowr Citrons, of either two ſcruples: Shaving of Harts horn, half a drachm.

Boyle all theſe in a ſufficient quantity of faire water untill

half be conſumed, then ſtrain it. Take of the decoction aforeſaid, three ounces.

Rubarb, two drachms and half, Cinnamon, half a drachm. Slice them both, and put them with the liquor in a cloſe cup, and ſo let it ſtand to infuſe in a warm place twelve hours, then ſtrain it out ſtrongly, and add thereto one ounce of the Sirrup of Maiden-haire, and ſo drink it warm in the morning about ſix of the clock, and refrain from meat, drink, or ſleep two hours after it, this is good in lean and ſpare bodies: you may for the phlegmatick body, add in the infuſion, one drachm of Aggarick Troſciſcated.

A purging powder for ſuch as cannot take Pills.

℞. *Alloes Ciccatrine*, one ounce, Myrrh, Cinnamon, of either two drachms, Saffron, one ſcruple.

Make them all in fine powder, and give one drachm in a draught of White-wine.

Floures ſtopt, how to provok them.

For that women which have not their naturall courſe of them, are moſt prone to receive and take the infection, I have here ſet down good Pills, which I have alwaies found excellent not onely for that purpoſe, but will alſo reſiſt the danger of infection.

℞. *Alloes Ciccatirne*, one ounce, Roots of Gentian, *Ariſtolochia rotunda*, *Dittander*, Saffron, of either half a drachm: Roots of garden Madder, Methridate, of either one drachm.

Cauſe them all to be ground in ſmall powder, then mix it with the Methridate and ſome ſirrup of *Artemeſia*, or Mugwort, give one drachm of theſe Pills every morning twelve daye̅s togerher, or untill her tearms break.

Iſſues commended againſt the Plague.

IN plethorick and full bodies, I have found nothing more ſafer in the time of the Plague, then to make them an artificial

ciall Iſſue, either in the leg or arm, for never hitherto have I known any one which hath had an Iſſue, or Ulcer running on him that hath been infected with the plague. *Palmarius* and *Foreſtus*, doe both affirm it to be true and certain, but here ſome ignorant people doe hold opinion that having once an Iſſue, he muſt be conſtrained to keep it alwaies, which is moſt erronious, for then thoſe which have had Ulcers running upon them, ſome ſix, ten, yea ſixteen yeers, may not be cured without ſome Iſſue to be made in ſome other place, but therein they deceive themſelves, for my ſelf by good proof have often found the contrary in divers people which I have cured, ſome ſix, ſome ten, yea ſixteen yeers paſt, and yet to this day doe remain in perfect good health without any Iſſues.

Chap. IX.

What Diet we ought to keep.

For our diet as *Hippocrates* teacheth us, we muſt have a care not to exceed in eating and drinking but to keep a mean therein, and in any caſe to beware of ſurfeting and drunkenneſs, which are enemies both to the body and ſoule, but as we may not exceed in eating and drinking, ſo to endure great hunger and thirſt is moſt dangerous, our meat ought to be of a facile and eaſie digeſtion, partly tending to a drying qualitie; as Cocks, Capons, Hens, Pullets, Partridge, Pheaſants, Quailes, Pigeons, Rabbets, Kid, Veal, Mutton, Birds of the Mountains, and ſuch like; but Beef, Pork, Veniſon, Hare and Goats fleſh is to be refuſed, and ſo are all water fowls, as Duck, Swan, Gooſe, Widgen, Teal, and ſuch like, becauſe they are hard to digeſt, and do increaſe ill blood, and naughtie juyce in the bodie: Lambs fleſh, becauſe of his exceeding moiſture is alſo to be refuſed, Eggs in the Summer not good, but in Winter tolerable: All Fiſhes which are of a hard fleſh, whether they be of the Sea, or freſh Rivers are to be allowed. In freſh Rivers the Perch, Barble, Gudgeon, Loch, Cool, Trout, and Pike are good; and for Sea fiſh, the Gilthed, Turbet, Sole, Rochet, Gurnard, Lobſter, Crab, Praunes, Shrimps, Whiting, and ſuch like eaten with vinegar,

negar. There are ſome Authors which hold opinion, that Fiſh is better to be eaten then fleſh in the great fervent heat of the year, becauſe they doe make a more cold bloud in the body then fleſh; another reaſon is, becauſe they doe live under the water, they are not infected with any contagion of the aire, as Beaſts and birds may be, and therefore more wholſome, but in my judgement fleſh is more wholſome, becauſe it doth breed a more pure, and fine Juyce in the body then any Fiſh whatſoever; your bread ought to be made of pure wheat, not too new, nor too old, but of one dayes baking, or two at moſt is beſt: Rie bread is to be eſchewed, becauſe of his great moiſture: your drink is beſt beer or ale, not too ſtrong or new, but the ſtaler and clearer it is the better, at your meals a draught or two of Claret wine is tolerable, but in hot weather it were good to allay it with a little water, for wine doth warm the ſtomack, help digeſtion, and comfort the heart.

For your Pottage you may take in the Summer.

Parſly, Lettice, Sorrell, Endive, Succorie, Sperage, Hop-buds, Burnet, Burrage, Bugloſſe, Thime, Mints, Hyſop, but in Winter, Balm, Bittanie, Thime, Marigold, Hyſop, Majoram, Mints and Rue are good. For your Sallets take Pimpernell, Purſlane, Mints, Sorrell, Hore-hound, Yong cole, Hop-buds, Sperage, Thime, Tops of Fennell, Tarregon, Lettice, and Water-creſſes are good.

Capers are greatly commended being preſerved in Vinegar, and eaten with a little oyle and vinegar, and ſo are Olives very good alſo.

For your ſauce, the juyce of a Limon, Citron, or Orange is beſt, the juyce of Sorrell and Vinegar is alſo good.

All raw fruits are to be refuſed, except thoſe which tend to ſour taſt, as Pomgranates, damask Prunes, Pippins, red and ſour Cherries, and Wallnuts, Quinces, and Peares preſerved are very good eaten after meals.

All kind of Pulſe is to be refuſed, as Beans, Peaſe, and ſuch like, becauſe they increaſe winde, and make raw humours and ill juyce in the bodie.

Refrain

Refrain from Garlick, Onyons, Leeks, Pepper, Muſtard, and Rocket, becauſe they doe over-heat the body, make aduſtion of the bloud, and cauſe fumes to aſcend into the head.

Cheeſe is not good, becauſe it doth ingender groſſe and thick humors. Milk is alſo to be refuſed, becauſe it doth quickly corrupt in the ſtomack.

Chap. X.

Sheweth what Exerciſe and Order is to be kept.

YOu muſt beware of all vehement and immoderate exerciſe, which doth provoke ſweat, as is Tennis, dancing, leaping, running, foot-ball, hurling, and ſuch like, becauſe they doe over-much heat the body, and open the Pores of reſpiration, whereby the infected aire hath the more ſcope to enter our bodies, but moderate exerciſe is very convenient, the uſe of hot houſes at this time I thinke very dangerous, becauſe it doth too much open the pores.

Walk not into the open ayre in the morning before the Sun hath ſome power to cleanſe and clear the ſame, and in any caſe goe not abroad when great fogs and miſts are upon the earth, for it is dangerous: but if urgent occaſions move you, then before you goe forth of your doors be ſure to eat ſome preſervative firſt, and then take ſome good and odoriferous Pomander, Nodule, or Noſegay in your hand, as before is ſhewed you. The extream heat of the day is likewiſe to be refuſed to walk in, becauſe it chafeth the bloud; as alſo in the evening after the Sun is ſet, for then unſavory and unwholſome Fogs ariſe out of the earth, and in any caſe if you can avoid it come not neer any any place infected, but uſe to walk in the open aire and dry ground.

Uſe *Venus* combates moderately, but none at all were better, the beſt time to uſe them is three or four hours after ſupper, before you ſleep, and then reſt upon them.

Beware of anger, fear, and penſiveneſs of the minde, for by their means the body is made more apt to receive the infection.

Uſe pleaſant and merry recreations, either with muſick,

pleaſant

pleaſant company to talke withall, or reading ſome good books.

Bewar of ſleeping at noon, but ſpecially in the Winter ſeaſon, but in Summer to take after dinner a nap of half an hour or an hour is tollerable in elderly bodies.

Watch not long in the evenings but two or three hours after ſupper is a good time to take your reſt.

CHAP. XI.

Teacheth what orders Magiſtrates, and Rulers of Cities and Townes, ſhould cauſe to be obſerved,

FIrſt, To command that no ſtinking dunghills be ſuffered near the City.

Secondly, Every evening and morning in hot weather to cauſe cold water to be caſt in the ſtreets, eſpecially where the infection is, and every day to cauſe the ſtreets to be kept clean and ſweet, and cleanſed from all filthy things which lye in the ſame.

Thirdly, And whereas the infection is entered, there to cauſe fires to be made in the ſtreets every morning and evening, and if ſome Frankincenſe, Pitch, or ſome other ſweet thing be burnt therein, it will be much the better.

Fourthly, Suffer not any Doggs, Catts, or Pigs to run about the ſtreets, for they are very dangerous, and apt to carry the infection from place to place.

Fifthly, Command that the excrements and filthy things which are voided from the infected places be not caſt into the ſtreets or rivers which are daily in uſe to make drink, or dreſſe meat.

Sixtly, That no Chirurgians, or Barbars which uſe to let blond, do caſt the ſame into the ſtreets or rivers.

Seventhly, That no Vauts or Privies be then emptied, for it is a moſt dangerous thing.

Eighthly, That all Inholders do every day make clean their ſtables, and cauſe the dung and filth therein to be carried away out of the City: for by ſuffering it in their houſes, as ſome do uſe to do, a whole week or a fortnight, it doth ſo putrifie that when

when it is removed, there is ſuch a ſtinking and unwholſome ſmell, as is able to infect the whole ſtreet where it is.

Ninthly, To command that no Hemp or Flax be kept in water near the City or Town, for that will cauſe a very dangerous and infectious ſavour.

Tenthly to have a ſpeciall care, that good and wholſome Victuals and Corn be ſold in the markets, and ſo to provide, that no want thereof be in the City, and for ſuch as have not wherewithall to buy neceſſary food, that there to extend their charitable and godly devotion: for there is nothing that will more increaſe the Plague, then want and ſcarſity of neceſſary food.

Eleventhly, To command that all thoſe which do viſite and attend the ſick, as alſo all thoſe which have the ſickneſſe on them, and do walk abroad, that they do carry ſomething in their hands, thereby to be known from other people. And here I muſt advertiſe you of one thing more which I had almoſt forgotten (which is) that when the infection is but in few places, there to keep the people in their houſes, not ſuffering any one of them to go abroad, and ſo to provide, that all ſuch neceſſaries as they ſhall need may be brought unto them during the time of their viſitation: and when it is ſtaied, then to cauſe all the clothes, bedding, and other ſuch things as were uſed about the ſick, to be all burnt, although at the charge of the reſt of the Inhabitants you buy them all new, for fear leaſt the danger which may enſue thereby, do put you to a far greater charge and grief: all theſe aforeſaid things are moſt dangerous, and may cauſe a generall infection, to the deſtroying of a whole City, and therefore I do wiſh that great care be had thereof.

Chap. XII.

Doth ſhew what you muſt do when you go to viſit the ſick.

Firſt before you enter into the houſe, command that a great fire be made in the chamber where the ſick lieth, and that ſome odoriferous perfume be burnt in the mideſt of the chamber, and before you go to him, eat ſome cordiall preſervative, and ſmother your clothes with ſome ſweet perfume, then wet

your temples, eares, nose, and mouth, with Rose-water and Vinegar mixt together, then take in your mouth a peice of the root of *Angelica*, the rind of a sower Citron, or a Clove prepared as before is shewed, and have some Nosegay, Nodule, or Pomander, appropriate in your hand, which you must alwaies smell unto, so may you the more bouldlier perform your intent: but herewithall you must have a speciall care, that during the time you are with the sick, you stand not betwixt the sick body and the fire, for that is dangerous; because that the fire of his nature draweth all vapors unto it self; but keep you alwaies on the contrary side, so that the sick may be betwixt you and the fire: and for such as are to let any sick infected body to bleed, it were good they did cause the keeper of the sick body to lay open that arme or legg which is to be let bloud before he approach near: the reason is, for that most commonly all that are sick in this contagious disease, are for the most part in a sweat, and therefore suddenly to receive the breath thereof, would be very dangerous.

Now when you have been with any one so infected, before you go into the company of any whole and found people, it were necessary you do stand by a good fire, having all the clothes about you which you did wear when you were with the sick, and then turn and aire your selfe well thereby, so shall you be sure the lesse to endanger others by your company. Thus have I as breefly as I can devise set down all the ordinary meanes which my self have used, and by others known to be used for preserving you from this contagious and dangerous disease, which in the most part of people will suffice, but for such as dwell whereas they may have the counsell of a learned Physitian, I do wish them to take his advice, especially for purging and letting bloud, because none can so exactly set down in writing the perfect course thereof (which may be understood rightly of the common sort) so well as he which hath the sight of the body: for that many bodies are oftentimes troubled with some one humour aboundingmore then another, which here to treat of would be too tedious, neither can it profit the common people, for whose sakes I have taken this paines: and now will I shew the signes to know when one is

infected

infected therewith, as alſo which are the laudable ſignes, and which are the contrary, and laſtly the meanes (by God his aſſiſtance) how for to cure the ſame.

Chap. XIII.

Sheweth the ſignes of infection.

THe ſignes and tokens hereof are divers, as firſt, it is perceived by the ſuddain weakneſſe, looſing and overthrowing of our naturall ſtrength, without any manifeſt cauſe thereof going before, and ſometimes it doth begin with a gnawing and biting in the mouth of the ſtomack, the pulſe will grow weak, feeble, and unequall, with a great ſtreightneſſe and heavineſſe about the heart, as if ſome heavie burthen or weight were layd thereon, with ſhortneſs of breathing, vomiting, or at leaſt a great deſire to vomit, great pain in the head: inſatiable thirſt proceeding of their great interior heat: ſluggiſhnes, and univerſal faintneſs of all the body, with a great deſire to ſleep, and an aſtoniſhment of the mind and vitall ſpirits: and for the moſt part they complain of a great paine which is felt in ſome one place or places of their bodies, where the botch or blain is by nature intended to be thruſt forth, yet ſome at the firſt have them appearing: and for the moſt part, they are taken at the firſt with a ſharp and rigorous feaver.

Good ſignes.

When the botch or Carbunkle cometh out in the beginning of the ſickneſſe with a red colour, and yellowiſh round about it, and that it doth quicklycome to maturation, the feaver to ceaſe, and the party findeth himſelf eaſed of his grief, and quickned in his ſpirits, theſe are good and laudable ſignes of recovery.

Evill ſignes.

When the botch at the firſt commeth out blackiſh, or black in colour, alſo when the botch is opened, the fleſh within doth look blew, and that then there appear not any matter or quit-

ture in the wound, but as it were a ſpume or froth iſſuing out thereof, are ill and deadly ſignes.

When the botch waxeth ſo hard that by no means it will come to ſuppuration, but reſiſteth whatſoever is done unto it for the furthering thereof, and ſo returneth in againe into the inward parts ſuddenly, is a token of ſudden death at hand, and ſo it is, if either before or after it is broken it look of a blewiſh colour, or of divers colours, like the Rainbow, round about it.

When the Carbunckle or Blain doth ſuddenly dry up, as if it were ſcorcht with the fire, and that the place round about it doth ſhew to be of a wanniſh blew colour, is a deadly ſign: if in the skin appear green or black ſpots, the excrements of divers colours with worms in it either dead or living, having a vile ſtinking ſavour, and ſpitteth ſtinking and bloudy matter, doth betoken death.

When the ſick complaines of great and extream heat in the inward parts, and yet cold outwardly, the eyes ſtaring or weeping, the face terrible, the ſaid excrements or urin paſſing away, and the party not knowing thereof, are evill ſignes.

When in the fourth or ſeventh day they are taken with a frenſie, or do fall into an extream bleeding at noſe, or have a great flux with a continuall vomiting, or a deſire to vomit and do it not, extream pain at the heart, watchfullneſs, and the ſtrength clean gone, are deadly ſignes. When the party being very ſick, yet ſaith he feeleth himſelf well, his eyes ſunk deep in his head, and full of tears, when he thinks all things do ſtink, his nailes looking blew, the noſe ſharp, and as it were crooked, the breath thick and ſhort with a cold ſweat in the breſt and face, and turning and playing with the clothes, the pulſe creeping or ſcarcely to be felt, and greivous unto him to ſpeak, theſe are infallible ſignes of death at hand. Some, before any of theſe ſignes are perceived, do dy, and ſome likewiſe which have divers of them appearing, and yet do eſcape, ſuch is the uncertainty of this diſeaſe: there are many other ſymptoms which do happen in this contagious diſeaſe, which would be too tedious to declare, but theſe as the chiefeſt may ſuffice.

The end of the firſt Treatiſe.

The

The Second Treatiſe, ſhewing the meanes how to cure the Plague.

Chap. I.

WHen we perceive any to be infected with this contagious diſeaſe, we muſt with all poſſible ſpeed ſeek all the meanes we can how to prevent the malignity thereof, whoſe property is at the firſt to aſſault the principall part, which is the heart, and therefore requires preſent help; for unleſſe ſomething be done within eight or four and twenty houres, little will it then prevail to attempt it, for by that time nature is either ſubdued, and clean overthrown, or elſe hath thruſt the ſame to the exterior parts, or otherwiſe digeſted it: yet may we not neglect at any time, to uſe all the meanes we can, in helping and furthering of nature to the uttermoſt of our indeavour, becauſe we doe oftentimes ſee nature ſo wearied, and weakened in expelling of this venemous matter, that unleſſe ſome help be added to aſſiſt and comfort her, the party, for lack thereof, dyeth, which otherwiſe might be ſaved: For I have oftentimes ſeen by diligent helping of nature, that to be effected and brought to good paſſe, which I have judged moſt deſperate. There are foure intentions required for the curing thereof; that is, by bloud-letting, Cordials, ſweat and purging: but the manner how to execute the ſame, hath bred great contention both amongſt the old and later Writers, which here to treat of were too tedious, for unto the learned it were needleſſe, and for the commonalty little would it availe them, therefore in breif will I ſhew you what I have obſerved touching the cure.

Firſt, if it be in a Plethorick, ſanguine, and ſtrong body, and hath pain in the head, great heat at the heart, thirſtneſſe, the pulſe ſtrong, and labouring, or beating ſtrongly, and hath great and large veines appearing; theſe ought preſently to be let bloud in that ſide where yee perceive the greif doth proffer

fer it ſelfe to come forth, and not viſibly appearing, tending to maturation: For then we may not draw bloud, but uſe all other meanes we can deviſe, in helping nature to expell it, neither may you draw bloud, if the party have a flix or lask (which is an evill ſign) in the beginning of the diſeaſe, for by that meanes you ſhall hinder nature greatly, but onely give the party Cordials; neither may you ſtop the flix in the beginning, but if it be extream, and that it ſtay not the ſecond day, then muſt you give ſome purgation, which may leave an aſtringency behind it, as hereafter in the cure of the flix ſhall be ſhewed. For as *Hyppocrates*, in his firſt book and one and twentieth Aphoriſme, doth admoniſh us, we muſt conſider and mark, how nature doth incline her ſelf, for that will teach us what we are to doe.

Now if you perceive the botch or carbunkle to appear underneath the chin about the throat, then preſently draw bloud in both veines under the tongue, and immediately after that apply a cupping glaſſe, with ſcarification in one ſide of the neck next unto the fore, thereby to draw it from the throat, for fear leaſt ſuddenly it choke him up, and then apply Chickens rumps, or Hens rumps to the botch, the feathers being firſt pluckt away from the rump, and a grain of Salt put into the tewell, and ſo hold the bare place to the greif untill the Chicken die, which will be within half an hour, and then apply another, and ſo continue in changing them ſo long as they doe die, and laſtly apply a mollificative Cataplaſme or plaiſter to the ſame place, as in the fift Chapter following is ſhewed, which is made with *Unguentum baſilicon*, and to the botch apply the *Epithemation* and Cataplaſme in the ſeventh Chapter following. But if it be in the neck, he doth complain, then let him bloud in the *Cephallica* vein in the arm, of the ſame ſide where he complaineth.

If in the groin or flanke he doth complain, then let him bloud in the foot on the ſame ſide, and open the vein called *Maleola*, or *Saphena*, the quantity muſt be according as the age and ſtrength of the party requireth, but at moſt draw not above ſix or eight ounces: For *Avicen* willeth us, to preſerve bloud as the treaſure of nature.

But

But in a weak, ſpare, and cachochimious body (as *Galen* teacheth us) we may not draw bloud at all, for thereby ſhould you greatly indanger the Patient, but help ſuch by Cordials and ſweat.

And here you ſhall underſtand, that unleſſe Phlebotomy be done at the firſt, that is, within ſix or eight houres at moſt, it will be too late to attempt it, neither may you doe it if the ſore doe appear up in height tending to ſuppuration, for then ſhould you hinder nature, which like a diligent workman, hath diſcharged and thruſt forth that venomous matter, which otherwiſe would have killed us.

And here touching Phlebotomy or bloud-letting, you muſt have this ſpeciall care, that you draw not bloud on the oppoſite ſide, as if it be on the left ſide the ſore appear, then draw not bloud on the right ſide; if it appear in the flanke, then draw not bloud in the arme, but in the foot, for otherwiſe you ſhall draw that venomous matter from the ignoble unto the noble parts, and ſo kill the body.

And although the party complain not more in the one ſide then the other, yet by the pulſe ſhall you perceive on which ſide the venome lieth hidden, for on that ſide where nature is oppreſt, there ſhall you find the pulſe more weak, feeble, and uneven, greatly differing from the other ſide.

And here you ſhall underſtand, that in ſome it hath been ſeen, that nature of it ſelf at the firſt, hath thruſt out that venomous matter in ſome place of the body, with a botch appearing high, and tending to ſuppuration, or a carbunckle, or ſpots called purples. Now here if you draw bloud, you doe then greatly indanger the body; but in this caſe you muſt onely give Cordials, and uſe all the meanes you can to bring it outward, either by maturation, or evaporation, as hereafter ſhall be ſhewed you.

And here you ſhall further underſtand, that where the age, conſtitution, nor ſtrength of the party will permit that Phlebotomy be done, yet for the better help of nature you muſt apply Ventoſes, with reaſonable deep ſcarification, unto the next place adjoyning, where the party complaineth, thereby the more ſpeedily to draw the venomous matter unto the ſuperficiall

perficiall parts, and there to apply the rumps of Chickens, as before is taught you, and ſo apply to the place ſome ſtrong maturative, and atrractive plaiſter, or Cataplaſme, as hereafter ſhall be ſhewed you. If the greif be in the head or throte, then apply Ventoſes to the neck: If it be in the emunctuaries of the heart, then apply them to the ſhoulders: If in the emunctuaries of the liver, then apply them to the buttocks or thighs, now when this is done, either by Phlebetomy, or Ventoſes, then within an hour or two at the moſt after it, you muſt give the ſick ſome good Cordiall Medicine, which hath power to comfort the heart, reſiſt the venomous matter, and alſo procure ſweat, whereof out of the following you may make choice as you liſt.

An excellent good Powder to expell the Plague, which alſo provoketh ſweat.

℞. Roots of *Gentian*, *Bittanie*, *Petaſitis*, *ana*, ℥. i. Roots of *Tormentill*, *Dittander*, *ana*, ℥ iii. Red Sanders ℥. ß. Fine Pearle of both ſorts, *ana*, ℈. i. Fine *Bolarmoniack* prepared, fine *Terra ſigillata*, *ana*, ℥. vi. Rindes of Citrons, red Corrall, Roots of *Zedoiar*, ſhaving of *Ebony*, bone of a Stags heart, *ana*, ſixteen graines: Fragments of the five pretious ſtones, *ana*, ℈. ß. Shaving of a Unicorns horn, *Succini*, *ana*, ℈. ß. Leaves of Gold and Silver, *ana*, one and half in number,

Make all theſe in fine powder, every one ſeverall by himſelf, and then mix them all together, and give thereof ℥. i. or ℈. iiii. more or leſſe, as occaſion requireth, either in Sorrell, *Scabios*, or *Carduus benedictus* water two or three ounces, whereunto you muſt adde a little Sirrup of Lemons, or ſour Citrons, and give it warm, the *Bolarmoniack* muſt be pounded ſmall, then waſhed in *Scabios* water, and ſo dryed.

Another good Powder.

℞. Leaves of *Dittander*, called *Dictami cretici*, Roots of *Tormentil*, *Bittanie*, *Pimpernell*, *Gentian*, *Zedoiar*, *ana*, ℥. i. *Terra lemnia*, *Alloes Cicatrina*, fine Myrrh, Rinds of four Citrons,

ana,

ana ʒ i. Maſtick, Saffron, *ana*, half a drachm. Bolarmoniack prepared as beforeſaid, ʒ ii.

All theſe muſt be made in fine pouder, and ſo mixt together, you may give two ſcruples, or one drachm thereof with any of the aforeſaid waters.

A good Opiat to expell venome, and provoke ſweat.

Conſerve of the floures of Burrage, Bugloſs, Violets, Bittanie, *ana*, ℥. ii. *Venus* Triacle ℥. ii. Red *Terra ſigillata*, *Terra lemnia*, Mithridate, *una* ℥. i. Shaving of Ebonie, And Harts-horn, Orient Pearls, Roots of Tormentill, *ana* ʒ i. Shaving of Unicorns horn, Root of Angelica, *ana* half a drachm. Sirrup of the Juice of ſmall Sorrell and Bugloſs, *ana*, ſo much as ſhall ſuffice.

Mix all theſe together in the form of an Opiat, then take of the ſame Opiat, one drachm and half. *Scabios* water, Balm water, *ana* ℥ ii.

Diſſolve the Opiat in the waters, and drink it warm, then walk a little upon it, and then goe to bed and ſweat.

Another excellent good means to expell the venom, and procure ſweat.

Take a great white Onyon, and pick out the coar or middle of him, then fill the hole with good *Venus* Triacle, or *Andromachus* Triacle, and *Aqua vitæ*, then ſtop or cover the hole of the Onyon again, and roſt him in the hot aſhes untill he be ſoft, then ſtrein it ſtrongly through a cloth, and give it the ſick to drinke, and the reſt that remains, pound it ſmall, and apply it to the ſore, and ſweat upon it.

Now when he hath taken any of the aforeſaid Cordials, if he chance to vomit it up again, then waſh his mouth with Roſewater and Vinegar, and then give him more of the ſame again, which muſt be proportioned according to the quantitie vomited, for if all were vomited, then give ſo much more: (if leſſe) then according to the quantity vomited, and if he vomit that alſo, then give him more, and ſo continue it

perficiall parts, and there to apply the rumps of Chickens, as before is taught you, and ſo apply to the place ſome ſtrong maturative, and atrractive plaiſter, or Cataplaſme, as hereafter ſhall be ſhewed you. If the greif be in the head or throte, then apply Ventoſes to the neck: If it be in the emunctuaries of the heart, then apply them to the ſhoulders: If in the emunctuaries of the liver, then apply them to the buttocks or thighs, now when this is done, either by Phlebetomy, or Ventoſes, then within an hour or two at the moſt after it, you muſt give the ſick ſome good Cordiall Medicine, which hath power to comfort the heart, reſiſt the venomous matter, and alſo procure ſweat, whereof out of the following you may make choice as you liſt.

An excellent good Powder to expell the Plague, which alſo provoketh ſweat.

℞. Roots of *Gentian*, *Bittanie*, *Petaſitis*, *ana*, ℥. i. Roots of *Tormentill*, *Dittander*, *ana*, ℥ iii. Red Sanders ℥. ß. Fine Pearle of both ſorts, *ana*, ℥. i. Fine *Bolarmoniack* prepared, fine *Terra ſigillata*, *ana*, ℥. vi. Rindes of Citrons, red Corrall, Roots of *Zedoiar*, ſhaving of *Ebony*, bone of a Stags heart, *ana*, ſixteen graines: Fragments of the five pretious ſtones, *ana*, ℥. ß. Shaving of a Unicorns horn, *Succini*, *ana*, ℥. ß. Leaves of Gold and Silver, *ana*, one and half in number,

Make all theſe in fine powder, every one ſeverall by himſelf, and then mix them all together, and give thereof ℥. i. or ℥. iiii. more or leſſe, as occaſion requireth, either in Sorrell, *Scabios*, or *Cardnus benedictus* water two or three ounces, whereunto you muſt adde a little Sirrup of Lemons, or ſour Citrons, and give it warm, the *Bolarmoniack* muſt be pounded ſmall, then waſhed in *Scabios* water, and ſo dryed.

Another good Powder.

℞. Leaves of *Dittander*, called *Dictami cretici*, Roots of *Tormentil*, *Bittanie*, *Pimpernell*, *Gentian*, *Zedoiar*, *ana*, ℥. i. *Terra lemnia*, *Alloes Cicatrina*, fine Myrrh, Rinds of ſour Citrons,

ana,

ana ʒ i. Maſtick, Saffron, *ana*, half a drachm. Bolarmoniack prepared as beforeſaid, ʒ ii.

All theſe muſt be made in fine pouder, and ſo mixt together, you may give two ſcruples, or one drachm thereof with any of the aforeſaid waters.

A good Opiat to expell venome, and provoke ſweat.

Conſerve of the floures of Burrage, Bugloſs, Violets, Bittanie, *ana*, ℥ ii. *Venus* Triacle ℥ ii. Red *Terra ſigillata*, *Terra lemnia*, Mithridate, *una* ℥ i. Shaving of Ebonie, And Harts-horn, Orient Pearls, Roots of Tormentill, *ana* ʒ i. Shaving of Unicorns horn, Root of Angelica, *ana* half a drachm. Sirrup of the Juice of ſmall Sorrell and Bugloſs, *ana*, ſo much as ſhall ſuffice.

Mix all theſe together in the form of an Opiat, then take of the ſame Opiat, one drachm and half. *Scabios* water, Balm water, *ana* ℥ ii.

Diſſolve the Opiat in the waters, and drink it warm, then walk a little upon it, and then goe to bed and ſweat.

Another excellent good means to expell the venom, and procure ſweat.

Take a great white Onyon, and pick out the coar or middle of him, then fill the hole with good *Venus* Triacle, or *Andromachus* Triacle, and *Aqua vitæ*, then ſtop or cover the hole of the Onyon again, and roſt him in the hot aſhes untill he be ſoft, then ſtrein it ſtrongly through a cloth, and give it the ſick to drinke, and the reſt that remains, pound it ſmall, and apply it to the ſore, and ſweat upon it.

Now when he hath taken any of the aforeſaid Cordials, if he chance to vomit it up again, then waſh his mouth with Roſewater and Vinegar, and then give him more of the ſame again, which muſt be proportioned according to the quantitie vomited, for if all were vomited, then give ſo much more: (if leſſe) then according to the quantity vomited, and if he vomit that alſo, then give him more, and ſo continue it

to the third or fourth time, if cauſe ſo require, but if at no time he doe retain it, then is there ſmall hope of recovery; I have known divers, which have vomited their Cordials three or four times, and at laſt, giving the juyce of the Onyon as aforeſaid, hath kept that, and ſweat upon it, and ſo recover their health.

Alſo *Minardus* Triacle, or *Andromachus* Triacle being taken two Scruples with one Scruple of *Dioſcordium*, and diſſolved in two or three ounces of this water following, or *Carduus benedictus*, Sorrell, and *Scabios* water, hath been found excellent good and available, both to procure ſweat, and expell the venomous matter.

An excellent good water againſt the Plague, and divers other diſeaſes, which is to be made in May *or* June.

Take *Angelica*, *Dragons*, *Scabios*, *ana* three handfuls. Wormwood, Sage, Salendine, Mugwort, Rue, Roſemary, Varvein, Endive, Mints, *ana* one handfull. Tormentill, Pimpernell, Agrimonie, Bittanie, *ana* two handfulls. St. Johns wort, Fetherfew, and Pionie, *ana* a little handfull.

You muſt mix all theſe hearbs together, then bruiſe them in a ſtone morter groſly, then put them into a clean veſſell of glaſſe or earth, and add thereto a pottle of White wine, or three quarts, a pint of Roſe-water, and a pint of Vinegar: then mixe them well together, and preſſe down the Hearbs cloſe together with your hands, then ſtop the pot cloſe, and ſo let it ſtand to infuſe two dayes and two nights, then diſtill it in a ſtillatorie, this water hath been found excellent good, both to preſerve one from the Plague, being drunk three or four ſpoonfuls of it in the morning faſting, as alſo to expell the diſeaſe, being drunk with any of the Cordials aforeſaid.

Chap. II.

Sheweth what is to be done after taking of the Cordiall.

NOw ſo ſoon as the partie hath taken his Cordiall, (if he be able) cauſe him to walke upon it in his chamber a pretty

prettie while, then lay him into his naked bed, being firſt warmed if it be in cold weather, and ſo procure him to ſweat, but in any caſe have a ſpeciall care to keep him from ſleep all that day, becauſe thereby the bloud and vitall ſpirits are drawn to the inward parts, and there doth hold in the venomous matter about the heart; but if the ſore appear, or be perceived to preſent it ſelf in any place neer the heart, then to defend the malignity thereof before he ſweat, it were good to annoint the place betwixt the region of the heart and the ſore with Triacle, or with this Unguent following.

A good defenſative Unguent.

Take Triacle, ℥. ß. *Terra ſigillata*, Red ſanders, *ana* ʒ. i. Mix them together with a little Roſe-water and Vinegar in a morter, to the form of an Unguent, and ſo uſe it as aforeſaid.

And unto the ſore place apply chickens rumps, as before hath been told you, and then annoint the place grieved with Oyle of Lillies; and then Epithemate the heart with any one of theſe Epithemations following.

Epithemation.

Take the Powder of *Diamargaritum frigidum*, ℈ i. *Triaſandalum*, ʒ. vi. *Ebeni*, ʒ ii. Saffron, ʒ. ß. Lettice ſeed, ʒ i. Waters of Roſes, Bugloſs, and Sorrel, *ana* ℥ vi. Vinegar ℥. ii. boil them altogether a little.

Another.

Take the waters of Roſes, Balm, Bugloſs, *Carduus benedictus* and white wine, *ana* ℥ iiii. Vinegar of Roſes ℥ ii. Powder of red Roſes, Cinnamon, *Triaſandalum*, *Diamargaritum*, *Frigidum*, *ana* ʒ ß. *Mithridatum*, ℥ i. Triacle, ℥ ß. Boil them together a little, and being bloud warm, Epithemate the heart therewith, which being done, then procure him to ſweat, and after ſweat, and the body dryed, then apply this quickly to the heart.

A Quilt for the Heart.

Take the floures of Nenuphare, Burrage, Bugloſs, *ana*, a little handfull: Floures of Balm, Roſemary, *ana* ʒ iii. Red ſanders, Red corall, *Lignum aloes*, Rinde of a citron, *ana*, ʒ i. Seeds of Baſil, Citrons, *ana* ʒ i. Leaves of Dittander, Berries of Juniper, *ana* ʒ i. Bone of a Stags heart, half a ſcruple, Saffron, four grains.

Mixe all theſe in groſſe powder, and put them in a bag of crimſon Taffetie, or Lincloth, and lay it to the heart, and there let it remain. All theſe things being done, then procure him to ſweat, having a good fire in the chamber, and windowes cloſe ſhut, and ſo let him ſweat three or four houres more or leſſe, or according as the ſtrength of the ſick body can endure, and then dry the body well with warm clothes, taking great care that the ſick catch not cold in the doing thereof, and then give him ſome of this Julep following, and apply the aforeſaid quilt or bag to the heart.

A cordiall Julep.

Take Waters of Endive, Purſlane, and Roſes, *ana*, ℥. ii. Sorrell water, half a pint, Juyce of Pomgranats, and for lack thereof Vinegar, ℥ iiii. Camphire ʒ iii, Sugar, one pound. Boil all theſe together in the form of a Julep, and give three or four ſpoonfuls thereof at a time.

Another Julep.

Take Sirrup of Ribes, Sorrell, Nenuphare, *ana* ℥. i. Juice of Limons, ℥ i. Sorrell water, ℥ viii. Mix all theſe together, and take two or three ſpoonfulls thereof oftentimes, which will both comfort the heart, and quench thirſt.

And if in the time of his ſweat he be very thirſtie, then may you give him to drink a Tyſane made with water, clean Barly, and Licorice ſcrapt clean and bruiſed, boil them together, then ſtrein it, and unto a quart of the liquor add three ounces of Sirrup of Limons, and give thereof at any time; ſmall beer

beer or ale is alſo tolerable, or you may give a ſpoonfull of this Julep following at any time.

A Julep to quench thirſt.

℞. Sorrell-water, four ounces, Burrage-water, Scabios water, of either one ounce, Sirrup of Lemons and ſowre Citrons, of either one ounce.

Mix all theſe together and ſo uſe it as occaſion requireth at any time: and give oftentimes a cake of *Manus Chriſti*, made with Perls for him to eat. But if in the time of his ſweat you ſee the ſick to faint or ſwoun, then apply to his temples, and the region of the heart, this mixture following.

℞. Conſerve of Roſes, Burrage, Bugloſs, Broom floures, of either one ounce: Mithridate, four ounces, Triacle, one ounce, Floures of Violets, Pellamountaine, Red Roſes, of either one drachme, Roots of Ireos, one drachm, Musk, Sivet, of either eight graines.

Mix all theſe together with a quantity of Roſe-Vinegar in the form of an Opiat, this muſt be ſpread on Plaiſters, and applied to the heart and temples, and to the ſoales of the feet apply this plaiſter following.

Take of the aforeſaid Opiat, ℥ ii. unto the which you muſt put ſo much more of an Onyon, which muſt have the middle part thereof taken out, and the hole filled with Mithridate; and *Aquæ vitæ*, and ſo roſted in the aſhes, and then mix it with the Opiat, and apply it to both ſoales of the feet.

Now when all this is done, and that one hour is paſt after his ſweat and body dried as aforeſaid: it were good you did give the ſick ſome good comfortable broth, although he vomit it up againe, then let him reſt two houres, and then offer him more, which you muſt do oftentimes, and but little at a time.

And if after all this done he continue ſtill weak and faint without any amendment, then give him another Cordiall, as ye did at the firſt, and ſo cauſe him to ſweat again ſo long as his ſtrength can well endure it, and after ſweat give more of the Julep aforeſaid, for by this meanes you ſhall oftentimes ſee

the

the ſore, which did offer it ſelf to come forth, will be clean diſcuſſed and conſumed away: but if it do not by this means go away, then uſe all the means you can to bring it to ſuppuration, and then open it with ſome cauſtick or inciſion, as hereafter ſhall be ſhewed you at large.

The next day after his ſweat, you may tollerate him to ſleep one hour or two in the forenoon, whereby to prevent pain or lightneſſe of the head, which may chance through want thereof: and if after his ſleep the party be ſick and faint, then immediately give him ſome good Cordiall, according as the ſtate of his body requireth, either in temperate or extream heat, as before is ſhewed: and in one hour after that give him ſome comfortable broth made with Veale, Mutton, Chicken, or ſuch like, wherein ſome Burrage, Bugloſs, Pimpernell, and a little Hyſop, with ſome Parſley roots, the inner pith being taken out, muſt be boiled, whereof he muſt take a little at a time, three or four times a day, and betwixt times in taking of his broth, give him three or four ſpoonfulls of this Julep following, which doth reſiſt venenoſity from the heart, and alſo quench thirſt.

A Julep to quench thirſt and reſiſt Venenoſity.

℞. Water of Scabios, Burrage, Sorrell, *ana* ℥. ii. Sirrup of Lemons, ſowre Citrons, and the juice of Sorrell, of either one ounce.

Mix all theſe together, and give thereof as cauſe requireth.

Then at night he may ſleep three or four houres more, and the next day, being the third or fourth day of his accubet, you may purge him with one of the purgations here following, but in any caſe you muſt take heed that you do not purge with any ſtrong or Scammoniate medicine, becauſe it may cauſe an extream flux, which will be moſt dangerous, becauſe it will overmuch weaken the body, and hinder concoction, for moſt commonly in this diſeaſe the body of it ſelf is ſubject to fluxes.

A good

A good Purgation in a ſtrong body.

℞. *Rad. Cichoriæ*, ʒ. iiii. *Rad. Petaſitis*, ʒ. ß. *Fol. Scabioſæ, Card. Benedictus Pimpinellæ, Acetoſæ, ana* M. i. *Florum Cord.* P. i. *Prunorum dammaſ no.* x. *Sem. Coriandri*, ʒ. ß. *Aquæ font.* ℥. ix.

Boyle them untill a third part be conſumed, then ſtrain it.

℞. *Decoct. col.* ℥. iiii. *Fol. Sennæ*, ʒ. iii. *Rhab. elect.* ʒ. iiii. *Spicæ.* G. iii.

Infuſe them together twelve hours, then ſtrain it ſtrongly, and add thereto theſe things.

Sir. de Cichoriæ, cum Rhab. ʒ vi. *Oxiſacchari, Simp.* ʒ. ii.

Mix them altogether, and drink it in the morning refraining from meat, drink, and ſleep three houres after, and then eat ſome good broth.

Another in a plethorick and full body.

℞. *Fol. Scabioſæ, Bugloſſæ, Card. B. ana* M. i. *Florum Cord.* P. i. *Rad. Tormentillæ.* ʒ. iii. *Rad. Fenic. liche. ana* ʒ. iiii. *Paſſularum enucleat*, ℥. i. *Prunorum dammaſ. no.* vi. *Sem aniſ. Coriandri, Oxialidis, ana* ʒ. i. *Sennæ, Polipod.* q. *ana* ℥. i.

Boyle all theſe in a ſufficient quantity of water untill half the water be conſumed, then ſtrain it, and keep it.

℞. *Rhab. elect.* ʒ. ii. *Agarici, troſ.* ʒ. i. *Croci.* ʒ. ß. *Aquarum ſcabioſæ, Borraginis, Card. B. ana* ʒ. iiii.

Infuſe theſe together twelve hours in a warm place, then ſtrain them ſtrongly, and add thereto *Sir. roſ. lax. Mannæ. Calabriæ ana* ℥. i. *Decoct. col.* ℥. ii. *vel* ℥. iii.

Mix all theſe together, and take it as the other before.

A good purgation for a weak body.

℞. *Fol. ſennæ*, ʒ. iii. *Rhab. elect*, ʒ. i. *Sem. aniſ.* ʒ. ß. *Schenanthi*, ʒ. ß. *Aquæ Acetoſæ*, ℥. v.

Boyle them a little, then take it from the fire, and let them ſtand infuſed together twelve houres, then ſtrain it out ſtrongly.

ly, and add thereto *Sir. ros. lax.* ℥. i. and then drink it as the other before.

Another gentle purgation.

℞. *Aquarum scabiosæ, Card. B. Aquæ ad pestim, ana* ℥. i. *Rhab elect,* 3. ii. ß. *Cinamomi,* 3. ß.

Infuse them together twelve hours, and strain them strongly; then add to the straining *Sir. ros. lax.* ℥. i. *Sir. de limonibus,* four ounces.

Mix them together, and so drink it as the other before, you may either add or diminish of the *Rubarb* unto any of these potions as you list.

Now when you see the purgation hath done working, then give the sick some Cordiall thing, as hereafter followeth, which he must also take the next morning following.

A good Cordiall to be taken after Purging.

℞. *Conservæ Burrag,* Buglos, *Mali Citri, ana* 3. iiii. *Confect. Alkermis* 3. i. *Boli Veri,* 3. ß. *Specierum diarhod abb.* 3. ii. *Diamarga. frigid.* 3. i. *Manus Christi perlati,* ℥. i. *Sir. de Lemon,* 3. iiii.

Mix all these together, and give the sick thereof so much as a chestnut at a time, you must oftentimes eat thereof if the sick be in no great heat.

Another good Cordiall to be given where great heat is.

℞. *Conservæ Borag,* 3. iiii. *Conservæ fol. acetosæ,* ℥ i. *Bolarm. veri,* 3. i. *Manus Christi cum perlis,* ℥. i. *Sir. de Lemonibus,* q. v. *misce.*

You must oftentimes give of this where great heat is, so much as three beanes at a time.

A good Cordiall potion.

℞. *Aquarum buglossæ, Acetosæ, ana* ℥. i. *Pul. diamarga. frig.* 3. ß.

℥. ß. *Confectio alkermis*, G. ii. *Sir. de aceto, Citri, vel de Lemon.* ℥. i. *miſce.*

All this you may take after purging as aforeſaid, at any time.

And here you muſt underſtand, that if it be in a plethorick body full of ill humors, it were good that you purge him again the next day.

Chap. III.

Sheweth what ſymptoms often chance, and how to help them.

For that in this contagious diſeaſe there are divers dangerous ſymptoms which do oftentimes chance, I will here ſhew you good meanes how to help the ſame.

For lightneſſe of the head through want of ſleep.

℞. *Hordei mundi.* P. i. *Amigd. dul. depilatum* ℥. i. ß. *Sem.* iiii. *Frigid. ma. mund. ana* ℥. i. *Aqua font.* q. 5. *fiat decoctio. Decoct. col.* l. i. *Sir. de Lemonibus, de Papa, ana* ℥. i. ß. *Sacchari perlati*, ℥. i.

Boyl them together a little, and then keep it to your uſe, you muſt often times give two or three ſpoonfulls thereof to drink, and annionte his temples with this ointment.

Oyntment to provoke ſleep.

℞. *Vnguent popillionis*, ℥. iiii. *Vnguent. Alabaſtrini, Ol. Nenuphariæ miſce, ana.* ℥ ii.

This oyntment is not onely good to provoke ſleep but will alſo eaſe the pain of the head, if the place grieved be annointed therewith.

For raveing and raging.

If the party rave, then give him one ſcruple of the powder of Harts-horn burnt, with half an ounce of the ſirrup of Violets and Lemons, and apply this ſacculus following to the head.

A good Sacculus for raving and raging.

℞. *Florum Nenupharis*, P. i. *Cort. Pap.* 3. ii. *Santali albi, Rub. Citri, ana.* 3. i. *Florum roſ. rub*, P. i. *Florum Viol.* P. ß. *Florum cumomil. Betonica, ana* 3. i.

Shread them all ſmall, then pound them groſly, and quilt them in a bagg, and apply it to the head, and it will help you.

Aphtham, to help it.

In this contagious diſeaſe, there doth chance an ulceration of the mouth, which is called Aphtham, it cometh by means of the great interior heat which the ſick is oppreſſed with in the time of his ſickneſſe, which if it be not well looked unto in time, it will greatly endanger the body, for Remedy whereof uſe this Gargariſm.

A good Gargariſm for the mouth.

℞. Clean barley, one handfull, wilde Dayſie leaves, Plantaine leaves, Strawberry leaves, Violet leaves, of either one handfull: Purſlane ſeed, one ſcruple, Quinſe ſeed, one ſcruple and half. Licorice bruiſed, four drachms.

Boyle all theſe in a ſufficient quantity of water untill the water be half conſumed, then ſtrain it, and take one pint and half thereof, and add thereto Sirrup of Roſes by infuſion, and ſirrup of dried roſes of either four drachms: *Diamoron* two ounces.

Mix theſe together, and gargarize and waſh the mouth therewith oftentimes being warm, and it helpeth.

Vomiting extreamly, how to help it.

If it come in the beginning of the diſeaſe, as moſt commonly it doth, there is no better means to ſtay it, then by giving of Cordials and by ſweating, by which meanes that venomous matter

matter which is the cauſe thereof is expelled, and breathed out, but if after Cordials given, and ſweat, it doth not ſtay, it is a very ill and dangerous ſigne: yet what means I have uſed to ſtay the ſame, I will here ſhew you.

A good bag for the ſtomack.

℞. Dried leaves of Mints, Elder, Origanie, Wormwood, Calamint, Mugwort, Thime, Balme, Pellemountaine, tops of Dill, of either a little handfull: Seeds of *Carduus Benedictus*, Fennell, Annis, of either four drachms: Roots of Ciperus, *Calamus aromaticus*, of either four drachms: Nutmegs, Cloves, Mace, of either half a drachm.

Make all theſe in groſs powder, then put it into a linnen bag, which muſt be made ſo broad and long, as will cover the ſtomack: then take Roſe-water and ſtrong Vinegar, of either ten ſpoonfulls, wherein do you diſſolve one ounce of Mithridate, then muſt you firſt wet the ſaid bag in two parts of clean water and a third part of White or Claret-wine, and let him ſoak therein a little while, the liquor being firſt warmed on a Chafer and coales, and then wet him in the Roſe-water and and Vinegar being warm, and ſo apply it to the ſtomack, and when he waxeth cold, warm him therein againe, and let him remain half an hour in all, and then take him away, and dry the ſtomack with a warm cloth, and then annoint it with this ointment following.

℞. Chymicall oyles of Roſemary, Sage, of either one drachm: Vinegar, Mithridate, of either one drachm.

Mix all theſe together, and ſo uſe it, and if the party be coſtive, then were it good to give him a gliſter, wherein diſſolve two drachms of Mithridate, it is alſo good to apply Ventoſes unto the buttocks and thighes.

Yoxe, or yexing, to ſtay it.

℞. Dill ſeed, two ſcruples and half: White Poppy ſeed, Purſlane ſeed, of either one ſcruple and a half.

Bruiſe them a little, then knit them in a fine linnen cloth, and

let it ſoak in the drink which he uſeth, and when you give him drink, wring out the bag therein, and let him drink it, and that will ſtay it, alſo the order aforeſaid to help vomiting, is good to ſtay the yoxe, or yexing, but if neither of them prevaile, then will the ſick hardly eſcape death,

Flix, how to ſtop it.

You muſt firſt give the patient this purpation following, which doth not onely purge away thoſe ſlimie humors which is the cauſe thereof, but doth alſo leave an aſtringencie behind it.

℞. *Rhab. elect.* ʒ. iii. *Cinamoni,* ℥. ii. *Aquarum Endivia, Borraginis, ana* ʒ. ii.

Infuſe them together twelve houres, then ſtrain it out ſtrongly, and add thereto one ounce of Sirrup of roſes laxative, and ſo drink it warm, refraining from meat, and drink, and ſleep three houres after it: and at night when it hath done working, give this confection following.

℞. *Conſervæ roſ.* ʒ. iiii. *Dioſcordii,* ℥. i. ß. *Pul. Diatragag. frigid.* ℥. i, *Dialkermes,* G. x. *Sir. de Lemon.* ʒ. ii. *miſce.*

When you have given this confection, then doe you Epithemate the region of the heart with this Epithemative following,

Epithemation for the heart.

℞. *Aquarum Bugloſſæ, Burrag, Roſarum, Oxialidis, ana* ʒ. iiii. *Throchiſcorum de camphera,* ℥. i. *Pul. diamargarit. frigid.* ʒ. i. *Aceti alb.* ʒ. i. *Offa de corde cervi,* ʒ. ß. *Santal. Rub. Coral. Rub. miſce. ana* ℥. i.

With this you muſt Epithemate the Region of the heart warm a quarter of an hour, and if by this meanes it ſtay not, then the next day give ſome of this confection following, which I have found excellent good for the ſtopping of any flix whatſoever.

℞. *Conſervæ roſ. ſiccæ.* ʒ. i. *Pul. Rhab. troſchiſcat* ℥. i. *Terræ lemniæ* ʒ. ß. *Lap. Hematitis, Sang. Draco. Bolarmoni. ana* ʒ. ii. *Mithridatii, miſce,* ʒ. i.

You

You muſt every morning and evening give two drachm hereof, and drink ſome Plantaine water after it.

Now here you muſt underſtand, that if the flix come in the beginning of the ſickneſſe, and that no botch, Carbunkle, nor ſpots appear in the body, then in any caſe you may not goe about to ſtop it, but ſuffer nature to diſcharge it ſelfe, and onely help nature with Cordials, and Epithemations applyed to the heart, but if by the continuance thereof, the Patient grow very weak and faint therewith, then is it to be repreſſed, as before is ſhewed, but it muſt be the third day before you attempt to doe it.

But if this flix come when the botch or Carbunkle doth appear, and tending to maturation, then is it very dangerous, for by that meanes the venomous matter is drawn back again into the principall parts, and ſo killeth the Patient.

Chap. IIII.

Sheweth the generall cure of a botch when he appeares outwardly.

Firſt, give Cordials, and uſe the defenſive before taught you in the ſecond Chapter, thereby to keep it from the heart, and then bring it to maturation as followeth.

A good Maturative.

Take a great Onyon and roaſt him in the aſhes, then pound him with ſome powder of white Muſtard-ſeed, and for lack thereof ſome Triacle, and pound them together, and ſo apply it to the greif warm, and renue it twice a day, which within three or four dayes at moſt will bring it to ſuppuration.

Another.

Take white Lilly roots, *Enulacompane* roots, *Scábios*, and Onyons, of either two ounces.

Roaſt all theſe together in a Cole leafe, or a wet paper, then pound them with ſome ſweet Butter, and a little *Venice* Triacle, whereunto doe you adde ſome *Galbanum*, and *Ammoniacum*

niacum diſſolved in Vinegar, and ſtrained from the feſſes and dregs, and ſo mix them altogether, and apply it, renewing it twice a day.

Another, where no inflammation is.

Take *Unguentum baſilicon* ℥. iiii. ſoure Leaven ℥. ii. Oil of Lilies, ſweet Butter, *ana.* ℥. iiii. Triacle ʒ. i. ß. yolks of two Eggs. Mix them together, and ſo apply it, and when it is come to ſuppuration, then open it in the loweſt part, either with a potentiall Cauſtick, or by inſcition, but the Cauſtick is beſt, and when you have opened it, if no matter flow out, then apply the rumps of Chickens to the ſore, as before hath been ſhewed: after that put into the wound a digeſtive as followeth.

A Digeſtive,

Take the yolk of an Egge, clear Turpentine ʒ. iiii. clarified Honey ʒ. ii. Mithridate, or Triacle ʒ. ß.

Mix all theſe together, and uſe it in the wound untill it be well digeſted, which you may perceive by the great quantity of white and thick matter that will flow out of it, and upon the ſore lay this Cataplaſme untill it be digeſted

A digeſtive Cataplaſme.

℞. Fat Figs, and Raiſins the ſtones pickt out, *ana.* ℥. ii. *Sal nitrum* ʒ. iv. ſour Leaven ℥. iii. Honey ℥. i. oil of Cammomill ℥. i. ß. You muſt ſhread and pound the Figs and Raiſins very ſmall, then commix it with the reſt in a morter, in form of a pultis, and uſe it.

And when it is digeſted, then you muſt mundifie it with a mundificative, to which purpoſe *Unguentum virid.* or elſe *Apoſtolorum* mixt with *Unguentum baſilicon* will ſerve, and when it is clean mundified, then to incarnate and heal it up, doe you onely annoint or ſtrike it over with a feather wet in *Arceus* liniament, which muſt be molten in a ſaucer, and over all lay a plaiſter of *Diaculum*, or a plaiſter of *Kellebackeron*, which is excellent

good

good in all Impoſthumes and tumours, and in this order doe you proceed, untill the greif be whole.

Chap. V.

Sheweth how to bring the botch out, that lieth deep within the body or fleſh.

FIrſt you muſt conſider, that oftentimes the botch, or carbunkle doth offer it ſelfe to come forth in ſome place of the body, and yet no apparant ſign thereof, but lieth deep hidden within, becauſe nature is not of ſufficient ſtrength to thruſt it forth; which is eaſily perceived by the great and almoſt intolerable pain, that by ſome is felt in the place where nature intends to expell it, which in the moſt part of people, by bloud-letting, Cordials, and ſweat, is clean taken away and evacuated; but if after all this is done it goe not away, then unto theſe you muſt uſe all the meanes you can to bring it to the outward parts. Firſt, by giving to the ſick oftentimes ſome Cordiall Electuary to keep it from the heart, then (if no great pain be in the outward part) you muſt apply a cupping-glaſſe with ſcarification, directly againſt the place where the greif is felt, and let it remain thereon a quarter or halfe an hour, then take it away, and preſently apply the rumps of Chickens, Hens, or Pigeons to the place (as before hath been ſhewed) that being done, then lay ſome attractive and maturative plaiſter or Cataplaſme to the place, which here following is ſhewed, and every ſixth hour you muſt apply the cupping-glaſs, as alſo the reſt, untill ſuch time as you have brought the venomous matter to the outward parts, there to be viſibly ſeen, or at leaſt, by feeling to be perceived, which commonly is effected at the ſecond time, then uſe no more cupping, but onely apply a maturative to the place.

A good Maturative Cataplaſme.

℞. *Rad. ſimphyti, ma. Liliorum, Ceparum, Allium, ana,* ℥. i. *Fol. Oxialidis M.* i.

You muſt pound all theſe together a little, then wrap them in a cole leafe, and ſo roaſt them in the hot embers, then pound them in

in a morter, whereunto adde *Ol. liliorum, Axungiapore. ana.* ʒ. i. *Fermenti acris* ʒ. vi. *Mithridatii* ʒ. i.

Mix them altogether in form of a Pultus, and ſo apply it warm, and renue it twiſe a day.

Another

℞. *Galbani, Apopanacis, Ammoniaci, ana.* ʒ. iiii.

Diſſolve theſe in Vinegar if the botch be hot and inflamed (but if it be not) then diſſolve them in *Aqua vitæ*, and being diſſolved, then ſtrain it from the dregs, and adde thereto *Unguent. baſilici, Mithridat. Fomenti acris, ana,* ʒ. iiii.

Mix all theſe together, and apply it.

Another which is ſooner made.

Take a great Onyon, make a hole in the middle of him, then fill the place with Mithridate or Triacle, and ſome leaves of Rue, then roaſt him in the hot embers, and when it is ſoft, then pound it with ſome Barrowes greace, and apply it to the ſore, and that will ripen it in ſhort time, then open and cure it as in the Chapter before,

But if the pain and inflammation in the place be ſo great, that the party cannot indure cupping glaſſes to be uſed, then muſt you apply a Veſicatory to the place, in the loweſt part of the greiſe.

A Veſicatory.

Take *Cantharides* bruiſed in groſſe powder ʒ. ß. ſoure Leaven ʒ. ii. mix them together in a morter with a little Vinegar, and apply it, which within twelve houres will raiſe a bliſter, which you muſt open, and then lay an Ivie or Cole leafe to the place, and upon all apply any of the Cataplaſmes aforeſaid, and dreſſe it twice a day, and once a day at leaſt, give the Patient ſome Cordiall, and when it is come to a ſoftneſſe, and that you perceive it is impoſthumated, then open it, and ſo proceed to the cure, as before is ſhewed.

When

When the botch will not come to Maturation, but continueth alwayes hard.

Sometime it is ſeen that the botch, although it appear outwardly, yet will it not come to maturation, which commonly is accompliſhed within three or four dayes, but will reſiſt whatſoever you apply to it, and remain and continue alwayes hard; now here you muſt preſently open it, either with a Cauſtick or by inſcition, for fear leaſt it ſtrike in again, or at leaſt grow to *gangrena*, but before you open it, you muſt Epithemate the greif with this *Epithemation* following, and every morning and evening give the ſick ſome Cordiall, and betwixt the ſore and the heart annoint it with the defenſive before in the ſecond Chapter.

An Epithemation.

Take leaves of Mallowes, Violets, Cammomill, *ana*, M. i. Floures of Dill, Mellilot, *ana*. ℥. i. Hollehock roots ℥. iiii. Linſeed ℥. ii.

Boil all theſe in a ſufficient quantity of water untill halfe the water be conſumed, and then wet ſome Wooll or Flax therein, being firſt well beaten and pickt clean, and lay it upon the ſore warm, and as it cooleth, doe you take it away, and lay on another warm ſtewſe, and ſo continue it half an hour together, and then open it as beforeſaid, and immediately apply to the wound Chickens or Hens, as before in the firſt Chapter hath been ſhewed you: and if you cannot get Chickens nor Hens, then a Whelpe or a Pigeon cloven aſunder by the back, and ſo applyed warm will ſuffice, which muſt be renued ſo oftentimes as cauſe requireth, and when that is done, then apply unto the wound a digeſtive, made as followeth.

A Digeſtive.

Take Turpentine ℥. ß. Honey ʒ. ii. Mithridate, or Triacle ʒ. ß. the yolk of a new laid Egge.

Mix all theſe together and uſe it in the wound, and upon all lay

the digestive Cataplasme beforesaid, which is made of Figs, or a plaister of *Kellebackeron*, or of *Diaculum magnum*, and dresse it twice a day, and every dressing Epithemate the greif as beforesaid, when it is digested, then mundifie, incarnate, and sigillate it, as in the Chapter before is shewed you.

CHAP. VI.

Sheweth what is to be done when the botch strikes in again.

SOmetimes you shall see the sore will appear outwardly, and suddenly vanish away again, which is a very dangerous and deadly sign; now when this doth chance, then presently give some good Cordiall that hath power to expell the venome, as in the first Chapter of this Treatise you may find choyce of, and immediately apply this Pultus to both the soales of his feet, which must be made with Culver-dung, and Vinegar mixt together, and spread on a Cole leafe, and so applyed; you must give the Cordiall every third hour, and immediately after the first giving of the Cordiall, you must Epithemate the heart with the *Epithemation* before expressed, in the second Chapter of this Treatise; and when that is done, then cause the sick to sweat, if you may, and after his sweat, and the body well dried, then give him an easie Glister, the next day purge him with some gentle purgation, as before is shewed you. And if by these meanes you prevail not, then small hope of life is to be expected; yet *Petrus Forestus* willeth you, first to give a Glister, and then within two houres after it, to draw some bloud in the same side where the greif is, and to annoint the place greived with *Unguentum resumptivum*, mixt with some Oil of Cammomill, and then two houres after it to give a Cordiall, and procure sweat upon it, and so following the rest of the orders aforesaid, did recover divers.

CHAP. VII.

Sheweth how to draw a botch from one place to another, and so to discusse him without breaking.

FIrst you must apply a cupping glasse next adjoyning to the lower part of the sore, on that side where you would have him to be brought,

brought, and next unto that glaſſe apply another, ſo neer the firſt as you can, and if that be not ſo farre as you would have the ſore to be brought, then apply the third glaſſe, and let them all remain a quarter of an hour, then take away the laſt glaſſe, but ſuffer the firſt to remain, then preſently apply him again, and let it remain a quarter of an hour more, and doe ſo three or four times together, but alwayes ſuffer the firſt glaſſe next the ſore for to remain; now when you have thus done, then take all the glaſſes away, and preſently apply a Veſicatory to the place where the laſt and uttermoſt glaſſe did ſtand, ſuffering it to remain there twelve houres, then open the bliſter, and lay an Ivy or Cole leafe to the place, and upon all lay a plaiſter of *Kellebackeron*, or *Diaculum magnum*, and dreſſe it twice a day, the longer you keep it running, the better it will be, and at length heal it up as other Ulcers are cured.

Now ſo ſoon as you have applyed the Veſicatory, you muſt preſently epithemate the botch with this Epithemation.

Epithemation.

Take Mallowes, Violets, Cammomill, Dill, and Mellilot, *ana*, M. i. Hollehock roots three ounces, Lin-ſeed one ounce and a half.

Boile all theſe in a ſufficient quantity of water untill halfe the water be conſumed, in this decoction you muſt wet ſome unwaſhed Wooll or Flax made clean and well beaten, then being wrung out a little, apply it warm to the place, and renue it every hour, during the time that the Veſicatory is in working, and when you have opened the bliſter that is made thereby, then onely apply this Cataplaſme to the botch it ſelf.

Take Mallowes, Violets and Cammomill fleures, of either one handfull.

Boil them in water untill they be tender, then cut them very ſmall with a ſhreading knife, and add thereto Oil of Cammomill and Lillies, of either two ounces: Barrowes mort two ounces, Wax one ounce.

Melt the Wax in the Oiles, and then put it to the Herbs, and boile them together a little, then take it from the fire, and adde thereto Barly and Bean flower, a handfull of either of them, and ſo

mix them altogether, and apply it to the greif, renuing it twice a day, which within three or four dayes will reſolve and diſcuſſe the botch; but if it doe it not by that time, then uſe all the meanes you can to bring it to ſuppuration, as before is ſufficiently ſhewed you.

CHAP. VIII.

Sheweth how to know a Carbunkle or blain, as alſo the cure of the ſame.

THe Carbunkle or blain doth firſt begin with a little Puſtula or wheal, and ſometime with divers Puſtulaes or wheales together, with a great burning and pricking pain in the place, which Puſtulaes are like a ſcalding bladder, ſeeming to be full of water or matter, yet when you open it, little or nothing will come out of it, and when they are broken, will grow to a hard cruſt or ſcarre, as if it had been burnt with a hot Iron or Cauſtick, with a great ponderoſity or heavineſſe in the place. In ſome it comes in the beginning, without any Puſtula at all to be perceived, but with a hard black cruſt or a ſcarre; ſometimes it lyeth hidden in the inward parts without any outward appearance at all, as if it be in the lungs, then there is a difficulty of breathing, with a Cough and foul ſpitting.

If it be in the Liver or Spleen, then the party feeleth a great pain and pricking in the ſame ſide; if in the Kidneyes or Bladder it doth chance, then is there ſuppreſſion or ſtopping of the Urine, or great pain in the making of water; if it be in the Brain, then a *delirium* followeth, but howſoever it chance to come, the party infected therewith hath a Fever, with other accidents, as before in the 13. Chapter of the firſt Treatiſe is declared; if it begin with a green, black, or blew colour, or of divers colours like the Rainbow, then is it a deadly ſigne, and ſo is it, if once it appear and then ſuddenly vaniſh away; but if it be red or yellowiſh, ſo it be not in any of the principall parts, or emunctuaries of the body, as the heart, ſtomack, armpit, flanke, jawes, or throat, then it is laudable, otherwiſe in any of theſe places very deſperate and dangerous to be cured, but whereſoever it doth chance, unleſſe it may be brought to ſuppuration, it is deadly.

The

The cure of the Carbunkle.

Firſt, the Univerſall means muſt not be neglected, as bloud-letting, cordials, epithemations, ſweet and gentle evacuation by purging, as the time and cauſe requireth, which before in the beginning of this Treatiſe hath been ſhewed at large, and the ſame order which is uſed for the cure of a Botch, is alſo to be kept in the cure of a Carbunkle, and to rectifie the ayre of the houſe by ſtrewing it with vine and willow leaves, red Roſes and ſuch like, as alſo to ſprinkle the floor with Roſe water and Vinegar, and cauſe the ſick oftentimes to ſmell unto a cloth wet in Roſewater and Vinegar is very good: theſe things being done, then uſe all the means you can to bring it to Suppuration, for which purpoſe this Cataplaſm following is very good

A Maturative Cataplaſm.

Take Fat Figs ℥ iiii. Muſtard ſeed, ℥ i. ß. Pound the ſeed ſmall by it ſelf, the Figs muſt firſt be cut very ſmall, and then pounded likewiſe, and then adde thereto ſo much Oyle of Lillies as will ſuffice to make it in the form of a ſtiffe Pultis, and apply it warm, renuing it twice a day, this muſt be continued untill the ſcar begin to grow looſe and moveable, and then apply this following to remove the ſcar.

Take unſalted butter, the yolk of an Egg, and wheat flour, mix them together, and apply it untill the ſcar doe fall away, then doe you mundifie it with this mundificative.

Mundificative annodine.

Take clear Turpentine, ℥ iiii. Sirrup of red Roſes, ℥ i. Honie of Roſes, ℥ iiii. Boil them altogether a little, then take it from the fire, and add thereto Barlie and wheat flour of each ℥. vi. the yolk of a new laid Egg, and mix them altogether, and apply it three dayes, and then uſe this following.

Another Mundificative.

Take clear Turpentine, ℥ iii. Honie of Roſes, ℥ ii. Juice of

of Smallege, ℥ ii. Barlie flowre, ℥ i. ß. Boil them altogether ſaving the Barlie, untill the Juice be conſumed, then take it from the fire, and when it is almoſt cold, adde the Barlie thereto, and mixe them together, and uſe thereof to the grief untill it be clean mundified, and then incarnate it with *Unguentum Baſilicon*, and laſtly figillate it with *Unguentum de ceruſa* decocted.

Sometime you ſhall find a little puſtule to appear, without any elevation of the parts adjoyning, or outward hardneſſe. Now here to bring it outwardly you muſt apply this Cataplaſm.

Take Lillie roots, Onyons, and four Leaven, of either one ounce. Boil them in water untill the water be conſumed, then bruiſe them in a morter, and add thereto Muſtard ſeed, Culver-dung, White Sope, *ana* ℥. i. ß. Snails without ſhels, vi. in number. Mithridate, Triacle, *ana*, half a drachm, Yolks of four Eggs.

Mix all theſe together, and apply it warm to the grief, renuing it thrice a day, this order muſt be continued untill you ſee the place elevated tending to ſuppuration, then apply a Maturative, and ſo proceed as next before this is ſhewed you, and during the whole time of the cure, I hold it better to uſe rather Poultiſes then plaiſters, becauſe they do not ſo much ſtop the Pores, but give more ſcope for the venemous matter to breath out.

When the Carbuncle doth come with great pain and inflammation, how to help it.

You muſt firſt bath and ſoke the place well with this bag following, and then preſently apply the Cataplaſm enſuing, for by this meaſns you ſhall not onely eaſe the pain and abate the Inflammation and Fever, but alſo prevent the danger of Gangrena which may chance thereby.

The Bag.

Take Mallowes, Violets, Plantain, Liblong, *ana* one handfull. Fat Figs, ℥ i. Hollihock roots, Lillie roots, *ana* ℥. i. Lin-ſeed, ℥ i.

You

You muſt ſhred the hearbs groſly, and cut the Figgs and roots ſmall, then bruiſe them in a morter, and mingle them altogether, then put them into two little bags of linnen cloth, and boil them in a ſufficient quantitie of clean water, untill the water be half conſumed, then take out one of the baggs, and wring out the water a little, and apply it to the grief warm, and when it is cold, take it away, and lay on the other, and doe ſo half an hour together every dreſſing, which muſt be twice a day at leaſt.

The Cataplaſm.

Take Mallows, Violets, Sorrell, Liblong, *ana* two handfuls, Henbane, a little handfull..

Wrap them all in a ball together, and roaſt them in the aſhes, then bruiſe them in a morter, and adde thereto, *Mel roſarum*, ℥ iiii. Triacle, ʒ i. ß. Saffron in pouder, half a drachm, Yolks of five Eggs.

Mix them together with the reſt, adding ſome Barly flower thereto to thicken it, and apply it warm, renuing it alwaies before it grow dry and ſtiffe, and every dreſſing you muſt Epithemate the grief firſt with the baggs aforeſaid, and this order muſt be continued untill the pain and Inflammation be gone, then to bring it unto Suppuration, if you adde to the foreſaid Cataplaſm ſome oyle of Lillies, and ſweet Butter unſalted, it will be very good, or you may make this Cataplaſm following.

Take Soot of the chimney, ℥. iii. Bay ſalt, ℥. i. ß. Yolks of two or three Eggs.

Mix all theſe together in a morter, and apply it to the grief warm, which muſt be alwaies renewed and changed before it grow dry and ſtiffe, this order muſt be continued untill the ſore come to ſuppuration, then to remove the ſcar, and finiſh the cure, doe you follow the order preſcribed in the beginning of this Chapter.

There are other dangerous accidents which doe ſometimes chance in the botch or Carbuncle, which here to treat of would little avail the unexpert people, becauſe they know not the means how to execute the ſame, but if any ſuch thing

thing chance, then doe I wiſh you to ſeek the help of ſome learned Phyſitian, or expert Chirurgion, whoſe counſell I doe wiſh you to follow.

The End of the Second Treatiſe.

A Short Treatiſe of the Small Pox, ſhewing the Means how for to govern and cure thoſe which are infected therewith.

Chap. I.

Sheweth what the Small Pox and Meaſels are, and whereof it proceedeth.

FOr that oftentimes thoſe that are infected with the Plague, are in the end of the diſeaſe ſometime troubled with the ſmall Pox or Meaſels, as alſo by good obſervation it hath been ſeen, that they are fore-runners or warnings of the plague to come, as *Salius* and divers other writers doe teſtifie: I have thought it good and as a matter pertinent to my former Treatiſe, to ſhew the aids and helps which are required for the ſame.

I need not greatly to ſtand upon the deſcription of this diſeaſe, becauſe it is a thing well known unto moſt people, proceeding of aduſted bloud mixt with flegm, as *Avicen* witneſſeth, which according to both ancient and latter Writers doth alwaies begin with a Fever, then ſhortly after there ariſeth ſmall Puſtulaes upon the skin throughout all the body, which doe not ſuddenly come forth, but by intermiſſion, in ſome more or leſſe, according to the ſtate and qualitie of the bodie infected therewith: for in ſome there ariſeth many little Puſtulaes with elevation of the skin, which in one day doe increaſe and grow bigger, and after have a thick matter growing in them, which the Greeks call *Exanthemata* or *Exthymata*: and after the Latines *Variola*, in our Engliſh tongue the ſmall Pox, and

and here ſome Writers doe make a difference betwixt *variola* and *exanthemata*; for ſay they, that is called *variola* when many of thoſe Puſtules doe ſuddenly run into a clear bladder, as if it had been ſcalled, but the other doth not ſo, yet they are both one in the cure, they doe moſt commonly appear the fourth day, or before the eight day, as *Avicen* witneſſeth.

What the Meaſels or Males are.

Avicen ſaith, That the Meaſels or Males is that which firſt cometh with a great ſwelling in the fleſh, with many little Pimples which are not to be ſeen, but onely by feeling with the hand are to be perceived, they have little elevation of the skin, neither doe they grow to maturation, or end with ulceration as the Pox doth, neither doe they aſſault the eyes, or leave any deformity behind them as the Pox doth, neither are they ſo ſwift in coming forth, but doe grow more ſlowly, they require the ſame cure which the Pox have, they proceed of cholerick and melancholie bloud.

The cauſe of the Pox and Meaſels.

The primitive cauſe as *Valetius* ſaith, is by alteration of the aire, in drawing ſome putrified and corrupt quality unto it, which doth cauſe an ebullition of our bloud.

The cauſe antecedent is repletion of meats, which do eaſily corrupt in the ſtomack, as when we eat milk and fiſh together at one time, or by neglecting to draw bloud, in ſuch as have accuſtomed to doe it every year, whereby the bloud doth abound.

The conjunct cauſe is the menſtruall bloud, which from the beginning in our mothers wombs wee received, the which mixing it ſelf with the reſt of our bloud, doth cauſe an Ebullition of the whole.

The efficient cauſe is, nature or naturall heat, which by that menſtruall matter mixing it ſelf with the reſt of our bloud, doth cauſe a continuall vexing and diſquieting thereof, whereby an unnaturall heat is increaſed in all the body, cauſing an Ebullition of bloud, by the which this filthy menſtrual mat-

ter is seperated from our natural bloud, and the nature being offended and overwhelmed therewith, doth thrust it to the outward pores of the skin as the excrements of bloud, which matter if it be hot and slimie, then it produceth the Pox, but if dry and subtil, then the Measels or Males. But *Mercurialis* an excellent writer in Physick, in his first Book, *de morbis puerorum, cap.* 2. agreeing with *Fernelius* in his Book *De abditis rerum causis, c.* 12. doth hold opinion, that the immediate cause of this disease doth not proceed of menstrual bloud, but of some secret and unknown corruption, or defiled quality of the aire, causing an Ebullition of bloud, which is also verified by *Valerius*, and now doth reckon it to be one of the hereditable diseases, because few or none doe escape it, but that either in their youth, ripe age, or old age, they are infected therewith. The contention hereabout is great, and mighty reasons are oppugned on both sides, therefore I will leave the judgement thereof unto the better learned to define; but mine opinion is, That now it proceedeth of the Excrements of all the four humours in our bodies, which striving with the purest, doth cause a supernatural heat and ebullition of our bloud, alwaies beginning with a Fever in the most part, and may well be reckoned in the number of those diseases which are called *Epidemia*: as *Fracastorius* in his first Book, *De morbis contag. cap.* 13. witnesseth this disease is very contagious and infectious, as experience teacheth us: There are two speciall causes why this disease is infectious: The first is, because it proceedeth by ebullition of bloud, whose vapour being entred into another bodie, doth soon defile and infect the same, the second reason is, because it is a disease hereditable; for we see when one is infected therewith, that so many as come neer him, (especially those which are allyed in the same bloud) doe assuredly for the most part, receive the infection also.

Chap. II.

Sheweth to know the signs when one is infected, as also the good and ill signs in the disease.

THe signs when one is infected are these, first he is taken with a hot Fever, and sometime with a *Delirium*, great pain

pain in the back, ſtirring and ſtopping of the noſe, beating of the heart, hoarſneſſe, redneſs of the eyes, and full of tears with heavineſſe and pain in the head, great beating in the forehead and temples, heavineſs and pricking in all the body, dryneſs in the mouth, the face very red, pain in the throat and breaſt, difficulty in breathing, and ſhaking of the hands and feet with ſpitting thick matter.

When they doe ſoon or in ſhort time appear, and that in their coming out they doe look red, and that after they are come forth they doe look white, and ſpeedily grow to maturation, that he draweth his breath eaſily, and doth find himſelf eaſed of his pain, and that his Fever doth leave him, theſe are good and laudable ſignes of recovery.

When the Pox lye hidden within and not appearing outwardly, or if after they are come forth they doe ſuddenly ſtrike in again and vaniſh away, or that they doe look of a black, blewiſh, and green colour, with a difficultie and ſtraitneſſe of drawing breath, and that he doe often ſwoun, if the ſick have a flix or lask, when the Pox were found double, that is, one growing within another, or when they run together in bliſters like ſcalding bladders, and then on the ſudden do ſink down and grow dry with a hard black ſcar or cruſt, as if it had been burnt with a hot iron, all theſe are ill ſigns.

Avicen ſaith, there are two ſpeciall cauſes which produce death unto thoſe that have this diſeaſe: either for that they are choaked with great Inflammation and ſwelling in the throat called *Angina*, or having a flix or lask which doth ſo weaken and overthrow the vitall ſpirits, that thereby the diſeaſe is increaſed, and ſo death followeth.

How to know of what humours this diſeaſe cometh.

If it come of blood, then they appear red, with generall pain, and great heat in all the body.

If they come of choler, then will they appear of a yellowiſh red and clear colour, with a pricking pain in all the bodie.

If they come of flegm, then will they appear of a whitiſh colour and ſcaly, or with ſcales.

If they come of melancholie, then will they appear blackish with a pricking pain.

CHAP. III.

Sheweth the meanes to cure the Pox or Measels.

THere are two speciall meanes required for curing this disease, the first is to help nature to expell the same from the interior and principall parts unto the exterior; the second is to preserve both the interior and exterior parts, that they may not be hurt thereby.

For the first intention, if the age and strength of the sick will permit, and that the Pox or Measels appear not, it were then good in the first, second, or third day to draw blood out of the Basilica veine in the right arme, if he be not under the age of fourteen years, but the quantity must be at the discretion of him that draweth it, either more or lesse as occasion is offered: but for children and such as are of tender years, and weak bodies, it were not good to draw blood out of the arme, but out of the inferior parts, as the thighes, hams buttocks, and the Emeroidall veines, especially if the party be melancholie, or else to apply ventoses to the joynes, buttocks, or hams, which may boldly be used both before and after they do appear, either with scarification, or without, as cause requireth, which is a speciall good meanes to draw that Ichorous matter from the interior to the exterior parts; but for sucking Children, it were best to apply blood-suckers unto any of the foresaid places, which is a thing that may be used with more ease then ventoses, neither do I wish either of them to be used unlesse necessity require it, which is, when the matter lieth lurking in the interior parts, not offering it self to appear outwardly: otherwise I hold it better to leave the whole work unto nature, specially in sucking children: for when we see that nature is ready, or doth endeavour to expell the malignity which is in the interior parts to the exterior, which may be perceived by reviving of the Spirits, and mitigating of the Fever: here we ought not to use any meanes at all, but leave the whole operation to nature, which we must onely help by keeping the

the ſick body in a reaſonable heat, being wrapt in a ſcarlet, ſtammell, or red cloth, which may not touch the skin, but to have a ſoft linnen cloth betwixt them both, and then cover him with clothes in reaſonable ſort, and keep him from the open ayre and the light, except a little, and alſo from anger, uſing all the meanes you can to keep the ſick in quietneſſe, and if the body be very coſtive, then to give an eaſie Gliſter.

A Gliſter.

℞. Barley, two handfuls, Violet leaves one handfull: Boyle theſe in three pints of water untill half be conſumed, and ſtrein it: then take of the ſame decoction twelve ounces.

Oyle of Violets three ounces, red Sugar and Butter, of either one ounce,

Mix them together and give it to the ſick warm; you may encreaſe or diminiſh the decoction or ingredients according as the age of the party requireth: but if the ſick have great heat, then may you add one ounce or four drachms of *Caſſia* newly drawn unto it, and when he hath expelled the Gliſter, then rub the armes, hands, legs, and feet, ſoftly with a warm cloth, which is alſo a very good meanes to draw that chorous matter from the interior to the exterior parts, when all this is done, then if the body be inclined to ſweat, you muſt further the ſame by covering him with warm clothes, having a care that you lay not more on him then he can well endure, for otherwiſe you may cauſe faintneſſe and ſwouning, which are ill in this caſe; yet muſt you alwaies keep the ſick warm, and ſuffer him not to ſleep, or permit very little untill the Pox or Meaſels do appear: and here you muſt have a ſpeciall care to preſerve the eyes, eares, noſtrels, throat and lungs, that they be not hurt or offended therewith, as hereafter ſhall be ſhewed you, which you muſt uſe before he ſweat and alſo in the ſweat if need be.

Eyes, how to preſerve them.

℞. Roſe-water, Plantaine-water, of either two ounces, Sumack, two drachms.

Let

Let them boyle together a little, or ſtand infuſed a night, then mixe therewith half a ſpoonfull of the oyle made of the white of an Egg, then wet two clothes five or ſix double therein, then lay them upon either eye, cold, which muſt bee alwaies kept upon the eyes untill the Pox be all come forth, and as they grow dry, wet them in the ſame liquor againe, and apply them, but if there be great pain and burning within the eye, then muſt you alſo put a drop of this muſſelage following into the eye: take quinſe-ſeed, half a drachm, bruiſe it a little, then let it ſtand infuſed in three ounces of Roſe-water a whole night, then ſtrein it, and put one drop thereof into the eye three or four times a day at leaſt, or take of this water.

℞. Roſe-water, ℥. ii. Womans milk, ℥. i. Myrrh finely powdered ſix graines.

Mixe them together, and uſe it in the eye as before is ſhewed: this doth eaſe the paine, reſiſteth putrefication, and preſerveth the ſight.

For the eares, you muſt put a drop of oyle of Roſes warm into them before he ſweat.

For the noſtrels, cauſe him oftentimes to ſmell to the vapour of Roſe-vinegar, or elſe Vinegar, red-roſes and Sanders boyled together.

For the throate, let him alwaies hold a peice of white ſugar-candy in the mouth, and as it melteth ſwallow it down.

For the Lunges give the ſick oftenimes ſome ſirrup of quinſes, or conſerve of Roſes, a little at a time.

And for his drink, the decocted water of barley, boyled with a little licorice is beſt, being mixed with the juice of a Lemon, Citron, Pomegranate, or Rybes: which the ſick beſt liketh, for either of them is very good.

And for his diet, he muſt refrain from all ſalt, fat, thick and ſharp meats: and from all ſweet things either in meat or drink, his meat muſt be of a facile and eaſie digeſtion, and that hath a cooling property in it, as broth wherein burrage, buglos, ſorrell, and ſuch like are boyled, and for ordinary drink, ſmall beer or ale is beſt.

Chap IIII.

Teacheth what is to be done when the Pox or Meaſels are ſlow in coming forth.

NOw when you perceive the Pox or Meaſels are ſlow and ſlack in comming forth, then muſt you help nature, with cordials, and by ſweat to thruſt it out from the interior and principall parts, unto which purpoſe I have alwaies found this drink to be excellent good here following.

℞. *Hordei mund.* M. i. *Lentium. excort.* P. i. *Ficuum.* No. x. *Fol. capil. v. Lactucæ. ana* M. ß. *Fol. acetoſæ.* M. i. *Florum cord.* P. i. *Semen fenic.* ʒ. ii. *Semen. 4. frigid. ma. ana* ʒ. ß. *Aqua font.* ℔. iiii.

Boyle all theſe together untill a third part of the water be conſumed, and then ſtrein it.

℞. *Decoct. col.* ℔. i. *Succus granatorum vel ribes,* ʒ. iiii.

Mix all theſe together, and give the ſick four or ſix ounces thereof to drink every morning and evening, which will provoke ſweat, and expell the diſeaſe, and if you cannot get the juice of Pomegranats, nor Rybes, then you may take ſo much of the ſirrup of either of them.

Another good drink to expell the Pox or Meaſels.

Take a quart of poſſet-ale, a handfull of Fennell ſeed, boyle them together till a third part be conſumed, then ſtrein it, and add thereto one drachm of Triacle, and one ſcruple of Saffron in powder: mix them together, and give two, three, or four ounces thereof to drink every morning and evening as cauſe requireth.

But if it be for a ſtrong and elderly body, you may give any of the expelling electuaries which are uſed to expell the Plague, as in the firſt Chapter for the curing of the Plague doth appear.

But if the ſick be ſo weak that he cannot expell the diſeaſe in convenient time, then it is good to epithemate the heart with this epithemation following.

Epithe-

Epithemation for the heart.

℞. *Aquarum roſ. Meliſſæ, Card. b. Bugloſ. Morſus diaboli, vini alb. ana* ℥. iiii. *Aceti Roſ.* ℥. ii. ß. *Pul. Roſ. rub. Trium ſantal. Cinamomi, Elect. diamarg. frigid. ana* ℥. ß. *Mithridati,* ℥. i. *Theriacæ,* ℥. iiii.

Mix all theſe together, and let them boyle a little, and ſo warm Epithemate the heart: and when you have done it, then give ſome expulſive drink or electuary as cauſe requireth, and then cauſe him to ſweat upon it, for by this meanes you ſhall obtaine your deſire by Gods permiſſion.

Thirſt, how to quench it.

Now if in the expelling of the pox, the ſick be very thirſty and dry, then give this Julep to drink morning and evening, which I have found very good.

℞. Sirrup of Jujubes, Nenuphare, and Burrage, of either four drachms: Water of Burrage, Cichore, and Bugloſs, of either two ounces.

Mix them together and give the ſick one half thereof in the morning, and the reſt at night, and cauſe him oftentimes to lick of this mixture following.

Take the conſerves of Nenuphare, Violets, and Burrage, of either ſix drachms: *Manus Chriſti* made with Perles, four drachms: Sirrup of Nenuphare and Ribes, of either one ounce and half.

Mix them together: and with a Licorice ſtick clean ſcrap'd, and a little bruiſed in the end, let the ſick lick thereof.

Chap. V.

Sheweth what is to be done when the Pox are all come out in the skinne.

For that oftentimes the face and hands, which is the beauty and delight of our bodies, are oftentimes disfigured thereby, I will ſhew you what meanes I have uſed with good and happy ſucceſſe

ſucceſſe for preventing thereof: which is, you may not do any thing unto them untill they grow white, and that they are come to maturation, which when you perceive, then with a golden pinne, or needle, or for lack thereof a copper pinne will ſerve, do you open every puſtulae in the top, and ſo thruſt out the matter therein very ſoftly and gently with a ſoft linnen cloth, and if you perceive the places do fill againe, then open them againe as you did firſt, for if you do ſuffer the matter which is in them to remain over long, then will it fret and corrode the fleſh, which is the cauſe of thoſe pitts which remaine after the Pox are gone, as *Avicen* witneſſeth: now when you have thus done, then annoint the places with this oyntment following.

Take Elder leaves, one handfull, Marigolds, two handfulls, French Mallowes, one handfull, Barrowes morte or greaſe, ſix ounces.

Firſt bruiſe the hearb in a morter, and then boyle them with the greaſe in a pewter diſh on a chafer and coales, untill the juice of the hearbs be conſumed, then ſtrein it, and keep it to your uſe, the beſt time to make it is in the middle or the latter end of May.

You muſt with a feather annoint the places grieved, and as it drieth in, annoint it againe, and ſo continue it oftentimes, for this will ſoon dry them up, and keep the place from pitts and holes, which remain after the Pox are gone.

Alſo if you annoint the Pox with the oyle of ſweet Almonds newly drawn three or four times a day, which you muſt begin to do ſo ſoon as the Pox are grown white and come to maturation, it will cure them without pitts or ſpotts, and eaſeth the pain and burning, and helpeth excoriation.

Some do onely oftentimes wet the places with the juice of Marigolds in the ſummer ſeaſon, and in winter the juice of the roots will ſerve: and by that onely have done well.

Mercuriales doth greatly commend this decoction following to be uſed after the Puſtulaes are opened.

Take Barley, one little handfull, red Roſes, a handfull, red Sanders, white Sanders, of either one ounce: Saffron, two ſcruples, Salt, four drachms, Clean water, three pound.

Boyle all together untill a third part be conſumed, you muſt

oftentimes touch the ſores therewith, with a fine cloth wet therein, and as it drieth in, wet it againe, this in a ſhort time will dry them up.

I have heard of ſome, which having not uſed any thing at all, but ſuffering them to dry up and fall off themſelves without any picking or ſcratching, have done very well, and not an, pitts remained after it.

When the Pox, after they come out, do not grow to maturation, how you ſhall help it.

Sometimes you ſhall find that it will be a long time before thoſe puſtulaes will come to maturation, or grow white: now here you muſt help nature to bring it to paſſe, which you may well do with this decoction.

Take Mallowes, one handfull, Figgs, twelve in number, Water, a quart.

Cut the Figgs ſmall, and boyle altogether, untill half and more be conſumed, and then wet a fine ſoft linnen cloth therein, and touch the place therewith oftentimes, which will ſoone bring them to maturation, and alſo eaſe the paine, if any be.

Ulceration, to help it.

If in the declining of the Pox they chance to grow unto Ulcerations, which is oftentimes ſeen: then for the curing thereof uſe this order here following.

Take Tamarinds, leaves of Lentils, Mirtils, budds of oaken leaves, red Roſes dried, of either a little handfull.

Boyle all theſe in a pottle of clean water untill half be conſumed, then ſtrein it, and with a fine cloth wet therein do you waſh and ſoak the place well, then wipe it dry with a ſoft and fine linnen cloth, and then caſt into the place ſome of this powder following.

Take Frankincenſe, Maſtick, Sarcocoll, and red Roſes, of either two drachms.

Make all theſe into fine powder ſeverally by themſelves, then mix them together, and ſo reſerve it to thy uſe.

A very

A very good unguent for the ſame purpoſe.

Take oyle of Roſes, vi. ounces, white Wax, one ounce, Ceruſe waſht in Roſe and Plantaine-water, one ounce and half, clear Turpentine, iii. drachms, Camphire, half a drachm.

You muſt firſt melt the wax in the oyle, then put in the Ceruſe by little and little, alwaies ſtirring it with an iron ſpalter, and let it boyle on a gentle fire of charcoles untill it grow black, but ſtirr it continually in the boyling, for feare leaſt it burn: then take it from the fire, and add thereto the camphire, and laſtly the Turpentine: this unguent is good both to mundifie, incarnate, and ſigillate.

For extream heat and burning in the ſoales of the feet, and palms of the hands.

Petrus Foreſtus willeth to hold the hands and feet in warm water, and that will eaſe the pain and burning, and may boldly be uſed without any danger.

For to help the ſorenеſſe and ulceration of the mouth.

Sometime it chanceth in this diſeaſe, that there is a great ulceration or excoriation in the mouth and jawes, called *Aptham*, which if it be not well looked unto in time, will grow to be Cankers,: now to cure and prevent the ſame, this gargariſme is excellent good.

Take Barley-water, a quart, red Roſes dried, a little handfull, Sumach, and Rybes, of either two ounces, juice of Pomegranates, ℥ iii.

Boyle them altogether, ſaving the juice of Pomegranates, untill a third part be conſumed, then ſtrein it, and add thereto the juice of Pomegranates, with this you muſt often waſh and gargariſe, as alſo hold ſome thereof in the mouth a pretty while.

Alſo to prevent the ſame, the kernel of a Pomegranate held in the mouth is very good, and ſo it is excellent good

to lick oftentimes ſome *Diamoron*, or juice of a Pomegranate.

For inflammation and paine in the tonſils and throate.

Take Plantaine-water, a pint, Sirrup of Pomegranates, two ounces.

Mix them together, and gargariſe therewith oftentimes being warm.

Another.

Taſte Nightſhade-water, a pint, Seeds of Quinces, four ſcruples.

Boyle them together a little, then ſtrein it, and add thereto two ounces of the ſirrup of Pomegranates, and gargariſe therewith oftentimes.

How to open the eye-lids that are faſtened together with the Pox.

Sometimes the eye-lids are ſo faſtened together that you cannot open them without great pain and danger: then to open them you muſt foment or bath them well with a decoction made of Quince ſeed, Mallowes and water boyled together, wherein wet ſome fine linnen clothes five or ſix double, and apply them warm, and continue it untill you may eaſily open them, and then if you perceive any web or filme to be grown over the ſight, then thrice a day do you put ſome powder of white ſugar-candy into the eye, or if you liſt, you may diſſolve the ſugar in Roſe-water, and ſo uſe it in the eye, which will fret it away, and preſerve the ſight.

A good Collery for a Web or Ungula in the eye.

Take the juice of Rue, Fennell, Salendine, Mallowes, of either two ounces.

Boyle them together in a veſſell of glaſſe, or peuter, over a chafer with coales, and ſcumme away the froth that doth riſe thereof, then add thereto the gaule of an Eel, one drachm, and let them boyle together a little, then put thereto four ſcru-

ples

ples of white copperas, and one ſcruple of verdigreace in fine powder, boil all together a little, then let it run through a fine linnen cloth, and keep it in a glaſſe, you muſt every morning and evening put one drop thereof into the eye, provided that firſt due evacuation be made ſo well by phlebotomie as purging.

CHAP VI.

Teacheth how to help divers accidents which chance after the Pox are cured and gone.

For redneſſe of the face and hands after the Pox are gone, how to help it.

TAke Barley, Beanes, Lupins, of either one handfull: bruiſe them all in a morter groſely, and boyle them in three pints of water untill it grow thick like a jelly, then ſtraine it, and annoint the face and hands therewith three or four times a day, for three or four daies together, and then you muſt wet the face and hands ſo oftentimes a day with this water following.

Take Vine leaves, two handfuls: Beane-flower, Dragons, wilde-tanſey, of either one handfull: Camphire three drachms, two Calves feet, the pulpe of three Lemons, a pint of raw cream.

You muſt ſhred the hearbs ſmall, as alſo the Lemons, and break and cut the Calves-feet ſmall, then mix them together, and diſtill it in a glaſſe ſtill, alſo the water of May-dew is excellent good for any high colour, or redneſſe of the face.

For ſpots in the face remaining when the Pox are gone.

Take the juice of Lemons and mix it with a little bay-ſalt, and

and touch the ſpots therewith oftentimes in the day; for it is excellent good.

A good ointment for the ſame purpoſe.

Take oyle of ſweet Almonds; oyle of white Lillies, of either one ounce: Capons-greaſe, Goats-tallow, of either four drachms: Sarcocoll, half a drachm: Flower of Rice, and of Lupins, of either one drachm: Litharge of gold, one drachm and half: Roots of Brionie, and of Ireos, of either one ſcruple: Sugar-candy white, one drachm.

Make powder of all thoſe that may be brought into powder, and ſearce them through a ſearce, then put them all in a morter together, and labour them with a peſtle, and in the working do you put the water of Roſes, Beane-flower, and of white Lillies *ana* a great ſpoonfull, which muſt be put in by little and little in the working of it, and ſo labour them altogether untill it come to an unguent.

You muſt every evening annoint the face therewith, or hands, and in the morning waſh it away in the water wherein Barley, Wheaten-bran, and the ſeed of Mallowes hath been boyled.

For holes remaining when the ſmall Pox are gone.

For helping of this accident I have ſhewed many things, yet never could find any thing that did perfectly content me, but the beſt meanes that I have tried, is one day to waſh the place with the diſtilled water of ſtrong Vinegar, and the next day with the water wherein Bran and Mallowes have been boyled, and continue this order twenty daies, or a moneth together.

Running of the eares, how to help it.

Sometimes the eares do run very much in this diſeaſe, which in any wiſe you may not go about to ſtop in the beginning,

but

but ſuffer it ſo to run, and the eares to remaine open: but if there be great pain in them, then wet a ſpunge in warm water and oyle of Roſes mixt together, and lay it upon the eares.

For ſtopping of the noſtrills, to help it.

Sometimes the noſtrills are greatly peſtered by ſtopping them with the Pox growing in them, which doth oftentimes cauſe ulceration in them, therefore to prevent the ſame, take red-Roſe, and Plantaine, of either one handfull: Mirrh in powder half an ounce.

Boyle all theſe in a quart of water untill half be conſumed, and ſo being warm, cauſe the ſick to draw the fume thereof into his noſtrills oftentimes.

Alſo if the ſick doth oftentimes ſmell unto Vinegar, it is good.

For hoarſeneſſe remaining when the Pox are gone.

Take Licorice, Sebeſten, Jujubes, of either two ounces: Fat-Figgs, four ounces, clean water, four pints.

Boyl all theſe together untill half be conſumed, then ſtrain it, and give one ſpoonfull thereof to the ſick oftentimes, and it helpeth.

For filthy and moiſt ſcabs after the Pox are gone.

Take *Lapis calaminaris*, Litharge of gold, and of ſilver of either two drachms: Quick br mſtone and Ceruſe, *ana* ℥ ii.

Bring all theſe into fine powder, and then labour them in a morter with ſo much Barrowes-mort or greaſe as ſhall be ſufficient to make up an unguent, and annoint the place therewith every morning and evening.

FINIS.

Some other few additionall obſervations concerning the paſſages in this latter Treatiſe.

PAge the eighth of this precedent Book, a Quilt or Bag is commended to be very excellent; it is reported to be Pope *Adrians* Bag, which he uſed againſt infection, and in the great laſt Sickneſſe in *London*, it was commended to many great Perſons of worth by ſome Apothecaries, who kept it as a great ſecret, and affirmed, it would prevent infection, and preſerve them ſafe in that dangerous time; and thereupon ſold it unto them at a very great rate: But that you may not be deluded in the preſcription, I have ſet down the true receit thereof, as it was delivered unto me from the hands of a very noble friend.

A Preſervative againſt the infection of the air, and the Plague, often approved by Pope Adrian, *and many others of great rank and credit.*

Take *Arſenick* two ounces, *Auripigmentum* one ounce, make little tablets thereof with the whites of Eggs, and Gum *Dragacanth*, and hang them about the neck againſt the heart.

I have alſo ſet down a red Cordiall water, very good againſt infection, which I had alſo from that noble friend.

Take a quart of good ſpirit of Wine, or very good *Aqua vitæ*, infuſe it in one ounce of good Mithridate, with as much good *Venice* Triacle: let it be cloſe ſtopped ſome few days

in

in the infuſion before you uſe it, then pour the ſpirit clear off, and reſerve it for your uſe.

But to diſcover what opinions other Phiſitians have held of that and the like, I have annexed hereunto their ſeverall judgements hereafter, that amongſt ſo many choiſe Medicines, they may ſelect out the beſt and ſafeſt for their own preſervations, when need ſhall require.

And to give them the better ſatisfaction, I have annexed, out of ſome choiſe Manuſcripts, ſome approved Experiments, of ſome of our *London* ableſt Doctors, as alſo out of ſome other Authors.

Severall opinions againſt wearing of Arſenick *Amulets, as Preſervatives againſt the Plague.*

THe poyſonous vapours of *Arſenick* being ſucked or drawn into the body, when they find no contrary poyſon with whom to wreſtle with, as with an enemy, (for in an infected body there cannot be health; but we ſuppoſe him to be well, whom we deſire to preſerve ſo) thoſe vapours muſt needs imprint a malignant and venomous quality on the ſpirit and heart, moſt adverſe and pernitious to nature.

And by *Galens* own doctrine, all Alexiteries doe in a manner, if they be uſed too liberally, greatly offend and weaken our bodies; how can we then think, that ranke Poyſons and Dilætories, (ſuch as *Arſenick* is) being applied, as to penetrate into the nobleſt region of all other, will no whit violate and waſt our naturall, vitall, and radicall heat? *Galen libr. de imp. cap.* 18.

A Nor did *Galen*, or any of the antient Fathers and Profeſſors of Phyſick, uſe to preſerve from the Plague, or any other poiſon, by adminiſtring ſome other poiſon inwardly, or pre-

preſcribing outwardly Applications, but proceeded by Antidotes, and Alexiteries, as will appear in *libr. de Theriaca ad Piſ. cap*, 16. Wherefore, unleſſe we will utterly diſclaim or relinguiſh the method and preſcripts of theſe worthy Antients, and proſecute new wayes and inventions, to oppoſe this man-yelling Monſter, we muſt attempt it not with Poyſons but Antidotes. And *Galen* defineth thoſe to be Poyſons, which agree not with nature, either well or ill affected at any time; for though there are ſome Poyſons, which if they meet in the body with a contrary venome, ſo fight with it, and oppoſe it, that both doe periſh in the conflict betwixt them; ſo that the party, by their colluctation and ſtrugling together, eſcapes with his life: yet all of them agree in uniform opinion together, that where they meet with no oppoſition, they ruine the party: And therefore conclude, that *Arſenick*, worn by a healthy man, finding not onely no contrary Poyſon to make conflict with, but no Poyſon at all, muſt neceſſarily thwart, and oppoſe, and make an onſet on nature her ſelf.

And to confirme their opinions, I have purpoſely introduced the judgements of other learned Phiſitians concurring with them.

Gerardus Columbus, a learned Phiſitian, reporteth, that it hath been obſerved, that the wearers of theſe Amulets, upon unuſuall heating their bodies, have fallen into ſudden *Lipothimies*, and Swounings, with other fearfull accidents, which continued upon them till the Amulets or Placents were removed from them; and that others, though not inſtantly, yet after ſome time, have by late and wofull experience diſcovered their malignity, by falling into malignant and peſtilent Fevers, ſome of them ending with death.

Franc. Alphanus, a Phiſitian of *Salerne*, relateth of one, who wearing *Arſenick*, and heating himſelf with playing earneſtly at Tenniſe, fell down ſuddenly dead.

Mattheus Heſſus alſo thus writeth, As Cordiall Bags or Amulets ought not to be diſavowed, ſo empoyſoned Amulets can be no way commended; nor doe I remember, that ever any received good from them, who abſtained from other

Antidotes: But this I certainly know, that divers perſons, who carry about them Quick-ſilver in a Nutſhell, by the vain perſwaſions of ſome Impoſters, have died of the Plague, and the counſellours and adviſers of ſuch like Amulets, have been the firſt have betaken themſelves to their heeles, confiding more in their running than cunning: and yet theſe Quacks perſwaded the ignorant people, with glorious promiſes and proteſtations, that whoſoever carried Quick-ſilver or *Arſenick* about his neck, ſhould be as ſafe, as if he had purchaſed a protection from the King of Heaven

Hiſtorians alſo report, that *Caracalla*, though he were a wicked Emperour, prohibited by publick Edict or Proclamation, that no man ſhould wear about him ſuperſtitious Amulets.

And *Theophraſtus* the great (not without cauſe) eſteemed *Pericles* to have a crazed brain, becauſe he ſaw him wear an Amulet about his neck.

And hereunto Doctor *Francis Herring*, an able Phiſitian, as a Corollary to what hath before been written, addeth the experience of ſome *London* Phiſitians, who report, they have ſeen foul holes made in the breaſts of thoſe that have worn thoſe Amulets, and have obſerved divers to die, who have religiouſly worn them about their necks, as well as others.

And whereas the venters and ſetters out of theſe deceitfull wares, make them as a ſcout, to diſcover the infection when it beginneth to ſeize on a man, by clapping cloſe to the heart, to guard that principall part, as the cheif Tower: It is a meer deceit and colluſion: for whenſoever the body is heated, this event followeth neceſſarily, though no other infection be near, but the poyſonous and venomous *Arſenick* it ſelf, whoſe ſalutation is rather *Joabs* imbracing, or *Juda's* kiſſing, than friendly preſervatives.

Cauſes of the Plague.

There are two ſpeciall cauſes of the Plague.
Firſt, An infected, corrupted, and putrified air,

Secondly,

Secondly, Evill and corrupt humours ingendered in the body.

The air is infected, when the temperateneſſe of the air is changed from his naturall ſtate, to exceſſive heat and moiſture, which is the worſt temperament of the air, the vapours drawn up by the heat of the Sun being unconſumed, rot, putrifie, and corrupt, and ſo with the venome infect the air: Alſo dead Carkaſes lying unburied, as it often chanceth in Warres, evaporations of Pooles, Fens, Mariſhes, ſtinking and noyſome ſents and Kennels, and Aſtronomers ſay, Aſpects, Conjunctions and Oppoſitions of ill Planets, and Eclipſes of the Sun and Moon.

Alſo diſordering ones ſelf, either in diet or exerciſes bringeth one into the Peſtilence; therefore in time of contagion, outrages and ſurfets are to be avoided, as alſo all exceſſe of eating, drinking, ſweating, bathing, lechery, and all other things that open the pores of the body, and enter thereby ill aires, which invenome the lively ſpirits.

Signes of the Plague.

The ſignes which declare one infected already are many; but the ſecret token of all to know the infected of the Plague is, if there ariſe botches behind the eares, or under the armeholes, or about the ſhare; or if Carbunkles ſuddenly ariſe in any member, for when they appear, they betoken ſtrength of nature, which being ſtrong, laboureth to drive the poyſon out of the body; but if botches doe not appear, it is more dangerous, for it ſheweth, that nature is weak and feeble, and not able to expell and thruſt forth the venomous humours, and then you muſt have reſpect to the ſignes before rehearſed.

The infection of the Plague entereth into a man after this ſort.

In a man are three principall parts (that is) the Heart, Liver, and Brains, and each of theſe hath his cleanſing place:

If

If they appear in the neck, they ſhew the Brains to be cheifly vexed, if under the arme-holes the Heart, but if they appear in the ſhare, the Liver is moſt infected,

For when a man hath taken infection, it preſently mingleth with the bloud, and runs to the heart, which is the cheif part of man, and the heart putteth the venome to his cleanſing place, which is the arme-holes; and that being ſtopt, putteth it to the next principall part, which is the liver, and it paſſeth it to his cleanſing place, which is the ſhare, and they being ſtopt, paſſe it to the next principall place, that is, the braines, and to their cleanſing places, which are under the eares, or under the throat, and they being ſtopped, ſuffer it not to paſſe out, and then it is moved twelve hours before it reſt in any place, and if it be not let out within the ſpace of four and twenty hours by bleeding, it brings a man into a peſtilentiall Ague, and cauſeth a botch in one of thoſe three places, or near unto them

The Cure of the Plague.

When thou feeleſt thy ſelf infected, bleed in the firſt hour, or within ſix hours after, drink not, and tarry not above twelve hours from bleeding, for then when the bloud is flitting too and fro, the venome is then moving, and not yet ſetled, and after it will be too late; thoſe that are fat may be let bloud, or elſe not.

If the matter be gathered under the arme-holes, it comes from the heart by the Cardiacall vein, then bleed on the ſame ſide by the Baſilica vein, the innermoſt vein of the arme,

If the botch appear behind the eares, above the chin, or in any other part of the face or neck, bleed out of the Cephalica vein on the ſame ſide; you may bleed with cupping Glaſſes, and Scarification, or Horſeleeches.

If the botch appear in the ſhare, bleed in the ankle on the ſame ſide, in any caſe not in the arme, for it will draw up the matter again.

But

But if no botch appear outwardly, draw bloud out of that ſide where you feel greateſt pain and heavineſſe, and out of that vein, the greif of the members affected ſhall point thee out.

If you perceive the Plague invade you at meat, or on a full ſtomack, vomit ſpeedily, and when your ſtomack is empty, take ſome Medicine that may reſiſt Poyſon, as Mithridate, or Triacle, or ſome of theſe following, which, as choiſe Medicines, I have inſerted, as being Doctor *Edwards* Experiments.

For the Plague.

Infuſe two peices of fine pure Gold in the juyce of Lemons four and twenty hours, and drink that juyce with a little Wine, with powder of the *Angelica* root: It is admirable, and hath helped divers paſt all hope of cure.

Another.

Take two drachms of Juniper berries, of *Terra lemnia* ℥i. make both into fine powder, and mix it with Honey, and take of it as much as a hafell Nut in three drachms of honeyed water made up thus: Take a pint of Honey, and of water eight pints, ſeeth and ſcum it at an eaſie fire, till the fourth part be waſted: It is an excellent Antidote againſt Poyſon and Plague; if the Poyſon be taken before, it will expell it by vomit, if not, the Medicine will ſtay in the ſtomack.

Another.

Take *Zedoary* roots the beſt you can get, great Raiſins, and Licorice, champ it with thy teeth and ſwallow it, if you be infected it preſerveth without danger.

Another

Another for botches, boyls, and tokens.

Take of ripe Ivy berries dryed in the ſhade, as much of the powder as will lye upon a groat or more, and put it into three or four ounces of white Wine, and lie in bed and ſweat well; after your ſweat is over, change ſhirt, and ſheets, and all the bed clothes if he may, if not, yet change his ſhirt and ſheets.

Some have taken this powder over night, and found themſelves well in the morning, and walked about the houſe fully cured.

One having a Plague ſore under the thigh, another under the left arme-pit, taking this powder in the morning, and again that night, the ſores brake of themſelves, by this excellent Medicine ſent by Almighty God: It is good for Botches, Boyles, Plague-ſores, Tokens, Shingles, *Eriſipella*, and ſuch like, &c.

Thus farre Doctor Edwards *Doctor in Phyſick and Chirurgery.*

Expe-

Experiments tried by my ſelfe.

For the Plague.

TAke of *Pillulæ peſtilentiales*, called *Ruffi*, or of *Paulby Magogon* (or for want of it) of extraction *Rudii*, of each half a drachm, mingle theſe, into ſix pills for two doſes, whereof take three at a time in the morning faſting, for two dayes together.

Another excellent approved Remedy.

Take eight or nine grains of *Aurum vitæ*, either in Triacle water, or made up in *Diaſcordium*, faſting.

Another excellent ſweating powder for the Plague.

Take of the powder *e Chelis Cancrorum*, of *Aromaticum roſatum*, and of *Ceruſa Antimonii*, of each half a ſcruple, mingle theſe up together in a diaphoretick powder, and take it in four ſpoonfuls of Triacle water well mingled together.

The Cure of Diſeaſes in Remote Regions.

The Calenture.

HAppeneth to our Nation in intemperate Climates, by Inflammation of bloud, and proceedeth often of immoderate drinking of wine, and eating of pleaſant fruits, which are ſuch nouriſhers thereof, as they prevent the meanes uſed in curing the ſame.

To know the Calenture.

At the firſt apprehenſion it afflicts the Patient with great pain in the head, and heat in the body, which is continuall or increaſing, and doth not diminiſh and augment, as other Fevers doe; and is oft an Introduction to the *Taberdilla* or Peſtilence, but then the body will ſeem very yellow.

To cure the Calenture.

So ſoon as you perceive the Patient poſſeſt of the Calenture, (except the Chirurgion, for danger of the ſign defer it) I have ſeen the time of the day not reſpected, open the Median vein of the right arm, and take ſuch quantity of bloud, as agreeth with the ability of the bodie; but if it aſſwage not the heat by the next day, open the ſame vein in the left arme, and take ſo much more like quantity of bloud at his diſcretion; and if the body be coſtive, (as commonly they are) give him ſome meet purgation, and ſuffer him to drink no other then water cold, wherein Barley and Anniſe-ſeeds have been boyled with bruiſed Liquorice. And if within 4. dayes the partie amend not, or being recovered, take it again, open the vein Cephalick in one or both hands, bathing them in warm

warm water, untill there come ſo much more bloud as cauſe requires. Suffer not the Patient to drinke ſeven dayes after he is perfectly recovered, any other drinke, then ſuch water, as is before herein directed.

The Taberdilla,

IS a diſeaſe ſo called by the Spaniards, by the *Mexicans*, *Cocaliſta*, and by other *Indians* is named *Taberdet*, and is ſo exceeding peſtilent and infectious, that whole Kingdomes in both the *India's* have been depopulated by it, for want of knowledge to redreſſe themſelves of it.

To know the Taberdilla.

It firſt aſſaults the Patient vehemently with pain in the head and back: and the body ſeeming yellow, is ſome ſign thereof, and within 24 hours it is ſo torturous, that the poſſeſt thereof cannot reſt or ſleep, turning himſelf on either ſide, back or belly, burning in his back moſt extreamly. And when it growes to perfection, there will appear red and blue ſpots upon the Patients breaſt aud wriſts. And ſuch perſons as have not preſently requiſite means applyed to them to prevent it, will be, by the vehement torment thereof, deprived of their wits, and many to ceaſe their pain by loſſe of their lives have deſpairingly ſlain, and drowned themſelves.

The Cure of the Taberdilla.

When you perceive it afflict the Patient, permit him not to lie very warm, nor upon feathers (for of what quality ſoever he bee in *Spain*, having this ſickneſs he is laid upon wheat-ſtraw:) Then immediatly open the Median Vein, firſt in one arm, and the next day in the other, taking a good quantity of blond: Let him have water cold, wherein Barlie and Aniſe-ſeeds have been ſodden without Liquorice (for the Spa-

niſh Phyſitians hold Liquorice to bee hurtfull unto them) ſo much as he will deſire, which will be every moment; but no other drink, nor any raw fruits: Aſſoon as the ſpots appear, give him ſome Cordiall potion: and laying him upon his belly, ſet ſix Ventoſes together on his back, between and beneath the ſhoulders; and ſcarifying them, draw out (if it be a body of ſtrong conſtitution) 18 ounces of bloud. After which, and that he hath ſlept, he will find eaſe within twenty four hours, and ſuch alteration in himſelf, as he will thinke he is delivered of a moſt ſtrange torment. Then give him moderately nouriſhing meats, (for he will deſire to eat much) the fourth day, give him ſome convenient Purgations. And if in the mean while he is coſtive, provoke him every day by Cliſters; and warn him to forbear 15 dayes all other drink then what is ordained: And be very carefull of his diet, for if this *Taberdilla*, which we call here in *England* Gods Tokens, come againe unto the Patient, he can hardly eſcape it. And it is no leſſe Infectious, then the uſuall Engliſh Plague.

The Eſpinlas.

IS a ſtrange ſicknes, uſuall in thoſe parts to ſuch as take cold in their Breaſts, after great heat or travell. It comes moſt times to thoſe that lye with their breaſts upon the ground (eſpecially) in the night.

To know the Eſpinlas.

The Party having it, will be giddie in the head, and have pain and pricking at his breaſt, as with many thornes; from whence I thinke it is called, for *Eſpina* in Spaniſh ſignifies a thorn; and there will be upon the Focell, being the upper bone of his arm, a hand breadth above the wriſt, a little kernell by the which it is certainly known: He that hath this diſeaſe, will have appetite neither to meat, nor drinke, nor can digeſt meat, though he be invited and moved to take it.

To cure the Eſpinlas.

The *Eſpinlas* appearing by the former ſigns, take preſently oyle Olives, and therewith chafe the kernell upon the Patients arm, uſing ſo to doe twice every day, untill it be diſſolved; and laying oyle likewiſe upon his breaſt, ſtroke it upward ſomewhat hard with the hand; then ſpread fine flaxe upon it and the kernel, making it faſt with a rowler, and within two or three dayes the diſeaſed will be recovered thereof, whereas elſe it is very dangerous to deprive them of life.

Camera de Sangre.

Laxativeneſs, or Blondy Flux, proceed in thoſe parts of divers cauſes: As by eating Grapes, Oranges, Limons, Melons, Plantains, and eſpecially a great fruit growing in the Weſt-Indies called *Pina*, like a Pine-apple, but bigger then four of the greateſt which I have ſeen, which the Spaniars hold for the moſt delicate fruit that is there, and many other fruits. Alſo by ſudden cold, or ſitting (being very hot) upon a cold ſtone, or being hot by drinking water abundantly. And alſo eating of Butter, Oyle, and Fiſh is ſo hurtfull to the parties that have it, that they muſt refrain to eat thereof, and whatſoever elſe, that may ingender any ſlimie ſubſtance in the Intrals.

The Cure of the Bloudie Flux.

There is more poſſibility of cure, by how much more expedition the medicine is miniſtred: and detracting it, the Patients often die ſuddenly, without feeling much grief. For ſpeedy and aſſured remedie, the Patients bodie muſt be cleanſed of the ſlimineſs, ingendred in the paſſages of the nutriments, before any ſuſtenance can remain in his bodie. To that purpoſe purge him in the morning, with halfe a pint of white wine cold, wherein half an ounce of Rubard being ſmal

cut hath been ſodden, putting ſome Sugar Candie to it, to ſweeten it, and immediatly after he hath ſo purged, keep at his navell Roſemary ſod in ſtrong Vinegar, applyed in the morning and evening very hot, untill it be ſtayed; giving him often Quinces bruiſed, and rouled in Marmalade like Pills, which he ſhould ſwallow whole, and none of the fruits or meats before recited, nor any more white wine, but red wine of any ſort: And if it be one the land uſe the Livers of Goats, (eſpecially) Sheeps, or Bullocks roſted; not willingly permitting the Patient to eat any other meat: And if at Sea, Rice onely ſodden in water, rather then any thing elſe uſuall there, untill the infirmitie bee perfectly aſſwaged.

The Eriſipela,

REigneth much in thoſe Countries, proceeding from the unwholſome aires and vapours thoſe hot Countries doe yeeld, whereof many periſh; and if it bee not prevented by Medicines preſently miniſtred to the Sick Patients, it proveth incurable.

To know the Eriſipela.

Hee will be ſwoln in the face, or ſome part of him, and it will be of yellow colour mixed with red. And when it is preſſed with the finger, there will remain a ſign or dint of the ſame, and then by degrees it will fill again to the former proportion. It ſpeedily infecteth the inward parts, becauſe ſuch ſwellings come ſooner unto perfection in hot places, then in temperat Countries, and therefore the diſeaſed thereof, muſt immediatly be provided of remedie.

To Cure the Eriſipela.

The Savage people firſt found out perfectly how to cure this diſeaſe, (though it is the Spaniſh name of the Maladie) by bruiſing ſo much Tobacco as will yeeld four ſpoonfuls of juyce,

juyce, and to drinke it preſently after they are infected therewith, and to launce the places ſwollen, thereunto putting *Caſſade* wet, and made into paſte, continuing in cold and ſhadie places neer Rivers: and not to travell and labour till they bee recovered: The Spaniards in *India* doe recover themſelves by taking the ſame juyce of Tobacco, and ſetting ſo many Ventoſes upon the ſwoln places as they can contain, ſcarifying them, and drawing out the corrupted humour ſo congealed, uſing the like in two or three other parts of the bodie, where the diſeaſe doth not appeare.

The juyce of Tobacco is very excellent to expell poiſon, and is the ordinary remedie uſed by the *Indians*, and other Savages when they are poiſoned, and bitten with Scorpions, or other venemous creatures: But they make preſently ſome inciſion where they are bitten or ſtung, and waſh it with the juyce of Tobacco, then applying the ſame bruiſed thereunto two or three dayes, they heal it up with dried Tobacco.

The Tinoſo *or Scurvie.*

IS an infecting diſeaſe ſufficiently known unto Sea-fayring men, who by putrified meats, and corrupted drinks, eating Bisket flourie, or foul cruſted, and wearing wet apparrel (eſpecially ſleeping in it) and ſlothfull demeanour, or by groſſe humours contained in their bodies get the ſame,

To know the Scurvie.

Many have periſhed when they returned out of hot Regions into cold Climates, where they have had the parts of their bodies, which with heat, were nimble and tractable to every motion of the Spirits, dulled and benummed with cold, which is a token that this diſeaſe is ingendring in their joynts; and ſooneſt appears by ſwelling of their ankles, and knees, and blackneſs of their gums, or looſeneſs of their teeth, which will ſometimes come forth, when there is no remedie uſed in ſeaſon.

Preſer-

Preſervatives againſt the Scurvy.

You muſt have a care to preſerve thoſe things before rehearſed well conditioned, the badneſſe whereof, in part breed this diſeaſe; they muſt uſe exerciſe of body, and ſuch as are exempted from doing of labour, muſt hang or ſwing by the armes twice or thrice every day; they muſt not have ſcarcity of drink in hot climates, and coming into the cold, muſt be daily releeved with *Aqua vitæ* or Wine: It is alſo an aſſured Medicine againſt this diſeaſe, to have ſuch quantity of Beer brewed with graines and long Pepper, as in the morning, twice every week, there may be given a good draught to a man, proportioning three quarters of a pound of graines, and three quarters of a pound of long Pepper, to a Hogſhead of Beer: Alſo white Wine, or Syder, boyled and brewed with graines and long Pepper in like quantity, is very ſingular good: And it is not fit to ſuffer the gummes to abound with fleſh, and therefore ſometimes let them bleed, and cleer them with ſtrong Vinegar.

To cure the Scurvy.

If the Scurvy be ſetled in his mouth, the corrupted and black fleſh muſt be taken away, and his mouth waſhed with ſtrong Vinegar, wherein graines and long Pepper have been infuſed and brewed, and give him daily the drink that is before preſcribed; and as well ſuch as have it in their mouths, as thoſe that are ſwoln in their limbs, muſt have ſome meet Purgation preſently; but thoſe ſo ſwoln or ſtiffe (for ſo ſome will be without ſwelling) to ſcarifie the parts infected, and to apply thereto a Poultis or Cataplaſme of Barly meal, more hot than the Patient will willingly ſuffer it; ſo doing every morning, permit him not to reſt two houres after, although being nummed or faint, he be ſupported to walk, and ſuffer him not to eat any ſalt meats, if other meats may be had.

My ſelf having eighty men, eight hundred leagues out of *England*,

England, ſick of the Scurvy, I uſed ſcarifiing, and to the places ſcarified (being deſtitute of the helps mentioned) I applyed Poultiſſes of Bisket beaten in a morter, and ſod in water, which, with the comfort of ſome freſh meats obtained, recovered them all except one perſon, and they arrived in *England*, perfectly ſound.

Other Obſervations concerning the Scurvy taken out of other Books.

1. THoſe that are troubled with the Scurvy, their thighs are ſtained with a violet colour, that one would think, that ſomething of that colour were ſpread upon it, their gummes are corrupted, and their teeth looſe; theſe ever are ſignes of that diſeaſe.

2. Some are onely pained in their teeth and gums, ſome otherwiſe; ſome doe never break out, others their whole thighs are ſtained.

Obſervations out of Sennertus, *concerning the Scurvy.*

1. MUltitude of paſſions, and change of diſeaſes in it.
2. Greif of mind, and uneaſie breathing and ſtopping.
3. Corruptneſſe of the gums, and ill ſavour of the mouth.
4. Ach of the teeth.
5. Spots.
6. Urine.
7. Pulſe.
8. Vein of the legs about the ankles, together with the hands and fingers, the nech, the knees, and the moving of many parts, with ſwellings.
9. Pain in the belly, about the forepart of the belly, about the ſhort ribs.

10. Feebleneſſe and ache in the joynts.
11. Paines of the reines, and ſtrangury.
12. Head-ache.
13. Plurifie.
14. Gout.
15. Benumming, and the Palſie.
16. Trembling, and panting of the heart, and ſhaking.
17. Cramp, pricking or ſhooting Aches, and Epilepſie.
18. Contractions, and ſtiffeneſſe of limbs.
19. Apoplexie.
20. Over-much { Sleeping. / Watching.
21. Fear and ſadneſſe.
22. Madneſſe.
23. Abundant bleeding about the noſe.
24. Memory weak.
25. Ache in the ſhoulders.
26. Appetite decayed, thirſt and drineſſe of mouth.
27. Belching upwards.
28. Diſpoſition to vomit, or vomiting.
29. Continuall ſpitting.
30. Looſeneſſe in the belly, ſometimes with bloud.
31. Belly bound at other times.
32. Muck ſweat, with ill ſavour of the body, and Ptyſick.
33. Ill colour of the face, and yellow Jaundies.
34. Swelling of the legs, and Dropſie of the belly.
35. Mighty heat.
36. Fevers. { 1. Quotidian. / 2. Tertian. / 3. Quartain. / 4. Continuall.
37. Plague or Peſtilence.
38. Swelling, or puffing up of the fleſh.
39. Lamentſe of the thighs and whole body.
40. Saint *Anthonies* fire.
41. Gangreen, when the ſore parts rot and mortifie.

A Water to make a man ſee within 40. dayes, though he have been blind ſeven years before, if he be under fiftie years of age.

TAke Smallage, Fennel, Rue, Betonie, Vervain, Egrimonie, Cinquefoil, Pimpernel, Eyebright, Celydonie, Sage, *ana* a quartern, and waſh them clean and ſtamp them, doe them in a fair maſhing pan, put thereto a quart of good white wine, and the pouder of thirty Pepper cornes, ſix ſpoonfuls of life Honie, and ten ſpoonfulls of a man childs urine that is innocent, and mingle them well together, and ſeeth them till the half be waſted, and then take it down and ſtrein it, and afterward clarifie it, and put it in a glaſſe Veſſell well ſtopt, and put thereof with a feather into the eyes of the blind, and let the Patient uſe this Medicine at night when he goeth to bed, and within forty dayes he ſhall ſee. It is good for all manner of ſore eyes. Wilde Tanſey water is good for the eye-ſight; and eating of Fennell ſeed is good for the ſame.

For the Web in the Eye.

The Leaves of white Honie-ſuckles, and ground Ivie, *ana*, ground together, and put every day into the eye, cureth the Web.

Salt burnt in a flaxen cloth, and tempered with Honey, and with a Feather annointed on the eye-lids, killeth wormes that annoy the eye-lids.

For Wind in the Side, that maketh the Head ſwim.

Take of Cammomil three ounces, a penniworth of pouder of Cummin ſewed in a Poke like a ſtomacher, boil it well in ſtale Ale, lay it to the ſide hot, and when it is cold renew it again hot.

Contra Surditatem.

1. *Betonica ſape injecta tepida, mire proficit contra aurium dolo-*

rem & ſurditatem, & alia vitia, & ſonos extraneos non ſinit manere.

2. Roſt an Onion as hot as you may ſuffer it, lay it upon the ear with a linnen cloth laid between. *Probatum eſt.*

Contra lupum, venit ſæpe ſuper oculum aut pedem.

If it be incurable, it ſtinketh, fretteth, and the wound waxeth black.

Take Salt, and Honey, and Barley, *ana*, burn them in an Oven, waſh the wound with Vinegar, and dry it with linnen clothes, and then lay on the pouder, and doe ſo till it amend.

Pro Cancro & Lupo.

Take half a pint of Juyce of Mollein, and half a pint of Honey, ſodden to the thickneſs of honey, and mingle with theſe pouders, and lay on the ſore. Take Orpiment and Verdi-greaſe, of either a drachm and a half, juyce of Walwort a pound and a half, honey a quartern, Vinegar, boil them altogether till it be as thick as honey, lay thereof on the hole of the ſore twice every day, with juyce of Ribwort, and drinke juyce of Avence.

Ribwort ſtamped and laid on the ſore will kill it.

Pro Oculis.

1. *Lac mulieris quæ maſculum genuit, ſed præcipuè quæ geminos maſculos genuit, mixtum cum albumine ovi, & in lana compoſitum paſſiones & lachrymas oculorum mitigat, et deſiccat, ſi fronti lacrymantis imponatur: & proficit, etiam ad oculum ictu percuſſum, & ſanguinem emittentem, vel epiphoras habentem, vel in dolore conſtitutum.*

2. *Si quis duarum familiarum, matris & filiæ lacte perunctus fuerit, qui uno & eodem tempore maſculos habent, in omni vita ſua dolorem oculorum non habebit.*

3. L, ebright juyce, or water, is excellent good for the eyes.

4. An.

4. Annoint a red cole leaf *cum albumine ovi, & quando is cubitum oculo applica.*

For Bleared Eyes.

Take the juyce Peritory, temper it with the white of an Egg, and lay it all night to your eyes, *& quando removes, lava cum ſucco.*

Cornes.

Annoint thy cornes often with faſting ſpittle : Or cleave a black Snail to it.

Take Woodſoure and lay to the corn, and that ſhall gather out the *Callum* thereof, and be whole, but you muſt firſt cut it about with a knife.

Apoſtema.

1. *Gentian* uſed twice or thrice in a week *ad quantitatem pili deſtruit Apoſtema.*

2. Drinke water of Endive, Petty Morrell, with the pulp of *Caſſia Fiſtula.*

3. Take *Scabios*, red Pimpernel, Solſickle and Fumitorie, make theſe into pouder, and uſe a ſpoonful thereof in the morning, eſpecially in *May. Probatum eſt.*

Pro ſtomacho frigido.

1. Oates parched and laid in a Satchell upon a cold ſtomack, is an approved cure.

2. The cruſt of a brown loaf made hot and ſprinkled with vinegar, and laid on a cold ſtomack, *Salvabit.* 3. A tile ſtone made hot and ſprinkled with Vinegar, Eyſell or Ale, wrapt in a clout, and laid to the ſtomack, is good.

Pro dolore ſtomachi.

1. Stamp Fennell, and temper it with ſtale ale, *& bibat tria cochlearia ſimul.* Seeth Penniroyall and binde it to his Navel as hot as he may ſuffer it.

For winde or gnawing in the Belly.

Take *Calamus Aromaticus*, Galingale, and a little Fennel ſeed, Cloves, and Cinnamon, grate or beat them together, and take them in pouder, or drink them with ale.

For the Small Pox.

Take Almonds, and make Almond milk, and take the cream thereof,

thereof, and bath the face twice or thrice, though all the Pocks be pulled away, it ſhall not be Pock fret.

Annoint oft the Patients eyes with a linnen cloth wet in the juyce of Sengreen, and it will ſave them from the Pox.

For a ſtroke in the eye.

Juyce of Smallage and Fennel, and the white of an Egg, mingled together, and put into the eye.

Bloudſhed in the eye.

Five leaved graſſe, ſtampt with Swines greaſe, and with a little ſalt bound to the eye.

Pro Oculo & Aure.

Sint calida quæ aure imponuntur, & frigida quæ in oculo.

For a Venomed ſore.

Take Lavender, Marigolds, Sengreen and Betonie, and ſtamp them together, and lay them to the ſore.

To make a ſmelling breck.

Take piſſe and Vinegar, and Sage M. i. ſtamped, and flour, and boil them together, and lay it hot on a cloth to the ſore.

For the Squinſie.

Bray Sage, Rue, and Parſely Roots, and lay them hot to the throat.

For Biting of a mad Dog.

Stamp Mint, and clear Leeks, and lay it to the ſore.

To breake a Botch.

Make a Plaiſter of Woodbine leaves, and lay to the ſore.

For gnawings.

Take Hearb Benner, and Sheeps tallow, and oyle Olive, frie them together, and lay it to the ſore place.

To increaſe Milk.

Pouder of Anniſe, and the juice of the bark of Fennell root drunke.

If milk be thick.

Eat mints, and boil mints in wine and oyle, and lay on the breaſts.

For Botches, Wounds, and Sores, a ſalve.

Boil black Roſin, red Lead, and oyle Olive together; & *fiat emplaſtrum.*

Qui

Qui bibit novem dies ſimul propriam urinam, nec habebit epilepſiam, paralyſin, nec coliſam.

Venenum.

1. *Qui bibit propriam urinam, ſanabitur a ſumpto veneno.*

2. Garlick, Rue, Centaury, graines of Juniper, *valent contra venenum.*

3. Pouder Hempſeed, and mingle it with Goats milk, and let them boyle a little, and uſe this drink three dayes, *valet contra inflationem, venenum,* Bubonem, Felon, *& ſquinanciam.*

Pro Auribus.

Green Aſh leaves burnt, and the liquor that drops out of them *impoſitum valet.*

Euphorbium pounded with Oil Citron, and laid hot on the eares, cureth ſounding of the eares, tingling, and Fiſtulaes.

Caput-purgium.

Take the juyce of Ivy, and powder of Pepper, mingle them, together, and drink it.

For the bloudy Flix.

The yellow that groweth in red Roſes put into pottage, and ſo eaten, is good for the bloudy Flix.

Vermes Stomachi.

The ſame yellow drunk in Ale. *valet contra Vermes.*

For a Felon.

Scabious ſtamped ſmall, a good quantity of Tar, and greace *ana* temper them together, and all raw, lay them to the ſore place.

For the Reines of the back.

Boyl your own water well, ſcum it, then take a quart of that water, oyle of bayes one ounce, oyle of Roſes one ounce, boyle all in a pot, and therewith annoint well the reines in the hot ſunne, or againſt the fire.

Unge renes, cum naſturtio & propria urina jejunus ſæpe, & juvat renes.

Coque mel & butyrum ſimul & unge renes coram igne.

Seeth Smallage, and temper it with Wine, and drink it faſting, and you ſhall be healed.

For them that cannot goe upright for pain in their back and reines.

Take a fat Hen, and ſcald her, and draw her, and fill her with *Sene coddes* 1d weight, and Polipody of an Oak, and of Annis, 1d weight, boyl her well, and ſtrain her into a veſſell, and take two ſpoonfuls thereof, and give it the ſick firſt and laſt.

For the Stitch.

Take three handfuls of Mallowes, ſeeth them in a litte raw Milk, and put thereto a handfull of wheat bran, and let them boyle together, and then wring out the Milk, and lay it hot to the Stitch, apply it often.

Take a few leaves of Rue, and Yarrow, ſtamp them together, and wring out the juyce, and drink it with a little Ale.

For the Stitch in the ſide.

Make Balls of red Wortes ſodden, and burne them in a new pot, and then grind them to powder, and mingle them with Honey and old Greace, and make a plaiſter, and lay it thereto when it is well ſodden.

To heal Wounds.

Take Ribwort, Plantain, Smallage, *ana.* take well nigh as much *May* Butter as of the juyce, mingle it together, that it be ſtanding, and put it in a Box that no air come thereto, and make an Ointment, and this is the ſecureſt Medicine for healing Wounds.

For ſwelling of ſoynts.

Bray Mallowes, and boyle them in new Milk, and make it into an emplaiſter, and apply it to the place.

To knit Sinews or Veins that are kickt or broke.

Take two Onions in ſummer, when thou findeſt two Wormes knit together, cut off the knots, and lay them to dry againſt the Sun, and make thereof powder, and caſt it in the Wounds, and it will doe as aforeſaid.

Ut virga hominis nunquam erigatur.

Formicas iſtas pulveriſabis, miſce cum vaccinio lacte & da cuivis in potu &c.

Ver-

Verrucæ, Porri, ficus.

Cortix ſalicis combuſtus & temperatus cum aceto, & appoſitus, verrucas, porros & ficus tollit. Portulaca fricata tollit verrucas. Agrimonia trita & emplaſtrata cum aceto verrucas tollit

Stercus ovis ſi miſceatur cum aceto, & fiat emplaiſtrum, tollit varidas & verrucas.

For Cornes.

Take Beanes and chew them in thy mouth, and lay them to the Corn, doe this at night.

For Warts.

1. Purſlane rubbed on the Warts maketh them fall away.

2. The juyce of the roots of Ruſhes applied, healeth them.

For a Wound that bleedeth inwardly.

Take *Filago*, and temper it with Ale or Wine, and give it him, and anon the bloud ſhall goe out by his mouth; and if the Patient cannot open his mouth, open it with a key, and put it in, and he ſhall receive his ſpeech, this hath been proved.

If men have any blood within them of any hurt.

Let them drink Eufraſe ſodden with water, and anon they ſhall caſt it out by vomit.

Aqua pro ſcabie, tumore, & prurita.

Aſhes made of green Aſhen wood ſifted clean, and mingled with clean water, and often ſtirred, all a whole day, the water thereof, that is clear gathered, and mingled with a little Vinegar, and a little Allome, and ſodden together, is a pretious water to waſh with, ſores of ſwellings, and for itchings, and cleanſing of divers ſores.

An vulneratus vivat, vel non.

The juyce of Pimpernell drunk with water, if it come out at the Wound of a wounded man he ſhall dye, if it come not he ſhall live.

Alſo give him Trefoile to drink, if he caſt it out he ſhall die.

To deſtroy an Impoſthume, in what place ſoever it be.

Take the roots of marſh-mallowes, waſh them and boyle them, afterwards take the ſame water, and boyle it with the

seed of Fenugreek, and Lime, then bake it with the bran of Barly, afterwards fry it with Bores greace, make thereof an emplaister, and apply it hot, and within a short time the Patient will be cured.

For Warts.

1. Agrimony stampt with Salt, and tempered with Vinegar, and laid on the Warts, within four dayes doth take them away.

2. Take the yolk of an Egg well roasted, stamp it with oyle of Olive, or oyle of Violets, and make it in manner of a plaister, and this will doe away the Warts in a night.

3. Rub them off with oaken Apples, and bind a plaister thereof on them, and bray blossomes of Golds, and Agrimony with Salt, and lay them to as a plaister.

4. Burn Willow tree rind, and temper the Ashes with Vinegar, *& utere.*

Oleum Nucum.

Take Nuts, whole, seeth them in water, and then break them, and take out the kernels and stamp them, and then wring them through a cloth, and that Oyle is noble and mollificative.

Unguentum Dialthæ *optimum pro podagra.*

Take Brocks greace, Swines greace, Ducks greace, Capons greace, Ganders greace, suet of a Deer, Sheeps tallow, *ana. p. æ.* melt them in an earthen pan, then take the juyce of Rubarb, marsh-Mallowes, Morrel, Comfrey, Daysie, Rue, Plantain, Mace, Hevrif, Matfelon, and Dragons, *ana. p. æ.* fry them in a pan with the foresaid greace, *secretum pro podagra.*

For the Collick and Stone.

℞. *Cepas Rubras, pista commixta cum mulvasceto, & bibe calide.*

Aqua propter ulcera & malum mortuum.

℞. *Aquam fabri potell.* i. *salviæ, cuprifolii masturtii & modicum mellis, aeque ad medium, & lava locum.*

Aqua pro alceribus.

℞. *Apii, Salviæ, Sempervivæ*, ana. M. i. *pista & eaque in una* ℔ 8. *aque currentis, postea cola & adde*, ℥. iiii. *Aluminis, Mellis*, ℔ ß. *Bullict alumen modicum, adde* ℥. iiii. *Camphoræ & reserva.*

Ca-

Capitis dolor.

Coque Cuminum in malvazeto, & lava caput.
Piſta rutam, cum ſale, & fiat emplaſtrum.

For Bones broken in a mans Head.

℞ *Agrimoniæ Contiſam fiat emplaſtrum. Item bibe Betonicam* p. i. *& reſurgant oſſa & ſanatis pro acto vulnera.*

Capitis dolor.

℞. *Rutæ, hederæ terreſtris, folia lauri, coque in aqua vel vino & fiat emplaſtrum ſuper caput.*

℞. *Celidoniam, piſta & coque cum butyro verſus dolorem capitis etſi craninm cecidit de loco, &c. & lava cum decoctione ejusdem herbæ.*

Corvi albi.

Attende cum corvus habet ova, & unge ter vel quater cum melle, & pulli eorum erunt albi.

Ebrii.

Qui prius biberit crocum quam ad potationem iniaris, crapulam vel ebrietatem non incurret.

Acetum.

Ut acetum redeat in vinum ſemen porri immiſte per duas noctes.
Ova rotunda producunt gallinas, longa vero gallos.

Fiſtula.

Hebba Roberti Fiſtula emplaſtrata, vel ſuccus ejus in eam poſtea eam curat.

Succus caprifolii naribus impoſitus, polypum recentem & cancrum, & fiſtulam curat.

Pro virga virili combuſta cum muliere.

℞. *Sume morella & ſedi & axungia porcina, p. æ. friza & ſuppone.*

Contra exitum ani.

℞. *Urticæ rubræ piſta, & in olla terrea coque in vino albo*

ad medium, postea bibe mane & sero calide, & faces superpone.

Contra fluxum.

1. ℞ *Cornu cervi, & conchas ostrei, combure & da pulverem mane & sero 9 dies.*

Plaister of Paris.

2. ℞ *Pulverem* alabastri *misce cum albumine ovi, pone super tempora & alia loca.*

An virgo corrupta.

Pulverizæ fortiter flores lilii crocei quæ sunt inter albos flores, da ei comedere de illo pulvere, & si est corrupta statim minget.

Ut dens cadat.

Pulvis stercoris capræ positus supra dentem, facit cadere: cave alia.

Pro combusto cum muliere.

Take pouder of a linnen cloth when it is well burnt, and take the yolks of eggs, and mingle them well together, and therewith annoint the sore, and put the pouder into the hole.

A Drink that healeth all Wounds without any Plaister or Ointment, or without any taint most perfectly.

Take Sanicle, Millfoil, and Bugle, *ana*, p. æ. stamp them in a morter, and temper them with wine, and give the sick that is wounded to drinke twice or thrice in a day till he be whole. Bugle holdeth open the wound, Millfoil cleanseth the wound. Sanicle healeth it, but Sanicle may not be given to him that is hurt in the head, if the brain-pan be broken, for it will slay him, and therefore it is better in another place: This is a good and tryed Medicine.

Unguentum genistæ.

Take *Flores genistæ*, floures and leaves of Woodbind, *ana*, p. æ. stamp them with *May* Butter, and let them stand so together all night, and in the morning make thereof an ointment, and melt it, and scum it well: This Medicine is good for all cold evils, and for sleeping of hand and foot.

Unguentum Augustinum *is good for all sore legs that be red and hot.*

Take Groundsell and Petty Morrell, and stamp them, and temper

temper them with May Butter, and put them in a pot faſt cloſed, and let them ſtand ſo nine dayes, and then frie it over an eaſie fire, and ſtrein it through a cloth, and put it in a box for your uſe.

Unguentum viride *is good* pro erectione virgæ, *and for the* mormalé; *no ointment worketh ſtronger then this.*

Take a pound of Swines greaſe, one ounce of Verdigreaſe, half a ſcruple of *Sal gemmæ*, this ointment may be kept 40. winters: *Valet contra cancros*, and for running holes, it fretteth away dead fleſh, and bringeth new, and healeth old wounds; put it within the wound that it feſter not: Put to this ointment, Pitch, roſin, and waxe, and it will be a fine heat for old bruiſes, ſwellings, and Mormales.

Unguentum nigrum, *for wounds, heating and burning.*

Take a quart of oyle of Olive, and boil it well, then caſt in a quart of red lead, and ſtir it well with a ſlice, and boil it till it be black, and then let it cool; and keep it for drawing and healing.

Unguentum Rubrum.

Take a pint of honey, half a pint of Vinegar, and a portion of Verdigreaſe, boil them together, and it is good for all manner of ſores.

Contra vomitum.

1. R. Roſewater, pouder of Cloves, and Maſtick, and drinke it hot.

2. Take Mints thre ounces, Roſes half an ounce, Maſtick one ounce, Barlie meal, and a cruſt of bread toſted, and this manner of Plaiſter apply to the ſtomack.

3. *Ruta cochleare i. bibe cum vino vel cereviſia, multum valet.*

4. Pouder of Gilliflowers ſtrewed on his meats, ſtancheth immediately.

Note, He muſt eat no meat whilſt he caſteth (*ut vitius maneat.*

Fluxus ſanguinis narium.

1. Hens feathers burnt, and the ſmoke thereof applyed to the noſtrils ſtinteth it.

2. A pigs turd burnt, and made into pouder, blown into the noſtrils.

3. The juyce of Smallage drunk reſtraineth bleeding. *Probat.*

4. *Succus menthæ & rutæ mixtus curat fluxum narium.*

Contra Sciaticam.

Stercora leporis temperata et calido vino applica forma emplaſtri dolori.

Freckens of the face.

1. Greaſe your face with oyle of Almonds, *& bibe ſuccum plantaginis.*

2. Annoint your viſage well and often with Hares bloud.

To know if a man be a Leper or no.

Let him bleed, and put the bloud into water, and if the bloud ſwim above, he is a Lepar, and if it deſcend, he is clean.

For ache in the loins.

Take Waybread, and Sanicle, ſtamp them, and put thereto Bores greaſe, *& forma emplaſtri calide dolori applica.*

For a ſcald Head.

1. Waſh thy head with Vinegar, and Cammomil ſtampt and mingled together, there is no better thing for the Scall. *Probat.*

2. Grinde white Hellebor, grinde it with Swines greaſe, *applica capiti.*

3. Take Culver dung, with Salt, and a little Vinegar, and ſtirre them well together, and therewith waſh thy head, *& ſanabis capitis faditates.*

Ad ornatum faciei.

Take freſh Bores greaſe, and the white of an Egg, and ſtamp them together, with a little pouder of Bayes, and therewith annoint the viſage, and it ſhall clear the skin, and make it white.

If the Liver rot.

Eat raw Parſely 9. dayes, and 6. dayes after eat Sage, and that will cleanſe that the Parſely hath wrought.

Note, All Hearbs whoſe roots be medicinable, are beſt in *Aprill.*

For ſtopping of the Pipes.

℞. Leaves and tender ſtocks of Horehound, ſtamp them and ſeeth

ſeeth them well in butter, then wring it through a cloth, cool it, and adde to that powder of Liquoriſe, and of Hyſop, mixe them together, and keep it in a Box, and when thou wilt, take a ſpoonfull, and temper it with hot wine, and uſe it when thou goeſt to bed.

Alind.

℞. A good quantity of Hyſop, ſeeth it in half a gallon of good wine, till half bee ſodden away, and let the ſick uſe it firſt and laſt, at evening hot, and at morning cold. *Probat.*

Alind.

℞. The joyce of Cinqueſoil ſtamped, and drinke a ſup thereof with wine or ale, and it ſhall clear thee of much flegm, above and beneath.

The Plague Water.

TAke a handfull of Sage and a handful of rue, and boil them in three pints of Malmſie, or Muſcadine, untill one pint be waſted, then take it off the fire, and ſtrain the wine from the hearbs, then put into the wine two penniworth of long Pepper, half an ounce of Ginger, and a quarter of an ounce of Nutmeg, all groſly bruiſed, and let it boil a little again: This done, take it off the fire, and diſſolve it in half an ounce of good *Venice* Triacle, and a quarter of an ounce of Mithridate, and put to it a quarter of a pint of ſtrong Angelica water; ſo keep it in a glaſſe cloſe ſtopped for your uſe: For preſervation you ſhall take every morning a ſpoonfull warm, and lay you down to ſweat upon it, and ſo continue to take it twice a day untill you perfectly recover. This water likewiſe cureth the ſmall Pox, the Meaſels, Surfets, and Peſtilentiall Fevers.

A Cordiall Water good for the Plague, Pox, Meaſels, all kind of Convulſions, Fevers, and all pain of the Stomack.

Take Sage, Roſemary, Rue, Celandine, Scabios, Agrimonie, Mugwort, Woormwood, Pimpernel, Dragon, *Cardnus benedictus*, *Roſa ſolis*, Betonie, Marigold leaves and flowers, Centurie,

2. A pigs turd burnt, and made into pouder, blown into the noſtrils.

3. The juyce of Smallage drunk reſtraineth bleeding. *Probat.*

4. *Succus menthæ & rutæ mixtus curat fluxum narium.*

Contra Sciaticam.

Stercora leporis temperata et calido vino applica forma emplaſtri dolori.

Freckens of the face.

1. Greaſe your face with oyle of Almonds, *& bibe ſuccum plantaginis.*

2. Annoint your viſage well and often with Hares bloud.

To know if a man be a Leper or no.

Let him bleed, and put the bloud into water, and if the bloud ſwim above, he is a Leper, and if it deſcend, he is clean.

For ache in the loins.

Take Waybread, and Sanicle, ſtamp them, and put thereto Bores greaſe, *& forma emplaſtri calide dolori applica.*

For a ſcald Head.

1. Waſh thy head with Vinegar, and Camomil ſtampt and mingled together, there is no better thing for the Scall. *Probat.*

2. Grinde white Hellebor, grinde it with Swines greaſe, *applica capiti.*

3. Take Culver dung, with Salt, and a little Vinegar, and ſtirre them well together, and therewith waſh thy head, *& ſanabit capitis faditatem.*

Ad ornatum faciei.

Take freſh Bores greaſe, and the white of an Egg, and ſtamp them together, with a little pouder of Bayes, and therewith annoint the viſage, and it ſhall clear the ſkin, and make it white.

If the Liver rot.

Eat raw Parſely 9. dayes, and 6. dayes after eat Sage, and that will cleanſe that the Parſely hath wrought.

Note, All Hearbs whoſe roots be medicinable, are beſt in *Aprill.*

For ſtopping of the Pipes.

℞. Leaves and tender ſtocks of Horehound, ſtamp them and ſeeth

ſeeth them well in butter, then wring it through a cloth, cool it, and adde to that powder of Liquorice, and of Hyſop, mixe them together, and keep it in a Box, and when thou wilt, take a ſpoonfull, and temper it with hot wine, and uſe it when thou goeſt to bed.

Aliud.

℞. A good quantity of Hyſop, ſeeth it in half a gallon of good wine, till half bee ſodden away, and let the ſick uſe it firſt and laſt, at evening hot, and at morning cold. *Probat.*

Aliud.

℞. The joyce of Cinquefoil ſtamped, and drinke a ſup thereof with wine or ale, and it ſhall clear thee of much flegm, above and beneath.

The Plague Water.

TAke a handfull of Sage and a handful of rue, and boil them in three pints of Malmſie, or Muſcadine, untill one pint be waſted, then take it off the fire, and ſtrain the wine from the hearbs, then put into the wine two penniworth of long Pepper, half an ounce of Ginger, and a quarter of an ounce of Nutmeg, all groſly bruiſed, and let it boil a little again: This done, take it off the fire, and diſſolve it in half an ounce of good *Venice* Triacle, and a quarter of an ounce of Mithridate, and put to it a quarter of a pint of ſtrong Angelica water; ſo keep it in a glaſſe cloſe ſtopped for your uſe: For preſervation you ſhall take every morning a ſpoonfull warm, and lay you down to ſweat upon it, and ſo continue to take it twice a day untill you perfectly recover. This water likewiſe cureth the ſmall Pox, the Meaſels, Surfets, and Peſtilentiall Fevers.

A Cordiall Water good for the Plague, Pox, Meaſels, all kind of Convulſions, Fevers, and all pain of the Stomack.

Take Sage, Roſemary, Rue, Celandine, Scabios, Agrimonie, Mugwort, Woormwood, Pimpernel, Dragon, *Carduus benedictus*, *Roſa ſolis*, Betonie, Marigold leaves and flowers, Centurie,

turie, Polipodium, Scurvie graſſe, of each a handfull, waſh them and ſwing them in a clean cloth till they be dry, then ſhred them ſmall, and take the roots of Zedoarie, Tormentill, *Enula campana*, Angelica, Licorice, of each half an ounce ſcraped, and ſliced, then take of the beſt white wine eight pints; put them all into an earthen pot well leaded, let them ſtand two dayes cloſe covered, and ſtirre them once in the day, then ſtill them in a Limbeck, with a temperate fire; it will be two dayes and a night in the ſtill: keep the firſt pint by it ſelf; of which you may take a ſpoonful at a time; of the next quart take twice ſo much; of the next pint you may give to little children a ſpoonful at a time. Lute the ſtill well, that no aire come forth, and keep it in cloſe glaſſes.

For a Child that hath the Ague.

Take the Hearb called Hartſhorn, ſtamp it, then mingle it with bay Salt, and three or four houres before the fit come apply it, ſpread upon a linnen cloth, to the Childs wriſts, and when the fit is paſt, apply a freſh one before the next fit, and in a few fits, God willing, ſhe ſhall be cured.

For a burning Fever.

Take red mints two handfull, boyle them in a quart of running water, to the conſumption of half, ſtrain it, and put thereto four or five ſpoonfuls of white Wine Vinegar, and as much Honey, boyle it to the height of a Sirrup.

Take of Endive two handfuls, boyle it in a quart of water, to the conſumption of half, take two ſpoonfulls of this, and one of the Sirrup, in the morning faſting, and at any other time you pleaſe.

For the Jaundies black or yellow.

Take of White Wine one pint, ſteep therein of the root of *Celidon*, the weight of twelve pence, of Saffron one pennyworth, a raſe of Turmarick; bruiſe all, and bind them in a fine peece of Laun, and let it infuſe in the Wine a night, drink

a part

a part thereof in the morning, one other part at noon, and the reſt at night.

To bring down the Flowers.

Take of Alligant, or Muskadine, or Clarret, a pint, burn it, and ſweeten it well with Sugar, put thereto two ſpoonfulls of Sallet oyle, then take a good Bead of Amber in pouder in a ſpoon with ſome of the wine after it, take it evening and morning.

To ſtay the Flowers.

Take Amber, Corrall, Pearl, Jeat, of each alike, grind them to a fine pouder, and ſearſe them; take thereof as much as will lye upon ſix pence with conſerve of Quinces, and drink after it a draught of new milk, uſe it every morning.

For the Mother.

Take a brown toſt of ſour bread of the nether cruſt, and waſh it with Vinegar, and put thereto black Sope, like as you would butter a toſt, and lay it under the Navill.

For the Stone.

Take Saxifrage, Pellitorie, Parſlie, Eyebright, wild Thime, of each two handfuls; of Raddiſh roots two or three, ſteep all in a pottle of red cowes milk a night, then ſtill it, make of this quantity two ſtillings.

You muſt take at a time nine ſpoonfuls, as much Reniſh or White wine, and the juice of a Lemon, ſweeten all with Sugar, and take it faſting, if your ſtomack be cold, ſlice a little Ginger, and put into it.

For a cold, cough, Ptiſſick, or any defect of the Lungs.

Take Horehound, Maiden hair, Liver-wort, Harts tongue, Germander, Hyſope, Agrimonie, of each a handfull, waſh them and boil them in ſix pints of running water in a pipkin, till four pints be conſumed at leaſt, ſtrain it, and put the liquor into another clean Pipkin, put thereto of the root of *Enula campana* in pouder and ſearſed one ounce, of Licorice ſo uſed two ounces, of pure honie eight or nine ſpoonfulls;

boyl it till it wax somewhat thick, then set it to cool: Take the quantity of half a nut at a time, as often as you please.

The best time to make it is in *May*.

For a Stitch.

Take of stale Ale, two pints, clarifie it, and boyl therein of the tops of green broom a handful, then sweeten it with Sugar, and give thereof to the sick warm to drink.

Also take Beer, make it very Salt, put a little Nutmeg thereto, and drinke thereof bloud-warm.

Apply upon the grief outward, Fennel seed, and Cammomile made wet with Malmsie, as hot as can be suffered, three or four dayes together.

Or take a toſt of Rie bread tosted on a gridiron, and spread Tar thick thereon, lay it hot next the skin, and let it lye 9, or 10 houres, and if the pain be not gone at first, apply it again.

For a Consumption.

Take a Leg of Veal, cut away the fat, and take a red Cock, scald him, and wash him clean, then let the Cock and Veal lye in water the space of three houres, seeth them with two pottles of fair water, and scum it clean: as the fat riseth, take it off, and seeth it till half be consumed, then put in a pottle of the best Claret wine, and let it seeth together till it come to a quart, clarifie it with three or four whites of Eggs; let it run through a Jelly bag; then set it on the fire again, and put to it of Sugar a pound, let it seeth a little, then drinke of it warm three or four spoonfuls at a time, as often as you please.

For the Green sickness.

Take an Orange, cut off the top, and pick out some of the meat, then put therein a little Saffron, roſt it gently, when it is rosted, put it presently into a pint of white Wine, keep it covered, and drink thereof fasting.

A speciall Water for all Sores.

Take of running water four pints, of Sage, Smallage, of each

each three handfulls, of Houſleek a handfull and a half, ſeeth them together to the conſumption of half, then ſtrain it, take of Allum two ounces, of white Copperis an ounce and a half, of Camphire two drachms, beat all ſeverally into fine pouder, put all into the water, and let it boyle a little, then put thereto of clarified Honie half a pint, and let it ſimper a while, then reſerve it in a glaſſe cloſe ſtopped.

Waſh the ſore therewith, and wet a cloth therein, and lay thereto; if it heal too faſt, lay dry lint therein.

For the trembling of the Heart.

Take a ſpoonfull of the ſpirit of Tartar when you find your ſelf troubled.

Or take *Lignum aloes, Riponticum, Eupatorium*, red Sanders, of each two ounces, beat them, and boyle them in ſix pints of fair water till two pints be conſumed; of the four pints that remain, being ſtrained, make a Sirrup with Sugar, and while it is hot, put thereto of Saffron one ſcruple, of Ginger one drachm, of Muſk two carets, Cloves, Nutmegs, of each a ſcruple and a half, keep it in a glaſſe cloſe ſhut, take thereof a drachm at a time in a little Broth, or Burrage water, faſting.

For a Flux of the Womb.

Take Chalke finely ſcraped, ſtir thereof in whites of Eggs till it be thick, ſpread thereof on brown paper, and lay it on a Gridiron on the fire untill it ſtiffen a little, bind it hot upon the Navill.

Take Milk, and ſet it on the fire, when it ſeeths, throw in a peice of Allum, which will turn it to a Poſſet, of the thin thereof, give a Gliſter in the morning, and at four in the afternoon.

A purging drink for ſuperfluous humours, for Aches in the joynts, ſinewes, and for Agues.

Take Sarſaperilla, Saſafraſs, Polipodium, of each a handfull,

Hermodactiſes the third part of an ounce, Licorice one ounce, cut and ſlice the abovenamed, and put them into a new Pipkin glaſſed, and having a cover, and put thereto five quarts of ſpring water, let all infuſe four and twenty houres, then put thereto of Fennell ſeed two ounces, Raiſins of the Sun ſtoned and picked four ounces, *Carduus benedictus*, red Sage, Agrimony, Maiden-hair, of each a handfull, put all into the Pipkin, and cloſe it with paſte, ſet it within a pan of warm water on the fire, and let it boyle two houres, then put thereto of *Sena* one ounce, let it boyle again half a quarter of an hour, and take it out, letting it ſtand covered two houres, then ſtrain it without wringing, and keep it in a glaſſe or ſtone bottle.

You muſt take at a time half a pint in the morning, and faſt one hour after, it will not purge in five or ſix houres, you may uſe it at any time in the year, but in extream heat, and in froſts.

A pretious Eye-water for any diſeaſe of the Eyes, often proved.

Take of the beſt white Wine two little glaſſe fulls, of white Roſe water half a pint, of the water of Selendine, Fennell, Eyebright, and Rue, of each two ounces, of prepared Tutia ſix ounces, of Cloves as much, Sugar roſate, a drachm, of Camphire, and Aloes, each half a drachm.

The Tutia is thus prepared.

In a Cruſible (ſuch as the Goldſmiths uſe) put your Tutia and with a charcoale fire let it be made red hot ſix ſeverall times, and every time quenched in Roſe-water and Wine mixt together; the laſt time caſt the water away, and grinde the Tutia to very fine powder.

You muſt mix the Aloes with the water after this manner

Put the Aloes in a clean Morter, and pour upon it of the mixt waters, with the Peſtill grinde it too and fro, and as it mixeth with the water pour it off, putting more water to it, till it be all diſſolved.

T.

To bring the Camphire to powder.

In a clean Morter beat one Almond, then put in the Camphire, and beat it to a fine powder, without which it will not come to a powder.

Likewiſe beat all the Cloves to a fine powder, then mix all together in a ſtrong glaſſe, ſtop it cloſe and lute it, that no air enter, and let it ſtand forty dayes and nights abroad in the hotteſt time of ſummer, and ſhake it well thrice a day.

The uſe.

Drop a drop of the water into the eye thrice a day with a black Hens Feather, the infirm lying on their back, and ſtirring the eye up and down.

If there be any thing grow upon the eye.

Take four drops of oyle of Amber rectified, and mix with half an ounce of the water, dreſſe the eye as before.

For any Ague.

Take a quarter of a pint of Canary Sack, put into it a pennyworth of oyle of Spike, a pennyworth of Sirrup of Poppyes, and one grain of Bezar, mingle theſe together, and let them ſtand infuſed all night, and exhibite it next morning to the Patient faſting.

For an Ague.

Boyle two ounces of Roch in a Pipkin, in a pint of Ale, about a quarter of an hour or better, then give the party grieved to drink of it pretty warm, ſome two houres before the fit cometh, about half of it, and what the party cannot drink at the firſt draught, let it be warmed againſt the ſecond fit, and give it as before, after two houres be paſt, let the party drink as much poſſet drink as he can.

Another.

Take the quantity of a Wallnut of black Sope, and three times as much crown Sope, mix them together, then ſhred a pretty quantity of Rue, and half a ſpoonfull of Pepper finely beaten, and a quarter of a ſpoonfull of fine wheat flour; mingle

gle all these together, then take as much strong Beer as will make it spread upon a linnen cloth, whereof make two plaisters, and lay to each wrist one, and sow them fast on for nine dayes; this must be applied as the cold fitt beginneth to come upon them.

To make Pills to cleanse the backe.

Boyle *Venice* Turpentine in Plantain water, then take the Turpentine, and bray it in a Morter to very fine powder, take the powder and mingle it with powder of white Amber, powder of *Oculorum cancrorum*, and powder of Nutmeg, of each half a drachm: mix them up into Pills, and take three of them in a morning.

A Bath.

Take Mallow leaves, Violet leaves, Endive, Motherwort, Mugwort, Rose leaves, Lettice, Cammomill, Bay leaves; boyle of all these one handfull, in a sufficient quantity of pure running water, and set in the Bath about an hour, then goe into a warm bed and sweat awhile, and when you come out of your sweat, and are pretty cool, eat Strawberries and Sugar, this will clear the body and purifie the blood.

For the Cough of the Lungs, and defluxions.

You may take sometimes of Sirrup magistrall, of Scabious and of *Oxymell Jurianizans*, of each one ounce, and of *Diacodium* half an ounce, and of Sirrup of *Diasceres* half an ounce: Mingle these all well together, and mingle with it also a drachm of pure flower of Sulphur finely searced; and take of this the quantity of a large Nutmeg three or four times in a day, at morning, an hour before dinner, an hour before supper, and last at night; it will cut the flegm, and carry it gently away, without any perturbation or violent trouble of coughing, and cause quiet rest.

To

To cauſe a woman to have her Flowers.

Take of Gladwin Roots about a handful, boyle them in Vinegar, or in white Wine till they be very tender, and after put this into a Veſſel on the ground in a cloſe ſtool, ſo that the woman may ſit over it very cloſe ſtopped, ſo that the heat may ſtrike up into her body: This Medicine is reported never to fail, but to bring them down: But you muſt have a ſpeciall care that no woman being with child have this Medicine adminiſtred to her.

For the Cough of the Lungs.

Take of Coltsfoot two handfuls, of Hyſop, and the tops of red Nettles, of each one handful, of Horehound, and Maidenhair, of each half a handfull, of Raiſins of the ſun, having their ſtones taken out three ounces, of Liquorice ſliced half an ounce, and of Elecampane roots ſliced one ounce, of Anniſeeds half an ounce groſly bruiſed, boil all theſe together in a gallon of water in an earthen Pipkin with a gentle fire, till the third part be boyled away, then ſtrein it, and take a quart of the decoction, and put to it two ounces of Sugar-Candie beaten, and let it boil a little over the fire again, till the Sugar Candie be melted, then take it off the fire, and put it up into a glaſſe cloſe ſtopped, and drinke of it three or four ſpoonfuls morning and evening ſo long as it laſteth, a little warmed.

For Cramp or Numneſſe.

Take a penniworth of Saffron, put it into a little bag, then put it into three ounces of Roſewater, and ſtir it well in the Roſewater, then take four penniworth of Camphire, and infuſe that in the Roſewater, and being ſo infuſed and mixed; chafe the place with it warm, and ſmell to it, as he bathes the place.

For

For a Cough, Winde, and a cold Stomack.

Take four ounces of good Anniſe-ſeed water, mingle it with one ounce of ſpirit of Mint, and diſſolve it with two ounces of pure white Sugar candie, beaten into very fine pouder; ſet it upon a chafingdiſh of coals in a peuter diſh, and when it beginneth to walm, burn it with a paper as you doe wine, ſtirring it well together with a ſpoon, then take it off the fire, and evening and morning, take a good ſpoonful of it firſt and laſt. It will comfort the ſtomack, and is good againſt cough and winde.

For a Cough and Conſumption.

Take of Lungwort, Liverwort, Hyſop, Violet, and Strawbrrie leaves of each one handful, Licorice ſliced, and ſcraped, Anniſe-ſeeds, and Fennel-ſeeds, of each one penniworth a little bruiſed, a Parſly and a Fennel root clean ſcraped, pithed, and cut into ſmall peeces, twelve figs ſliced, four ounces of good great Raiſins having their ſtones taken out; boyl all theſe together in a pottle of clear running water, till it come to three pints, then put into it two ounces of pure white hard Sugar, diſſolve it upon the fire with the other decoction, then take it off, ſtrein it, and drink thrice a day of it, that is in the morning, about four in the afternoon, and laſt at night, three or four ounces of it at a time, and it will aſſwage the drineſs and thirſt, and open the obſtructions and ſtoppings of the Liver and Spleen, and cauſe your Flegm to com away with more eaſe.

For a Cold Dropſie.

Take *Olibanum*, and roſt it in a Fig, and apply it to their great Toe: But if they be ſwelled in their face or head; then take a new layd Egg roaſted hard, take out the yolk, and put into the hole ſo much Cummin Seed as will fill it, and apply it as hot as it may be endured to the nape of the neck.

For

For the Dropsie.

Take a pottle of White or Rhenish Wine, an ounce of Cinnamon, and a pint of green Broom ashes, put them together in an earthen pot eight and forty houres, the Cinnamon being first bruised; stirre them all often, and then put them up into a white Cotten bag, and let the liquor drain out of them, put it up again twice upon the lees, and then use four times a day of it, drink it cold, in the morning, one hour before dinner, one hour before supper, and when you goe to bed, at each time drink a quarter of a pint; if the greif be not fully removed, use a second or third pottle so made up, but with most persons one pottle sufficeth.

For an Ague.

Take as much black Sope as a Wallnut, and three times as much crown Sope, and mingle them together, then shred about a pugill of Rue, and put thereto half a spoonfull of Pepper very finely beaten, and with a quarter of a spoonfull of fine wheat flour, or as much as shall suffice; mingle all these together, then take as much strong Beer as will make it spread upon a linnen cloth, and make it up into two plaisters, and apply to each wrist one, and keep them fast on for nine dayes together; you must apply the plaisters just as the cold fit beginneth to come upon them.

Sweat is held by all experienced Phisitians, to be very good to cure an Ague, but they must be put into their sweat before the cold fit come upon them; you must use this twice or thrice before the Ague will be quite cured; and let them drink no other drink during their sweat but *Aqua vitæ* and small Beer mingled together, but you must not make it too strong of the *Aqua vitæ*.

To comfort and strengthen the Joynts and Sinewes.

℞. Of the flowers and seeds of Saint *Johns* Wort three

ounces, steep them three dayes in sufficient Wine, and then seeth them in a brazen Vessell till the Wine be consumed, then strain them, and put to the straining as much of fresh Saint *Johns* Wort stamped, and steep it again three dayes, and afterward add thereunto, of Turpentine three ounces, of old Oyle eight ounces, of Saffron one scruple, of Mastick ℥. ß. of Myrrh, of Frankincense, *ana.* ℥ ii. ß, afterward put in the straining the space of a moneth, of the flowers and seed of Saint *Johns* Wort one handfull and half, of Madder brayed, of fine grain wherewith Scarlet is died, *ana.* three drachms, of the Juyce of Yarrow two ounces, seeth them to the consumption of the Juyce, with earth Wormes washed with Wine two ounces, and a little Wine odoriferous.

For obstructions of Liver and Spleen.

℞. Flowers of Burrage, Bugloss, Marigolds, Violets, Endive, of each a handfull, Dates stoned three ounces, of the best blew Currans two ounces, sweet Fennell-seed halfan ounce, Graines and Coriander, of each one drachm, whole brown Watercresses nine leaves, Hyssop stripped downwards nine little branches, of french Barly three ounces; boyl all these together in a pottle of spring water till a third part be consumed, then strain it, and when it is strained adde of the conserve of Barberries three ounces, Sirrup of Lemons and of Quinces, of each three ounces, this is to be taken morning and evening, nine spoonfuls at a time.

The Flowers are to be had at the Apothecaries, dry all the year.

For the Palsie in the head.

For the Palsie in the head, take of the oyles, of Amber, Fox, and Beaver, and mingle them together, and annoint the nape of the neck with them evening and morning, chafe it in with a warm hand, and chafingdish of hot coales.

And take of the oyle of Amber alone, and with your finger put

put some of it every morning into your nose, and take two or three drops of it, and rub it into your head upon the mould thereof.

And take two or three drops of the same Oyle, and put it into your Beer or Ale for your mornings draught, especially at the change or full of the Moon, for four or five dayes together.

Be sure to keep warm, and avoid going abroad in rain, misty, or moist weather.

Oyle of Saint Johns *Wort for ache and pain.*

Take a quart of Sallet oyle, put thereto a quart of flowers of Saint *Johns* Wort well picked, let them lie therein all the summer, untill the seeds of that hearb be ripe, the glasse must be kept warm, either in the Sun or in water, all the summer untill the seeds be ripe, then put in a quart of Saint *Johns* Wort seeds whole, and so let it stand twelve houres, the glasse being kept open, then you must seeth the oyle eight houres, the water in the pot full as high as the oyle in the glasse, when it is cold strain it, that the seed remain not in it, and so keep it for your use.

For the knitting together and strengthning of bones.

Give inwardly Knotgrasse, Plantain, or Ribwort water, with Sirrup of the greater Comfrey, to three spoonfuls of the water exhibit one of the sirrup, so often as they use it: There are also *Alimentary Potions* prescribed for this purpose in the Dilutentatories.

For the Courses.

When you give *Oculos cancrorum* (truly called *Lapides cancrinos*) to provoke a womans Courses, you must give her almost a spoonfull of it, mixed with some water of Motherwort, called *Artemisia*, causing her to drink a good glass-full

of the water immediately after it; the best time to exhibite it, is to give it hot in the morning by four of the clock, and let her sleep after it, you must give it about those times she ordinarily expecteth her Courses; if you cannot get Mother-wort water, you may use in stead of it Pennyroyall water.

You may dissolve your powder of *Lapidum cancrorum*, either with juyce of Lemons, or with distilled Vinegar, and spirit of Vitriol; If you put a greater proportion of Vitriol, then of the other, it will sooner dissolve, you need but cover it with the juyce or spirits, and after some few houres poure off the spirits from the powder.

A Cordiall excellent good for melancholy, passing and trembling of the heart, swounding, fainting, dulnesse, and rawnesse of the stomack, and also for many other greifs arising from a cold and moist complexion, often proved with happy successe.

Take of Saffron half an ounce, of Angelica roots finely sliced one ounce, of Cloves six drachms, Balm two handfuls, Rosemary tops four handfuls, shread the hearbs and roots, and beat the spices grosly, then put them, with half a pound of Sugar, into three pints of small Cinnamon water, or of small *Aqua vitæ*, and let them stand infused three or four dayes together, after boyle them, and let the *Aqua vitæ* burn, stirring them well together, till near a pint thereof be consumed away, then strain it, and when it is settled poure off the clear from the bottome; keep the clear for your own use, and reserve the bottome, which you may give away unto poor people, for it will be good and comfortable, though not so strong: The way to use it, is to take every morning fasting a spoonfull, and after every meal, at each severall time, a spoonfull.

A sudden way to make up this excellent Cordiall.

Take of the best of Doctor *Mountfords* water, ℥ *una.* ℥. iii.
Of very good Angelica water

Of

Of Clove water,
Of Roſemary water, } *ana.* ℥. iiii.
Of Balm water,
Of ſpirit of Saffron ℥. ii.

Mingle all theſe together, and with as much ſirrup of pure Sugar as ſhall ſuffice mingled, make it up, and put into either of theſe two Medicines, of Musk and Ambergreaſe, of each a grain. Both theſe are excellent Cordials for all the greifes before rehearſed.

Pills to purge flegm and Wind.

Take of the beſt Aloes ſuccotrina nine drachms, of Rubarb, Jallop, and Agarick, of each ſix drachms, of Maſtick four drachms, of red Roſe leaves three drachms, let all theſe be beaten ſeverally into very fine powder, and ſcarced, then mix them well, and beat them up into a paſte, with ſirrup of damask Roſes as much as ſhall ſuffice, at the end add unto it twenty drops of oyle of Anniſeeds: when you have occaſion to uſe theſe Pills, take about two ſcruples thereof for one doſe made up into three Pills.

For the Gout.

Take of new extracted Honey two ſpoonfuls, a pennyworth of red Nettle ſeeds finely bruiſed, mingle them well together, and apply it to the Gout: Let the party drink every third day for a ſevennight in the morning in his bed half a pint of new Milk of a red or black Cow.

For the Gout, My Lord Denni's *Medicine.*

Take Burdocks leaves and ſtalks, cut them ſmall, and ſtamp them very ſmall, then ſtrain them, and cleanſe them, and when you have ſo done put them into glaſſes, and put pure oyle of Olives a top of them, and ſtop it cloſe from the air, and when you would uſe it for the Gout, poure it into a porrenger and warm

warm it, and wet linnen clothes in it, and apply it warm to the greived place, warming your clothes one after another, as they grow cold that are on.

Another, very good for the Gout.

Take the Yest of Ale, and spread it upon brown paper, and apply it upon the greived place pretty warm, the space of twelve houres: some first warm the pickle of Olives, and then bath the greived place therewith, putting their feet into it, and after use the former Medicine.

My Lord *Denni*'s Medicine must not be taken till three dayes after the change of the Moon, then after it must be taken six dayes together, then six dayes before the full it must be taken twice a day.

To stay the Courses when they come down too violently.

Take half a drachm or a drachm of *Diascordium*, dissolve it in a drachm of posset Ale, wherein formerly hath been boyled half a handfull of Shepherds purse, and as much knotgrasse, and of the greater Comfrey, and drink thereof a good draught at a time morning and evening.

For the Whites.

Take a quarter of a handfull of white Archangell, Plantain, Sheaphards purse, and of the greater Comfrey, of each half a handfull, of the hearbs Horse-taile, and Cats-taile, of each half a handfull, boyle all these in two quarts of Milk till half be consumed away, then strain it, and sweeten it with good white Sugar Candy finely beaten, and drink of it twice a day for ten or fifteen dayes together.

To keep the body soluble, and to purifie the blood.

Take Maydenhair, wild Germander, wood-Sorrell, and Balm,

Balm, of each a pugill, of wild Mercury half a handfull, of damask Roſes two handfuls, of clarified Whey ſix pints, let it ſtand ſcalding hot for an houre ſtirring it ſometimes, after an hour is paſt ſtrain it, and drink it twice or thrice a day a good draught of it; and if you waſh your hands in Beef broth after your taking it, it will take away all roughneſſe and haires of the hands, it may be taken ſafe of a woman with child

For the green Sickneſſe, or yellow Jaundies.

For cure hereof firſt purge univerſally with this or the like purgation. ℞. of *Hiera picra* four ſcruples, of Rubarb, and Trochiſces of Agarick, of each half a drachm, of raſped Ivory, and Hartſhorn, of each half a ſcruple, of Cinnamon ſix graines, of Saffron four graines, of *Diacatholicon* half an ounce; infuſe theſe things in the Whey of Cows Milk, or in the diſtilled water of *Alkekengie*, or in Dodder water, or Endive water, you may adde *Oxymel* thereto.

An Electuary for the green Sickneſſe.

Take of *Diatrion ſantalon*, and *Diarrhodon abbatis*, of each one drachm, of *Diacurcuma*, and confection of *Alkermes*, of each half an ounce, of *Diamargariton frigidum*, and *Calidum*, of each two drachms, of raſped Ivory, and Hartſhorn, of each one drachm, of all theſe make an Electuary, and give it evening and morning by it ſelf, or with Dodder or Endive water, the doſe is one drachm, *pro tempore uno*.

An excellent Powder for the green Sickneſſe.

℞. four ſcruples of Gentian made into fine powder, of raſped Ivory, and Hartſhorn, of each two ſcruples; make theſe into a fine powder, and give a ſpoonfull thereof with white Wine, or the like, at once.

Another

Another Medicine.

℞. Three or four spoonfuls of flemish Madder, boyle it in two quarts of white Wine, with a peice of Sugar, to the consumption of half of it, strain it, and let the Maiden drink thereof morning and evening a good draught warm, and walk, or use some exercise to heat the body, but take no cold; use this for eleven or twelve dayes together.

A singular purging Potion against the green Sickness, and all opilations of the Liver, and causeth young Maids to look fresh, and fair, and cherry-cheek'd, and will bring down their Courses, the stopping whereof causeth this greif, and it is good against all manner of itch, scabs, breaking out, and mangines of the body, purifying the blood from all corruption.

℞. Of the roots of Monkes Rubarb, that is red Dock, and of red Madder, *ana.* half a pound, of Sena four ounces, of Anniseseed, and Licorice, of each two ounces, of Scabious, and Agrimony, of each one handfull; slice the roots of Rubarb, and bruise the Anniseseed and Licoriee, break the hearbs small, and put them all into a pot with four gallons of strong Ale, and infuse them all the space of three dayes, then drink of this drink, for your ordinary drink, for three weeks at the least, the longer the better, and make new as need requireth; it cureth the Dropsie, and yellow Jaundies also, if you put in of Cammomill one handfull.

For the green Sickness, or Jaundies.

℞. Of white Briony root sliced half an ounce, boyle it in a pint of Ale gently a quarter of an hour, and drink a good draught thereof, and swear, and in your swear drink it all, or as much as you can, the next day make new and drink again, but without sweating, and use some exercise to keep the body warm; use this last order twelve dayes together, use good

good Cordials and Reſtoratives, with ſirrup and conſerve of Fumitory.

For the green Sickneſſe, and Jaundies.

Boyle of Rue, and Sage, of each a bundle, in a quart or three pints of Ale, with one ſcruple of Saffron.

To cure this diſeaſe, the Electuary of Steel is excellent, if the body be firſt purged, for it doth open all obſtructions: but the Patient muſt uſe ſome exerciſe after the taking it, to ſtirre up naturall heat the better; the doſe is half an ounce at a time to take of it.

The Steel for the Electuary is thus prepared.

℞. Of the filings of the beſt Iron, or Steel, as much as you pleaſe, grinde it ſubtilly and finely, upon a Porphiry, or red Marble ſtone, with Vinegar, then dry it at the Sun, or at the fire, and grinde it again with Vinegar as at the firſt, and doe thus ſeven times one after another, and thus you have the Steel prepared fit for you.

The Electuary of Steel is made up thus.

℞. Of the filings of Steel ſo prepared half an ounce, Cinnamon, Nutmegs condited, of each three drachms, of choſen Rubarb two drachms, of the ſpecies of *Aromaticum roſatum* half a drachm, of choſen Honey, and of fine white Sugar, of each one pound and one ounce; mingle theſe all together over a ſoft fire, and make it up into an Electuary. After the taking of this Electuary, let the Patient in all caſes uſe ſome bodily exerciſes, being firſt univerſally purged, for this Electuary is moſt excellent againſt all obſtructions of the Liver, Spleen, or other diſeaſe, and for the green Sickneſſe.

For the green Sickneſſe, or green Jaundis.

The green Sickneſſe, or Jaundies cometh of yellow choller,

mixed with corrupt or putrified flegm, and corruption of bloud, debility of nature, and faintneſſe of heart; it happeneth alſo when the Liver is weakened that it cannot convert the nouriſhment into bloud, but the digeſtion is raw and crude, ſo that the whole body is filled with water and flegm inſtead of good bloud; it is cheifly found in young Maidens, who deſire to abate their freſh colours, and, as they conceive, to be fine, and fair, and fooliſhly feed upon traſh (which altereth the colour and ſtate of their bodies) as of unripe Apples, Peares, Plums, Cherries, and raw Fruits, and Hearbs, or Meale, Wheat, Barly, raw Milk, Chalk, Lime, and the like, and they that have this diſeaſe are very pale and greeniſh; if they chance to cut their finger, no bloud, but water, will follow; they feele great pain in their head, with continuall beating, are faint, ſhort-breathed, and their naturall Flowers are ſtopped and ſtayed, to the prevention and cure whereof, the body muſt firſt be well and orderly purged, as by the Medicines before preſcribed.

FINIS.

The Table for the Child-Bearers Cabinet.

WHat things are to be taken heed of in the two first Moneths page 1
Orders for the third moneth 2
From the fourth moneth 3
From the fifth, sixth, and seventh moneth ibid
In the eighth moneth 4
In the ninth moneth 5
A Liniment 6
The Fomentation ibid
The Bath 7
Suffumigations of the Genitals to facilitate delivery ibid
What meat is most usefull 8
What manner of Chamber the woman with child should lye in ibid
What is to be done at the Birth ibid
How and wherewith the child-bed womans bed ought to be furnished 9
To whom the seat may agree and be fit ibid
What the Midwife shall doe in the very moment of the Birth ibid
What to be done when the Infant is come into the world 10
If the Secondines break not readily 11
What is to be done after the child is born, if yet the Secondine, or after-Birth be retained ibid
Another approved Remedie for drawing them forth 12
Another Receipt ibid.
To draw forth a dead child ibid
How the bellies of Child-bearing women, being costive or bound, may be loosned 13
What things are to be applyed to the naturall or Secret Parts ibid
The Fomentation ibid

Another 14
An Ointment ibid.
A Girdle for the Belly ibid.
The order from the seventh day after the woman is brought to bed 15
On the eighth day ibid.
On the ninth day ibid.
A Liniment to scatter and disperse the Milk ibid.
When, and what Bath they must use 16
Another 17
Against the gripings of the belly in Children ibid.
Outward Remedies for the same ibid.
Inward helps in their meats ibid.
A Drink ibid.
The government of the Nurse 18
The Care of the Infant 19
A Bath of sweet water very profitable for Children, as by whose meanes they may grow up and increase 20.
The diseases of Infants 21
The diseases and symptomes proceeding from the birth in women with child ibid.
Against the Rupture of the Cods, and perinæum, *and the part between the rising of the Yeard and the Fundament, which proceedeth from difficulty of bringing forth* 22
For windinesse, or Collick of the Belly 23
For the Itch ibid.
For the Flux of the blood 24
For falling down of the Matrix from the birth ibid.
For the Piles after the birth 25
Against pain of the Breasts contracted by too much Milk ibid.
For the Imposthume of the Breasts ibid.
What is to be administred to the Child after it is born, for the first thing it taketh 27
For Infants troubled with wind and flegm 28
A most excellent Medicine to cause Children to teeth easily ibid.
For Agues in Children ibid.
For Wormes in Children ibid.
For Heart-Wormes 29

The Cure ibid.
To cause a young Child to goe to stool ibid.
Another certain Experiment. ibid.

The Table of the Cures for severall Diseases.

FOr Ach in the bones 33
For all Aches, and lame Members ibid.
An Ointment for all Aches which come from cold causes, shrunken Sinewes, straines in man or beast, it is incomparable, and will keep forty yeares, but it must be made onely in May 34
To counterfeit beyond-Sea Azure ibid.
To know good Azure *and pure* 35
For an Ague ibid.
For a Tertian, or a double Tertian Ague ibid.
For a short Breath ibid.
An Electuary for the shortnesse of Breath. 36
For a Bruise or Squat ibid.
A Restorative for the back 37
For Aches in the Back ibid.
For bleeding at the Nose ibid.
For burning or Scalding ibid.
For a Cough of the Lungs 38
For purging of Colds, Coughs, and Comforting the Lungs ibid.
A Julep for a Cough 39
Another ibid.
For a Canker in the Mouth ibid.
For a Consumption and Cough of the Lungs 40
For Collick, and paines in the Back ibid.
For the Cramp 41
For a Canker ibid.
Another ibid.
For a Canker in the Lips ibid.
A water for a Consumption ibid.
For the Cough 42

For

For a Cough or ſhortneſs of Breath ibid.
For a Conſumption ibid.
For the Dropſie 43
Another ibid
For pains in the Eyes ibid
For ſore Eyes by ſalt Rheum ibid
To cleer the Eye-ſight 44
For the Flux ibid
Another 45
For the bloudie Flux ibid
Another for the ſame ibid
Another for the ſame 46
Another for the ſame ibid
An Ointment for the Flux 47
For all Fluxes of bloud, and other Fluxes, pains in the back or Liver, and for inward effects ibid
A Powder for the Flux 48
A Clyſter ibid
For Morphew, or Scurf of the face or Skin ibid
To blanch the Face ibid
To make the Skin ſmooth. 49
For the Morphew and Freckles ibid
For the Gout, or Ache in the joynts ibid
For the Gout or Bone-ach ibid
For the Gout, or Joynt-ach 50
For the Gout ibid
For the Gout or Bone-ach ibid
Hermes Tree ibid
A Plaiſter to help any Stitch, or Impoſthume whereſoever 51
For an Impoſthume of the Stomack ibid
A good Oyle to bring in Joynts that have been out for the ſpace of ſeven years, to give ſtrength to veins and ſinnews, and to keep them brought in, in their places ibid
For the black Jaundies 52
Another for the ſame ibid
To make Hartſhorn Jelly. 53
For the yellow Jaundies. ibid

Another

Another for the ſame ibid.
For a lame Leg 54
For the ſame ibid.
For chopt Lips 55
A Drink for the Cough of the Lungs, and Conſumption ibid.
To make a Laxative Whey ibid.
A good Laxative for a Child ibid.
To cauſe Looſeneſſe. 56
For a coſtive by burnt Choller. ibid.
For Rheume procuring a Cough of the Lungs ibid.
A Drink for the Cough of the Lungs 57
A cooling Almond Milk ibid.
A Water to reſtore Nature ibid.
To reſtore Nature conſumed 58
For the French Pox ibid
Another 59
Another ibid
A Poſſet good in all cold Agues, or Peſtilentiall Diſeaſes. ibid
The Plague Water 60
An Antidote againſt the Peſtilence, by Dr. *B.* ibid
For the ſinking Pulſe 61
Another ibid
To reſtore loſt Speech ibid
To reſtore ſpeech to an Apoplectick ibid
A Reſtorative Electuary ibid
A Reſtorative good in all diſeaſes 62
For the Rickets ibid.
Doctor Vanhecks *Roſa Vitæ* 63
A Sear-cloth for divers cauſes. 64
For the Stone 65
For the Stone, Straugury, and Collick ibid.
For the Stone in the Bladder ibid.
To break and drive out the Stone ibid.
To cauſe Urine, and break the Stone ibid,
For the Stone 66
For the Stone in the Reines and Bladder ibid.
A Poſſet for the Stone 67

For the Spleen	ibid.
Another	ibid.
For Swelling of Armes, Legs, and Feet	ibid.
For Sinewes, and Nerves, cut asunder	68
For Bruises, or streined Sinewes	ibid.
For shrinking of Sinewes	ibid.
For Sinewes shrunk, and to supple impotent Limbs	69
To cure an old Sore.	ibid.
For the Scurvy	ibid.
To cool the Skin, and heal a Sore	70
To help paines in the Stomack	ibid.
An Ointment for the Stomack	ibid.
For the pricking of a Thorn	71
To draw a Thorn or Splinter out of the flesh	ibid
For the Tooth-ach	ibid
To keep Teeth White, and kill the Worms	ibid
To take away a Wen	ibid

A Table for the Treatise concerning the Plague and Small Pox.

WHat the Plague is	1
Cause of the Plague	ibid
Warnings of the Plague to come	3
How to prevent the Plague	4
A good perfume in Summer season	5
A good perfume in Winter Season	ibid
An excellent good preservative against the Plague	6
Another preservative	ibid
Another very good	7
An Excellent Quilt or Bag	8
Another Bag	ibid
A Pomander good in the Summer time	9
Another for the Winter season	ibid

A good Nodule for the Summer ſeaſon ibid
Another Nodule for the Winter ſeaſon ibid
A Noſegay for the ſame purpoſe 10
A Suppoſitory ibid
A good Clyſter 11
How to make Raiſins laxative ibid
A good Ointment to keep one ſoluble ibid
Good Pills to keep one ſoluble, and they doe alſo reſiſt the Peſtilence 12
Pills good to purge 13
A good purging Potion ibid
A Purging powder for ſuch as cannot take Pills 14
Flours ſtopt, how to provoke them ibid
Iſſues commended againſt the Plague ibid
What diet we ought to keep 15
What for your Pottage you may take in the Summer 16
What exerciſe and Order is to be kept 17
What Orders Magiſtrates and Rulers of Cities and Towns ſhall cauſe to bee obſerved 18
What you muſt doe when you go to viſit the ſick 19
The ſigns of the Infection 21
Good ſigns ibid
Evill ſigns ibid
The means how to cure the Plague 23
An excellent Powder to expell the Plague 26
Another good powder ibid
A good Opiat to expel Venome, and to provoke ſweat 27
Another excellent good means for the ſame ibid
An excellent good water againſt the Plague, and divers other diſeaſes, which is to be made in May or June 28
Directions what the Patient muſt doe after the taking of the Cordiall ibid
A good defenſative Unguent 29
Epithemation ibid
Another ibid
A Quilt for the Heart 30
A Cordial Julip ibid
Another ibid
A Julip to quench thirſt 31

The Table.

A Julep to quench thirſt, and to reſiſt Veneneſitie 32
A good purgation in a ſtrong body 33
Another in a pletherick and full bodie ibid
A good purgation for a weak bodie ibid
Another gentle purgation 34
A good Cordial to be taken after Purging ibid
Another good Cordial to be given where great heat is ibid
A good Cordial Potion ibid
What Symptoms often chance, and the manner how to help them 35
For lightneſſe of the head through want of ſleep ibid
An Ointment to provoke ſleep ibid
For raving and raging ibid
A good Sacculus *for raving and raging* 36
An Aphtham *to help it* ibid
A good Gargariſm for the mouth ibid
Vomiting extreamly how to help it ibid
A good Bag for the Soomack 37
Yex, or yexing to ſtay it ibid
Flix how to ſtop it 38
Epithemation for the heart ibid
The generall cure of a Botch when it appeareth outwardly 39
A good Maturative ibid
Another ibid
Another where no Inflammation is 40
A Digeſtive ibid
A Digeſtive Cataplaſm ibid
How to bring the Botch out, that lieth deep within the body or fleſh 41
A good Maturative Cataplaſm ibid
Another 42
Another which is ſooner made ibid
A Veſicatorie ibid
When the Botch will not come to Maturation, but continueth alwayes hard 43
An Epithemation ibid
A Digeſtive ibid
What is to be done when the Botch ſtrikes in again 44
How to draw a Botch from one place to another, and ſo to diſcuſs him

him without breaking ibid
Epithemation 45
How to know a Carbuncle or blain, as alſo the cure of the ſame 46
The cure of the Carbuncle 47
A Maturative Cataplaſm ibid
Mundificative Anodines ibid
Another Mundificative ibid
When the Carbuncle doth come with great pain and Inflammation 48
A Bag good againſt it ibid
A Cataplaſm 49

The Table of the Treatiſe concerning the Cure of the Small Pox.

WHat the ſmall Pox and Meaſels are, and whereof they proceed 50
What the Meaſels or Males are 51
The cauſe of the Pox and Meaſels ibid
To know the ſigns when one is infected, as alſo the good and ill ſigns in the diſeaſe 52
How to know of what humours this diſeaſe cometh 53
How to cure the Meaſels or ſmall Pox 54
A Clyſter 55
How to preſerve the eyes ibid
What is to be done when the Pox or Meaſels are ſlow in coming forth 57
Another good drink to expell the Pox or Meaſels ibid
Epithemation for the heart 58
How to quench the thirſt ibid
What is to be done when all the Pox are come out ibid
When the Pox, after they be come out, doe not grow to maturation, how you ſhall help it 60
How to help ulceration ibid
A very good Unguent for the ſame purpoſe 61
For extream heat and burnings in the ſoles of the feet, and palms of the hands ibid

For to help the ſoreneſſe and ulceration of the mouth ibid
For inflammation, and pain in the tonſils and throat 62
Another ibid
How to open the eye-lids that are faſtened together with the Pox ibid
A good Collary for a Web, or Ungula *in the eye* ibid
How to help divers accidents which chance after the Pox are cured and gone 63
For redneſſe of the face and hands after the Pox are gone ibid
For ſpots in the face remaining when the Pox are gone ibid
A good Ointment for the ſame purpoſe 64
For holes remaining when the ſmall Pox are gone ibid
Running of the Eares how to help it ibid
For ſtopping of the Noſtrils to help it 65
For hoarſeneſſe remaining when the Pox are gone ibid
For filthy and moiſt Scabs after the Pox are gone ibid

The Table of the additionall Obſervations.

A *Preſervative againſt the infection of the Air and Plague, often approved by Pope* Adrian, *and many other of great rank and quality* 97
A Cordiall water againſt the Infection ibid
Severall opinions againſt wearing of Arſenick Amulets, as Preſervatives againſt the Plague 98
Cauſes of the Plague 100
Signs of the Plague 101
How the infection of the Plague entreth into a man ibid
The cure of the Plague 102
Another 103
Another ibid
Another ibid
Another for Botches, Boyles, and Tokens 104
Experiments for the cure of the Plague 105
Another approved Remedy ibid
A ſweating Powder ibid

The Table of the cure of Diſeaſes in remote Regions.

THe *Calenture* 106
To know the Calenture ibid
To cure the Calenture ibid
The Taberdilla 107

The Table.

To know the Taberdilla ibid
The cure of the Taberdilla ibid
The Eſpinlas 108
To know the Eſpinlas ibid
To cure the Eſpinlas 109
Camera de Sangre ibid
The cure of the bloudy Flux ibid
The Eriſipela 110
To know the Eriſipela ibid
To cure the Eriſipela ibid
The Tinoſo *or Scurvy* 111
To know the Scurvy ibid
Preſervatives againſt the Scurvy 112
To cure the Scurvy ibid
Sennertus *his Obſervations of the Scurvy* 113
A water to make a man ſee within forty dayes, though he have been blind ſeven yeares before, if he be under fifty yeares of age 115
For the Web in the eye ibid
For the Wind in the ſide, that maketh the head ſwim ibid
Againſt Deafneſſe ibid
Contra lupum veniens ſuper oculum aut pedem 116
Pro Cancro & lupo ibid
Pro oculis ibid
For bleared eyes 117
Cornes ibid
Apoſtema ibid
For a cold Stomack ibid
For the pain of the Stomack ibid
For wind, or gnawing in the belly ibid
For the ſmall Pox ibid
For a ſtreak in the eye 118
Bloudſhed in the eye ibid
Pro oculo & aure ibid
For a venomed Sore ibid
To make a Swelling break ibid
For the Squinſie ibid
For biting of a mad Dog ibid
To break a Botch ibid

For

For gnawings ibid
To increase Milk ibid
If Milk be thick ibid
A Salve for Botches, Wounds, and Sores ibid
Venena 119
Pro auribus ibid
Caput-purgium ibid
For the bloudy Flix ibid
For Stomack-Wormes ibid
For a Felon ibid
For the Reins of the Back ibid
For them that cannot goe upright for pain in their Back and Reins 120
For the Stitch ibid
For the Stitch in the side ibid
To heal Wounds ibid
For swelling of Joynts ibid
To knit Sinewes, or Veines, that are kickt or broke ibid
Ut virga hominis nunquam erigatur ibid
Verrucæ, Porri, ficus 121
For Cornes ibid
For Warts ibid
For a Wound that bleedeth inwardly ibid
If men have any blond within them of any hurt ibid
Aqua pro scabie, tumore, & pruritu ibid
An vulneratus vivat, vel non ibid
To destroy an Imposthume, in what place soever it be ibid
For Warts 122
Oleum Nucum ibid
Unguentum *Dialthææ* optimum pro podagra ibid
For the Collick and Stone ibid
Aqua propter ulcera & malum mortuum ibid
Aqua pro ulceribus ibid
Capitis dolor 123
For Bones broken in a mans Head ibid
Capitis dolor ibid
Corvi albi ibid
Ebrii ibid
Acetum ibid
Fistula ibid
Pro virga virili combusta cum muliere ibid
Contra exitum ani ibid
Contra fluxum 124
Plaister of Paris ibid
An virgo corrupta ibid
Ut dens cadat ibid
Pro cumbusto cum muliere ibid
A Drink that healeth all Wounds without any Plaister, or Ointment, or without any taint most perfectly ibid
Unguentum genistæ ibid
Unguentum Augustinum *is good for all sore Legs that be red and hot* ibid
Unguentum viride *is good* pro erectione virgæ, *and for the* Mormale; *no Ointment worketh stronger then this* 125
Unguentum nigrum *for Wounds, heating and burning* ibid
Unguentum Rubrum ibid

Contra

The Table.

Contra Vomitum ibid
Fluxus ſanguinis narium ibid
Contra Sciaticam 126
Freckles of the face ibid
To know if a man be a Leper or no ibid
For ach in the loins ibid
For a ſcald head ibid
Ad ornatum faciei ibid
If the Liver rot ibid
For ſtopping of the Pipes ibid
Two more of the ſame 127
The Plague Water ibid
A Cordial water good for the Plague, Pox, Meaſels, all kind of Convulſions, Fevers, and all pain of the ſtomack ibid
For a child that hath the Ague 128
For a burning Fever ibid
For the Jaundies black or yellow ibid
To bring down the flowers 129
To ſtay the flowres ibid
For the Mother ibid
For the ſtone ibid
For a cold, cough, Ptiſſick, or any defect of the Lungs ibid
For a Stitch 130
For a Conſumption ibid
For the green ſickneſs ibid
A ſpeciall water for all Sores ibid
For the trembling of the heart 131
For a Flux of the wombe ibid
A Purging drink for ſuperfluous humours, for aches in the joynts, ſinews, and for Agues ibid
A precious eye water for any diſeaſe of the eyes, often proved 132
Tutia *is thus prepared* ibid
You muſt mix the Aloes with the water after this manner ibid
To bring the Camphire to ponder with the uſe 133
If there be any thing grown upon the eye ibid
For any Ague ibid
To make Pills to cleanſe the back 134
A Bath ibid
For the cough of the Lungs and defluxions ibid
To cauſe a woman to have her flowres 135
For the Cough of the Lungs ibid
For Cramp or numneſſe ibid
For a Cough, Wind, and a cold Stomack 136
For a Cough, and a Conſumption ibid
For a cold Dropſie ibid
For the Dropſie 137
For an Ague ibid
To comfort and ſtrengthen the joynts and ſinews ibid
For obſtructions of Liver and Spleen 138
For the Palſie in the head ibid
Oyle of Saint Johns-wort for ach and pain 139
For the knitting together and the ſtrengthning of bones ibid
For the Courſes ibid

A Cordial excellent good for Melancholy, panting, and trembling of the heart, swouning, fainting, coldnesse, and rawnesse of the stomack, and also for many other griefs arising from a cold and moist complexion, often proved with happie successe 140

A sudden way to make up this excellent Cordial ibid

Pills to purge flegm and winde 141

For the Gout ibid

My Lord Dennis *his Medicine for the Gout* ibid

Another for the Gout 142

To stay the Courses when they come down too violently ibid

For the whites ibid

To keep the body soluble, and to purifie the blood ibid

For the green sickness, or yellow Jaundies 143

An Electuary for the green Sickness ibid

An excellent Powder for the green Sickness ibid

Another 144

A singular purging Potion against the green Sickness, &c. ibid

FINIS.